

THE HOLY QUR-AN

TEXT TRANSLATION & TAFSIR

By

AGHA MOHAMMAD YAQOOB

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ

FIVE VOLUME EDITION

Vol. I (Paras 1-6)

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PREFACE

(Hazrat Buali Qalandar)

یا الہی چشم بینائی بده در سرم از عشق سودائی بده

(O Allah! Give me the eye gifted with vision and the craze of your love in my head).

1) I must concede that my study of the tafsir of the holy Quran in English is restricted to two only — those by Alama Abdullah Yusufali of Pakistan and Alama Abdulmajid Daryabadi of India respectively. I may, however, be pardoned to say that in both of them I have missed the detailed and thorough treatment of each verse of the Quran as is the case with the Urdu and Persian tafsirs. Accordingly I wanted to present a tafsir in English on the pattern of the Urdu tafsirs. It was with this aim and ambition that I took up his work. I have based it on the tafsir of the Quran by the well known annotator Alama Ibn Kasir. He has been a source of inspiration to me. I was attracted by his tafsir mainly because it contains quite a sizeable number of the Prophet's traditions. Besides its treatment of each verse of the Quran is quite satisfactory though in some cases it is not detailed.

2) Besides the two tafsirs in English referred to in para No. 1 above I have studied the following tafsirs of the Quran:

- | | |
|--------------------------------------|--------------|
| a) By Moulana Abul Kalam Azad | (In Urdu) |
| b) By Moulana Shabbir Ahmad Usmani | -do- |
| c) By Moulana Sayed Ashrafali Thanvi | -do- |
| d) Muajiznuma Quran | -do- |
| e) By Moulana Kamaluddin Hussaini | (In Persian) |
| f) By Alama Ibn Kasir | (In Urdu) |
| g) By Moulana Modudi | -do- |

All the above tafsirs, I must say, are very impressive works. Simultaneously I have read the translations, in English, of the Quran by Al-Haj Ghulam Sarwar and Moulvi Sherali, respectively. They are quite helpful.

3) I have quoted relevant verses of Shah Abdul Latif, the greatest poet of Sind, of Roomi, Saadi, Hafiz, Khayam, Hazrat Bu-ali Qalander and Dr. Iqbal respectively, not for the sake of poetry but for helpful elucidation. I have also translated them for the benefit of those readers who are not conversant with Sindhi, Urdu or Persian language.

4) The main features of my work are as under:

- i) I have provided the following items in the tafsir:
 - a) The Quranic text in Arabic.

- b) Its literal translation.
 - c) Background of the verse wherever it is ascertainable from tafsirs.
 - d) Explanation of difficult terms.
 - e) Detailed Tafsir.
 - f) Other relevant passages in the Quran.
 - g) Traditions.
 - h) Extracts from other tafsirs and books.
 - i) Relevant Persian, Urdu and Sindhi poems.
- ii) I have abstained from using Biblical synonyms for Allah and names of Prophets and angels, I have scrupulously maintained their Quranic names.
 - iii) I have used non-Biblical, simple and spoken English. It makes translation of the Quranic verses easily understandable.
 - iv) I have avoided weak traditions, controversies and their discussions. I considered them gratuitous.
 - v) I have attached a consolidated appendix for each parah, wherein I have summarized the subject matter of the verses concerned.
- 5) Now a few words about the illustrious mufassir Alama Ibn Kasir. Unfortunately the shorter Encyclopedia of Islam with me does not mention him. According to the scanty material which I could gather about him from other sources, Alama Ibn Kasir Imamu'ddin Abu al Fida Ismail son of Ibn Umar was born in 601 A.H. in the suburbs of Basra, then a part of Syria. (In the Quran number, issued by the Siyaran Digest Management, Ibn Kasir's father's name is mentioned as Al-Khatib and he is said to have been born in 700 A.H.). Soon after the death of his father the family shifted to Damascus where Ibn Kasir was looked after by his elder brother to whom he owed his early education. Later he received tuition from several eminent scholars including Hanafu'ddin Yusuf and Ibn Taimiya. He was married to a daughter of the former and during his stay with him for about eight years he considerably benefited from his teachings. But Ibn Kasir seems to have been more influenced by the teachings and decisions of Ibn Taimiya, whose daughter too he is said to have married. As the facts show he was his follower in general and it was mainly on his account that he was subjected to a great deal of criticism and even persecution. It should be remembered that Ibn Taimiya followed the Hanbalite school of thought. He was prosecuted a number of times and interned for successive periods. He was even considered a heretic by some scholars, Ibn Batuta included.

Alama Ibn Kasir is known as a great muhaddis, mufassir, mufakir and muarrikh. His conversation was scholarly and charming with a tinge of humour in it. As ill luck would have it he lost his eye sight at the fag end of his life. He died at the age of 79 years at Damascus and was buried near the tomb of Ibn Taimiya.

Ibn Kasir achieved remarkable efficiency in the knowledge of the Quran, hadis, fiqh and history. His tafsir of the Quran is one of the most correct tafsirs and is universally appreciated as such. It is at the same time characterized by simple style and efficient treatment and presentation. Some of his other publications are as under:

- 1) جامع معاینہ in 8 volumes
- 2) البدایہ والنہایہ in 14 volumes
- 3) نیکاکۃ الشافیہ
- 4) شرح صحیح بخاری

I consider it my duty to express at this stage my heart felt thanks to Mr. Taj Mohammad Shaikh, retired Secretary P.W.D. to the Government of Sind and to his friends for arranging a publisher and subsidizing the publication of my Tafsir of the Quran. May Allah recompense them for the same! Amin.

INDEX

Sura Fateha

Verse No.	Subject matter
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1—3	Allah's praise & His attributes
4—7	Prayer of momins

Parah — 1

Sura Baqarah

1	Alif Lam Mim
2—5	Quran is the Divine scripture. It offers guidance to Allah fearing persons. Their description.
6—7	Disbelievers are apathetic to the Quran
8—10	About hypocrites
11—12	Hypocrites spread mischief in the land
13	Hypocrites considered the muslims as fools — the way they believed
14—15	Hypocrites dissimulated Allah will punish them in due course.
17—18	Hypocrites are without light. They are deaf, dumb and blind.
19—20	Another analogy for hypocrites
21—22	Allah directs people to worship Him alone
23—24	Allah's challenge to non-muslims to produce one sura like that of the Quran
25	All infidels will go to Hell. Believers will get fruits & spouses in Paradise
26—27	Nothing disdainful to quote parables
28	Lifelessness precedes life and again succeeds it
29	Everything in the universe has been created for service to mankind
30—33	Allah's dialogue with angels about Hazrat Adam
34	Disobedience of satan to prostrate before Hazrat Adam
35—36	Allah's injunction to Hazrat Adam not to approach "this tree", his delinquency & eviction from paradise.
37	Hazrat Adam's repentance & Allah's forgiveness
38—39	Allah's assurance to Hazrat Adam that his righteous progeny will go to Paradise & others to Hell
40—43	Bani Israills reminded of past favours & asked to believe in Quran and observe fundamentals of Islam
44	Bani Israills preached piety but did not practise it
45—46	Seek Divine help through patience and prayer
47	Bani Israills were formerly favoured over others as standard bearers of monotheism
48	None shall receive outside help on the Day of judgement
49—50	Deliverance from Firaun & latter's extinction

Verse No.	Subject matter
51—53	Delivery of Torat to Hazrat Moosa & cow worship by Israilis during his absence
54	Allah punished Bani Israils for cow worship and then forgave them
55—56	Israilis' demand to see Allah before believing in Hazrat Moosa's mission
57	Supply of manna & silva to Bani Israils
58—59	Bani Israils' disobedience to enter 'town' in humility & their punishment for it
60	Supply of water to Israilis during journey
61	Bani Israils' rejection of manna & silva; and their transgression against their apostles.
62	Sure reward to those who believe in Allah, Divine scriptures and the Last Day.
63—64	Bani Israils' covenant with Allah & their rejection of it
65—66	Transgressors of sabbath were transformed into apes
67—73	Sacrifice of cow by Bani Israils & identification of the murderer.
74	Bani Israils worse than rocks in hard heartedness
75—77	Bani Israils dissimulated with muslims
78—79	Woe to them for their various sins!
80	Their assertion that they would not be sent to hell
81—82	Allah's general policy — (sinners to go to hell & righteous believers to go to paradise).
83	Some provisions of the covenant which Bani Israils violated are described
84—86	Their ratification of a covenant with Allah & subsequent violation thereof.
87	They rejected some prophets & killed certain others
88	They expressed that their hearts were enclosed.
89	They recognized the Quran as true but still they rejected it.
90—92	Bani Israils' disbelieved in Quran due to their spite against the Prophet.
93	Allah took covenant from them under a mountain
94—96	Bani Israils are greediest of longevity. They would never wish for death though they considered themselves as favourites of Allah.
97—98	Hazrat Gibriil bore revelations to the Prophet of Islam.
99—103	A section of Bani Israils disbelieved in every succeeding apostle. About Haroot & Maroot
104—105	Allah directed believers not to adopt the jewish style of address vis a vis the Prophet. About 'Raina' & 'Unzurna'.
106—107	Abrogation of some verses of the Quran.
108	Unnecessary questions not to be put to the Prophet.
109—110	Believers directed to observe patience till jihad was ordered.
111—112	False pretension of the people of the Book that they alone would go to paradise.
113	Recrimination of jews & christians against each other.
114	None is more unjust than those who contribute to the desolation of mosques.
115	You will find Allah in whatever direction you turn.
116—117	People of the Book blasphemed that Allah had begotten a child.

Verse No.	Subject matter
118	Meccan infidels stipulated that Allah should first speak to them before they believed in the Prophet's apostleship.
119	Prophet not responsible for non-conversion or sins of infidels.
120—121	People of the Book would never be pleased with the Prophet unless he adopted their faith.
122	In the past Bani Israels were preferred to their contemporaries
123	On the Day of judgment there shall be no helper for disbelievers.
124	Hazrat Ibrahim was appointed as a leader of people.
125	Kaaba was made as a gathering place and a sanctuary.
126—129	Divine directions to Hazrats Ibrahim & Ismail in respect of Kaaba and their prayer to Him.
130—132	Islam is the faith chosen and approved by Allah — the faith of Hazrats Ibrahim & Yakoob.
133—134	Hazrat Yakoob's bequest to his children.
135—136	People of the Book suggested to the muslims to accept their faith & thereby they would be on guidance. Divine directive to the latter to reject the above suggestion and express adherence to the faith of Hazrat Ibrahim and of his progeny.
137—138	The people of the Book were informed that on the contrary they would be on guidance if they believed like the muslims.
139	Verily the dye of Allah is the best.
139—141	Each individual shall be responsible for his own deeds.

Parah — 2
Sura Baqarah

142	East & West belong to Allah Hence there is no objection to the change in Kibla.
143	Believers are made to form a well balanced community. They will be witnesses against the rest of mankind.
144	Kaaba was ordered to be adopted as Kibla.
145	Neither the people of the Book will adopt Kaaba as their Kibla nor would muslims adopt their Kibla.
146	People of the Book recognize the Prophet as they recognize their children.
147	The change in Kibla is indeed a truth from Allah.
148	There is a Kibla for each religious community. The muslims should strive hard to be righteous par excellence.
149—150	Muslims directed to turn their faces to the Kaaba during prayers wherever they may be.
151	The Prophet was to recite the Quran & purify the muslims.
152	Remember Allah. He will remember you.
153	Divine help should be sought through patience & prayer.
154	The martyrs should not be referred to as dead.

Verse No.	Subject matter
155—157	The muslims would be tested in their person & property and produce. They should be patient during the test and they shall receive better compensation from Allah.
158	Safa & Merva are symbols of Allah.
159—162	Tose who suppress the evidences sent down by Allah or reject the faith are cursed by Allah and they shall go to hell.
163	There is only one Allah and He is the compassionate, the Merciful.
164	There are definite signs in nature about Allah for people of understanding. All objects are created for service & benefit of mankind.
165—167	About actions of the disbelievers and their reaction at the time of Reckoning.
168—169	Brief orders about food
170—171	Disbelievers are without sense like animals. They are dumb, deaf & blind.
172—173	Elaborate orders about food
174—176	Those who suppress revelations for a mean price swallow fire.
177	Truthfuls & Allah fearing people are described.
178—179	Retribution for murder.
180—182	About bequest made before death
183—185	About fasts.
186	Allah is near every individual. He hears each prayer and responds to it.
187	Sexual intercourse during Ramazan. Property should not be wasted in vanity, corruption, etc.
189	Real virtue lies in piety & not in maintenance of superstitious customs.
190—194	Orders to wage jihad against polytheism and religious persecution.
195	Contributions should be made to the cause of Allah.
196—203	About Hajj
204—207	Contrast between a deceiving & disorderly hypocrite & a submissive believer.
208—209	Islam should be accepted as faith whole heartedly.
210	It should not be expected of Allah to come down to mankind in clouds to decide their matters.
211—212	Life is made alluring to disbelievers.
213	Allah originally formed one nation of human beings. He guides the believers to the truth.
214	Some distressful experiences are necessary before admission in paradise is obtained.
215	About charity
216	About jihad
217—218	About jihad during Rajab
219	About wine, gambling & charity
220	About orphans
221	Marriage between a believer and an infidel is forbidden.
222—223	About menses & intercourses in that condition.
224—227	About oaths and their expiation & consequential divorce.
225—231	About divorce & iddat.

Verse No.	Subject matter
232	Re-marriage of a divorcee is the cleanest and purest course Suckling of infants & duties in that connection on parents.
234	About iddat & re-marriage of widows. Their iddat has been fixed at 4 months & 10 days.
235	No formal proposal for marriage should be made to a widow or entertained by her during iddat.
236	About divorce and grant of some benefit to divorcees.
237	Divorce & return of dower
238	Guard prayers — more particular the asr prayer.
239	In case of fear from enemy prayers may be offered while walking or in saddle.
240	Dying persons should make bequest in favour of their widows
241—242	There should be an equitable present or benefit for a divorced woman.
243—245	No use trying to run away from death if it is decreed. Hence join jihad fearlessly.
246—252	Appointment of Talut as king of Israilis and war with Jalut and his death at the hands of Hazrat Daud.

Parah — 3

Sura Baqarah

253	Some apostles have been given distinction over others
254	About charity
255	Various attributes of Allah are mentioned.
(Ayatul Kursi)	
256	There should be no compulsion in religion
257	Allah is the patron of believers
258	Hazrat Ibrahim's dialogue (with Nimrood).
259	Hazrat Uzair witnesses resurrection of his ass.
260	Hazrat Ibrahim witnesses resurrection of four birds.
261	Allah multiplies a donation of the donor.
262—265	About Charity.
266	Charity by a disbeliever is merely wasted.
267—269	Good things should be given in charity
270—271	Secret charity is better than open charity.
272—273	Charity to non-muslims.
274	All charities have their reward with Allah.
275—281	About alms & usury. He who does not forgo usury should beware of war from Allah & His Apostle. But if he repents and foregoes usury he shall have his principal back.
282	Transactions should be reduced to writing.
283	Duties in connection with trusts
284	Allah is Omniscient & Omnipotent.
285	All muslims believe in Allah, His angels, books & apostles without discrimination.
286	Each individual is to be burdened to his capacity.

Verse No.	Subject matter
	Sura Al-Imran
1—1	Alif Lam Mim
2—2	There is no God but Allah
3—4	He has sent down for guidance the Quran & the earlier scriptures.
5—6	Nothing is hidden from Allah
7—9	Quran has fundamental & allegorical verses.
10—11	No worldly acquisitions will avail on the Day of judgment
12—13	A prophesy; the disbelievers would soon be vanquished. Battle of Badr discussed.
14—15	Paradise has better amenities than what we hanker after in this world.
16—17	Righteous persons are described.
18—20	Allah is one & religion with Him is Islam.
21—22	Disbelievers will have grievous penalty. Their good deeds are wasted.
23—25	Bani Israels are back sliders. They put up a false claim that at the worst they will stay in hell for a short period.
26—27	Exaltation or abasement of human beings rests with Allah alone.
28	Believers should not have friendship with disbelievers.
29—30	Nothing is secret from Allah. He warns of Himself, though He is affectionate to His bondsmen.
31—32	Allah loves believers & forgives their sins. He does not love disbelievers.
33—34	All prophets constitute one family.
35—36	Prayer of wife of Hazrat Imran & birth of Bibi Maryam.
37	About Bibi Maryam.
38—41	Prayer of Hazrat Zakariya & birth of Hazrat Yahya.
42—44	About Bibi Maryam.
45—47	About Hazrat Isa.
48—51	About Hazrat Isa & his credentials.
52—58	About Hazrat Isa
59—63	About Hazrat Isa & the 'Mubahila' to be proposed by the Prophet of Islam under Divine directions in connection with him.
64	Appeal to the people of the Book to agree to the fundamentals of Islam.
65—68	Hazrat Ibrahim was a muslim and not a jew or christian.
69—74	Secret manoeuvres of the people of Book.
75—76	People of the Book, as a class, speak false & dishonour their covenants.
77	No share in the Hereafter for those who do not fulfil their covenants or oaths.
77	Some jews distort Torat while they read it.
79—80	No prophet would preach that he should be worshipped.
81—82	Covenants of prophets with Allah.
83—85	Religion other than Islam would not be accepted from people.

Verse No.	Subject matter
86—89	Disbelievers are cursed by Allah, by angels and by mankind their torment shall not be lightened.
90—91	Disbelievers and apostates shall live in hell.
Parah — 4 Sura Al-Imran	
92	To be righteous it is necessary to spend in charity what we love.
93—95	About food that was lawful for Bani Israels.
96—97	About Kaaba & 'Station of Ibrahim'.
98—99	About rejection of Islam by jews & their efforts to seduce muslims.
100—101	Muslims being warned to be ware of the tactics of jews.
102—103	Appeal to muslims to fear Allah & hold fast to His 'rope' the Quran.
104—109	Constitution of an advisory community with a view to advise others to do what is right & abstain from what is wrong.
100	Muslims constitute the best community.
111—112	Prophecies that the jews would be defeated soon.
113—117	Allah's appreciation of a section of jews that was upright
118—120	Muslims should have no intimacy with non-muslims who do not love them and who are grieved if any good reaches the former.
121—129	About the battle of Uhud.
130—231	About usury.
133	About benefits of repentance, offered immediately after commission of a sin.
134—136	Righteous persons are described. They would all be rewarded well.
137	The world retains impressions of the fate that over took the disbelievers in the past.
138	The Quran is guidance & admonition to those who fear Allah.
139—143	About the battle of Uhud & its after effects.
144	The death of a prophet should not occasion back slide in faith.
145	Death and reward both are in the hands of Allah.
146—147	Allah loves the steadfast.
148	Allah loves the doers of good.
149—151	If muslims obeyed disbelievers they will be losers. Allah is protector of the muslims and He would soon create terror among disbelievers.
152—155	About the battle of Uhud.
156—158	A journey or jihad does not necessarily mean death.
159—164	Instructions to the believers to overlook faults of Uhud deserters.
165—168	About the battle of Uhud & Abdullah bin Ubi.
169—171	The martyrs are not dead but alive.
172—175	After the defeat at Uhud the muslims went after the enemy upto Hamrai Asad.
176—178	The disbelievers can not harm Allah.

Verse No.	Subject matter
179	Those who fear Allah will be duly rewarded.
180	The misers will have their wealth chained round their necks.
181—184	The taunt of the jews about charity. Their recalcitrance to believe in the Prophet of Islam.
185—186	All persons must taste death and appear before Allah to receive requital for their worldly performances.
187—189	Covenant of the people of the Book with Allah and its validation by them.
190	The universe was not created in vain.
191—194	Men of understanding and their prayers are described.
195	Prayer of men of understanding would be accepted.
196—197	Do not be moved by the strutting movements of rich pagans. Their abode is Hell.
198	Those who fear Allah would be regarded as guests in paradise.
199	There are exceptions among people of the Book.
200	Momins should remain steadfast.

Sura An-nissa

1	Mankind should fear Allah their Creator and Observer and be
2	Scrupulously honest in respect of orphans' property.
3	Marriage limit upto four wives
4	Give full dower to brides who are, however, competent to remit and return it.
5—6	About property of orphans
7—12	The muslims law of inheritance
13—14	The limits prescribed by Allah with regard to inheritance should not be transgressed. The transgressors will go to Hell.
15—16	Punishment for adultery
17	Allah accept repentance of those who quickly repent.
18	Repentance when death is face to face is of no effect.
19	No woman is to from part of inheritance.
20—21	There is no ceiling to dower. Nothing is to be forcibly taken back from a divorcee.
22	Step mothers are forbidden in marriage to step sons.
23	What women are forbidden for marriage are described.

Parah — 5

24	Married women, except slaves, are not eligible for re-marriage.
25	If marriage with a free believing woman is not possible a believing slave girl may be married.
26—28	Desire of Allah to be of mercy & guidance to believers and to lighten their load.
29—30	Whoever consumes property of others by transgression shall go to hell.
31	If major evils are eschewed Allah shall wipe out minor evils.
32	Women should not covet to have been born as men.

Verse No.

- 33 Inheriters are appointed for all believers.
- 34 About ascendancy of men over women and about treatment of refractory women.
- 35 About appointment of arbitrators to reconcile husband & wife.
- 36 Worship Allah & be good to fellow beings.
- 37 About miserliness.
- 38—39 About charity made for display.
- 40 Allah is never unjust to the smallest extent.
- 41 The Prophet shall be witness against all people.
- 42 On the Day of judgment the disbelievers, inspite of their fervent desire, will not be able to hide anything.
- 43 a) Prayer should not be offered in the state of intoxication or pollution.
b) About ablution and tayamum
- 44—46 About 'haina' and 'Unzerna'
- 47 The people of the Book being warned to believe in Islam before their countenances were changed.
- 48 Allah shall not forgive the most heinous sin of imputing equals to Him.
- 49—52 Bani Israills have forged a lie against Allah by claiming sanctity for themselves. They also testified to idol worship. They are cursed by Allah.
- 53—55 The jews would not give the smallest thing to others. Hence they envied the Prophet's mission.
- 56 The disbelievers will be cast in Hell and their skins changed continuously.
- 57 The believers would be admitted into Paradise.
- 58 About return of trusts to their owners and settlement of disputes with equity.
- 59 Allah, the Apostle, and the authorities from amongst the believers should be obeyed.
- 60—63 The hypocrites referred their cases to persons other than the Prophet, save when they were over-taken by some calamity. The Prophet was advised not to mind them but mildly admonish them.
- 64—65 Every prophet had to be obeyed and so was to be the Prophet of Islam.
He was to be the sole arbitrator for disputes.
- 66—70 The believers must do what they are enjoined to do. They will receive a great reward for it and they would be in the company of the blessed people.
- 71—74 About taking the necessary precautions during war time. The hypocrites merely mark time for developments in connection with muslims.
Whether the muslims are martyred or whether they are victorious, they will receive great reward.
- 75 About jihad
- 76 The muslims fight in the cause of Allah & disbelievers fight in the cause of Satan.
- 77—78 About jihad.
- 79 Whatever good occurs to you is from Allah & whatever evil occurs to you is from your own-self.
- 80—81 Obedience to the Prophet is tantamount to obedience to Allah.
- 82 About the Quran. There are no discrepancies in it.
- 83 Some believers thoughtlessly dismissed news of public importance. That was improper.

Verses No.	Particular matter
84	Fight in the cause of Allah.
85	Abetement of good or bad cause has a share for the abetter.
86	Return greetings in a better manner.
87	There is no Allah but He. He will gather all on the Day of judgment.
88—91	About hypocrites — their different categories — and Allah's orders how to deal with them.
92—93	About homicide of a believer. The murderer's place shall be in hell.
94	Do not be precipitate in determining whether a person is really a muslim or not, particularly when he professes to be a muslim.
95—96	Believers who fight in the cause of Allah receive great distinction.
97—100	Migration to Madina was a must, except in certain condonable cases.
101	Prayers at the time of danger during journey.
102—104	Prayer during danger.
105	All disputes should be disposed of in the light of the Quran.
106	Always implore forgiveness of Allah.
107	Do not advocate the case of perfidious persons & sinners. Allah does not love them.
108	Allah encompasses everything.
109	None shall intercede for the perfidious on the Day of judgment.
110—112	Three categories of sinners are described.
113	Allah's immense favour to the Prophet that none could misguide him.
114	Secret counsels except in the case of charity, relief and reconciliations are generally not meant well.
115	Whoever opposes the Prophet shall go to Hell.
116	Allah shall not forgive any association with Him.
117—120	Satan's threats against human beings.
121	Punishment of satan's dupes
122	Reward for believers who perform righteous deeds.
123—126	Islamic law of Divine requital.
127	Men's duties towards women and orphan children.
128—130	Reconciliation between husband & wife is always good. But if separation is unavoidable let them separate in good grace. Allah will provide for each of them.
131—132	Everything in the universe belongs to Allah. All His creatures must fear Him & obey Him.
133—134	Allah can replace all the people Grant of reward in this world and the Hereafter rests with Him.
135	Maintain justice and tender true eviednce.
136	Fundamentals of faith.
137	The persistant apostates would not be forgiven.
138	The hypocrites shall have painful torment.
139	It is wrong for believers to have disbelievers as friends in order to have honour in their circles.
140	Do not associate with tose who make a mockery of religion.
141	The hypocrites sat on the fence and watched the developments. The disbelievers will never get a way to triumph over believers.
142—143	The hypocrites dissimulate in prayers too.
144—147	Allah will punish those who take disbelievers as friends, unless they sincerely repent and reform. The hypocrites will go to hell. Allah is Appreciative, Knowing.

Verses No.

Particular matter

Parah — 6

Sura Annissa

148	Evil speech except by an aggrieved person is disfavoured by Allah.
149	Allah is Pardoning & Powerful — whether we do good openly or secretly or pardon a wrong is duly recorded.
150—151	Adopters of the mid way course in faith are disbeliever. They will have ignominious torment.
152	Allah is forgiving for those who believe in Allah & His apostles.
153	Instances of transgression on the part of jews are cited.
154	Instances of covenants taken from jews.
155—158	Reasons for award of punishment to jews.
159	Every jew must eventually believe in Hazrat Isa before he dies.
160—161	Reasons for declaring to jews certain halal things as haram.
162	Allah will give great reward to the righteous exceptions among the jews and to the believers.
163—165	The revelations received by the prophet of Islam were of the same order as were received by the earlier prophets. They were all bearers of glad tidings and warnings to mankind.
166	Allah testifies by Quran to the apostleship of the Prophet.
167—169	The disbelievers & wrong doers will go to Hell.
170	Allah's address to mankind to believe in the Prophet. Verily Allah is Knowing, Wise.
171	Desist from saying 'trinity'.
172	Hazrat Isa & angels were never disdainful of serving Allah.
173—174	The believers with good record will receive reward. The arrogants receive afflictive torment. They shall have no protector or helper.
175	The Prophet a convincing proof and Quran a light.
176	Allah will admit believers to His mercy & guidance.
177	Muslim law of inheritance. Provision about inheritance of property of a 'Kalala'.

Sura Maida

1	Fulfil your obligations.
2	Do not profane symbols of Allah, holy months, sacred precincts etc.
3	Forbidden foods are described. Allah's announcement that He had perfected Islam and completed His favour on the muslims.
4	What animals are halal after being hunted through hounds etc.
5	Animals slaughtered by people of the Book are halal for muslims and so are their women in marriage.
6	About performance of ablution
7—11	Covenant of the muslims with Allah. Orders to them to do justice, give true evidence, fear Allah and trust in Him.
12—14	Covenant of the people of the Book with Allah and their contravention thereof.
15—16	The Prophet knew by Divine guidance the interpolations made by the jews & the christians in Torat & Injil respectively. Quran is a light and a perspicuous Book. Therewith Allah guides those who seek His good will.

Verses No.	Particular matter
17	They are disbelievers who believe that Allah is Masih.
18	The statement of the jews & christians that they are children and loved ones of Allah is false.
19	Allah announced to the people of the Book that the Prophet of Islam had come to them after a break in the chain of succession of apostles.
20—26	Hazrat Moosa's importunities to the jews to fight with their enemies and to enter the holy land, their flat refusal to fight so long as the enemy was there and his expression of despair to Allah. Accordingly Allah kept the jews out of it for 40 years.
27—31	Story of Kabil & Habil — two sons of Hazrat Adam.
32—34	Punishment for murder, robbery etc.
35—37	Believers must seek approach to Allah. The disbelievers shall remain in fire without respite or a chance of deliverance. No ransom shall be accepted from them.
38	Exemplary punishment for theft.
39	Allah shall relent to the sincere penitent.
40	To Allah belongs the dominion of the earth & skies.
41—44	The Prophet was asked by Allah not to grieve over the disbelief, perversion and callousness of certain persons. It was discretionery to him to arbitrate in their matters — but with justice.
45	Requital should be equal to the injury caused.
46—47	Hazrat Isa was given Injil for guidance. The christians should settle their disputes according to it.
48—50	The Prophet was directed by Allah to judge all dispute by the Quran.
51—53	The believers should not take people of the Book as friends. Else they would be grouped with them. Their collusion would be exposed when the muslims triumph over their enemies.
54	Allah unconcerned at the apostacy of any muslim.
55—56	The friends of believers are Allah, His Apostle and other believers. They constitute the party of Allah & they will always be victorious.
57—58	The believers should not take as friends those who mock at their religion.
59—63	The People of the Book disapproved of muslims simply because they believed in Allah. Their associations with muslims were insincere & malafide. Their rabbis too did not check them from uttering sinful expressions & from devouring forbidden stuff.
64	The jews blesphemed that Allah's hands were tied up.
65	If they had only believed & been righteous Allah would have blotted out their sins.
66	There is a community among them that is upright but most of them do evil.
67	The Prophet was directed to transmit Allah's revelations in their entirety.
68	People of the Book were directed to abide by the Torat, the Injil and the Quran.
69	Those who believe in Allah, the Last Day, and in the Divine scriptures and perform righteous acts, they shall have no fear or remorse.
72—75	About Trinitarians. They are disbelievers.
76	None besides Allah has any power.
77	No transgression in religion is permitted.
78—80	The disbelieving Bani Israels were cursed by Hazrats Daud & Isa. They did not forbid each other the commission of inequities.
81	If they ad believed in Allah, in the Prophet and in the Quran they would not have be friended the disbelievers.
82	The Jews and the Infidels are ene nies of the Muslims, but not so the christians.

INTRODUCTION TO THE QURAN

مشاطہ راگو کو براسہای حسن یار چیز فی خرد کنده تماشا بمارسد

(Ask the bride-dresser to add something to the charms of the beloved, so that we may witness it.)

"Verily Allah is very gentle and kind. He likes softness and gentleness in each human performance. He confers favours for these qualities". Thus runs a tradition of the Prophet of Islam. It is in appreciation of these qualities that Allah has consistently maintained a relationship of understanding and love with His creatures. He knows that the human being is born weak. Accordingly He has ever desired to create congenial surroundings for him and to lighten his load of duties and responsibilities in the material and spiritual spheres in this world. (28, Al-Nisa). The first action that He took in this connection was to create the universe and then systematically evolve it by a long process of progression to suit the human conveniences and requirements. He had planned to rehabilitate the man on earth as His Imam or vice regent. In that connection He brushed aside the humble reminder from the angels of the potentialities of the man to create trouble on earth. He imparted to Adam the requisite knowledge about certain earthly objects and thus established his worthiness for vice regency on earth. (30 & 31, Al-Baqarah). Simultaneously Allah perfected the physical conditions on earth. He fixed mountains therein to give it stability. (31, Al-Anbiya). He created rivers and lakes to supply sweet water for multifarious purposes. He put up forests and provided birds and animals for food. In short Allah did not ignore any aspect of human comfort. All things created on earth were meant for the service of mankind. (29, Al-Baqarah). He created the solar system to serve various purposes for the benefit of mankind and as an evidence about Himself to those who possessed knowledge and discretion. (5, Yunus).

2 Similarly Allah took interest to help the man in his spiritual evolution during his stay in this world. There is a tradition of the Prophet that "every child is born in the natural religion. His parents then make him a Jew, Christian or a Fire worshipper". His natural religion is that which is based on realism, nearest to the nature. It is synonymous with monotheism or Islam. This was the religion which, under Divine guidance, the first human couple ushered into the world and preached to their progeny. Hazrat Adam was the first apostle of Allah and the standard bearer of the primitive monotheism.

3 As against the above Divine solicitude and guidance for the man, the latter had to contend against an enemy whom he had never directly provoked, but who maliciously attributed his fall from the Divine grace to the man and therefore swore to be his inveterate enemy with a view to bring about his downfall too. I refer to Satan, the product of smokeless fire, a jinn. At first he was one of the most enthusiastic worshippers of Allah. Due to his assiduous prayers and excellent services to Allah he was exalted and ranked with angels, who are a product of light, and some of whom occupy positions very near Allah. When Allah had ordered the angels to prostrate before Adam in recognition of his worthiness for appointment as His vice regent on earth, the angels submissively obeyed, but not Satan. He refused to do it claiming superiority of

his origin, being a product of smokeless fire vis a vis Adam, a product of clay. 'It was this misconception regarding the Divine origin of man which was to give rise to what we call evil'. (The Wisdom of the Quran). Allah got incensed with him and cursed and disgraced him for his disobedience. (118, Al-Nisa). Satan attributed his downfall to the much too obvious interest of Allah in Adam, whom he looked upon as his successful rival. Consequently he was full of spite against him. His first campaign was to create difficulties for Adam and his wife in paradise where they then reside; and very unluckily for the couple he succeeded in his designs. Under a misconception created by Satan's wiles Adam fumbled about the exact interpretation of Allah's orders, faltered and fell vertically; and so did his spouse whose name the Quran has not mentioned. They had committed the fatal lapse and 'approached' the forbidden tree in contravention of Allah's express orders to them, and thereby they brought on themselves the Divine displeasure.

"And most certainly We commanded Adam before, but he forgot (it) and We did not find him strong in determination". (115, TA HA). Allah ordered their expulsion from Paradise. Later however, He accepted their repentance, and sent them to earth with the assurance that if they and their progeny benefited from His guidance and remained upright, they shall have no remorse and they shall be admitted into Paradise to dwell therein permanently. (35-38, Al-Baqarah and 122 and 123, TA HA). This is a promise from Allah and 'who is more truthful than Allah in respect of a promise' ? (11, Al-Nisa). Satan also was expelled from Paradise. Allah did not, however, favour him with any assurance of rehabilitation in Paradise. In fact there was no question about it, as he had not repented of his sin.

(Hafiz)

من ارچہ در نظر باد خاکسار شدم رتیب نیز چنین ختم نخواهد ماند

(Though I did become crestfallen in the sight of my Lord, my rival too did not regain honour.)

The above differential development drove Satan to madness. He openly announced to Allah that in spite of His solicitude for the human beings he would take over a determinate number of His slaves, and he would make sinfulness appear seductive to them, (39, Al-Hijr) and surely thereby he would mislead them and inspire them with the base desires, (118 and 119, Al-Nisa). With this diabolical programme in view he set out to blast the mankind on earth. Thus did the confrontation start between Hazrat Adam, the apostle of Allah, his wife and progeny on one hand and their sworn enemy Satan, or Iblis, or Khannas, the powerful jinn cursed by Allah, on the other hand. The latter's war cry is "Revenge".

(Iqbal)

انتقام از دی بگیر ای کائنات!

(Take revenge from him, O Universe!)

4. Allah knew that the man was inherently a weak creature. He also knew his past history relating to his life in Paradise where, in spite of the celestial conditions, he could not resist for long the wiles of Satan. Though the latter has no physical power over the man, yet his power of seduction is almost irresistible. He exercises it through creation of vain desires, misrepresentations and blandishments. 'Satan makes promises to them and fills them with vain desires; and Satan promises them naught but delusion, (120, Al-Nisa). Some times he arouses in them passions to an uncontrollable extent. An average man cannot see through Satan's tactics and is therefore easily misled. That is how he worked on Hazrat Adam and his wife. He fanned in them the desire for immortality, and thereby he made them agree to his plan.

Accordingly it was quite clear to Allah that unless guided and helped by Him, the man was no match for Satan. He therefore took perceptible interest in his cultural and spiritual evolution. He decided upon the appointment of Prophets to guide mankind on the right lines. Hazrat Adam was taught certain fundamentals of faith and he was appointed as the first apostle. Allah gave him a rudimental, oral constitution based on the pristine monotheism for his guidance as well as that of his wife and progeny. (122, TA HA and 36 to 38 of Al-Baqarah, translated below):

(122, TA HA):

"Then Allah chose him for His grace, and turned to him with mercy, and guided him".

(36, Al-Baqarah):

"And for you there is an abode on earth and a provision for time".

(37, Al-Baqarah):

"Then Adam learnt from Allah certain words of prayer".

(38, Al-Baqarah):

"If there comes to you guidance from Me, then whoso shall follow it, on them shall come no fear, nor shall they grieve".

(39, Al-Baqarah):

"But whoso will disbelieve and treat Our signs as false, they shall be the inmates of fire; therein shall they abide".

Amplified the constitution implied that:

- a) out of Divine grace and mercy Allah appointed Adam as His Apostle on earth and He gave him guidance.
- b) Allah arranged provisions for all mankind on earth.
- c) Adam and his wife and their progeny shall worship Allah, the Unique in the manner taught to them.
- d) They shall stay on earth for a prescribed period and then return to Allah.
- e) While on earth they shall use the knowledge and guidance, imparted to them by Allah, to distinguish the right from the wrong and then follow the right and avoid the wrong.
- f) Guidance shall continue to be given to the mankind, and if necessary, signs will supplement it.
- g) On their death and return to Allah the mankind shall render account to Him of their performances on earth. This shall be done on a mass scale on a scheduled day.
- h) Those persons, who rendered good performances, shall have no fear or remorse and they shall be admitted into Paradise.
- i) Those persons, who discarded the Divine guidance and disbelieved Allah's signs, shall be marched off to Hell.

This brief constitution was the first of its kind, and it constituted the basis for the later constitutions. After Adam's death there was no other Prophet till the time of Hazrat Nooh. In the meantime monotheism degenerated and gave place to idolatry and polytheism. After the disastrous deluge during the days of Hazrat Nooh that part of the world where it had occurred, was rehabilitated by the survivors of the deluge, the companions of Hazrat Nooh in the ark. Spiritual conditions remained satisfactory for sometime; but the

degeneration again started and gathered momentum. To stem it and to reform people Allah sent Prophets in succession. Not that each Prophet was given a book of guidance. Good many of the Jewish apostles like Hazrats Zakariya, Yahya and Uzair etc; had to follow the Torat. Some of them partly succeeded in their mission, but quite a few of them were disowned as imposters and rejected. Some of them were even murdered. (155, Al-Nisa). The two great religions of the world came into existence. But they too were corrupted in course of time by the followers of Satan and they got split up in various sects. Some of them upheld creeds which amounted to disbelief in the unity of Allah. The Christian church capitulated to the pagan Greek Polytheism and idiology. It had completely forsaken the pure monotheist religion of Hazrat Ibrahim, even as expounded later by Hazrat Isa.

(IQBAL)

قوم عیسیٰ بر کلیسا پازده نقد آئین چلیپا وازده

(The followers of Hazrat Isa put their foot on their church and originated the theory of crucifixion).

The masses were given to idolatry, angelolatry, christolatry, trinity, dualism, polytheism and monotheistic polytheism. Some had even become naturalists and atheists. But still some how the belief generally persisted among them that there was a powerful god, the most important of all gods, who lived among skies, and who had the power of creation and destruction, and who should be appeased to maintain normal conditions on earth. They would readily admit that it was this God, Allah, who was the Lord and Owner of the earth and its contents and of the seven skies and who was the Lord of great power. They would also admit that he was the Administrator of the Universe. (84 to 89, Al-Nisa). This creed was known as 'Henotheism'. It implied belief in one God without asserting that He was the only God. This God was known by different epithets in different languages. The Arabs called Him Allah and conjured all super-natural powers and attributes with His name. The word 'Allah' is not exhaustively translatable. It may be interpreted as the Great, the Exalted, the Mighty, and the Gracious. The Arabs venerated Him very much, more particularly because of the Kaaba, His symbolic house at Mecca, which they highly adored and held sacred even in ancient times. Though pagans, they circumambulated it in all seasons, particularly because it housed their idols etc. which claimed most of their veneration. This was the stage when the primitive monotheistic religion taught to Hazrat Adam and fostered and reinforced by various apostles stood at cross roads at the advent of the Prophet of Islam, who under the Divine inspiration and guidance, salvaged it, purged it of the innovations and sacrileges and perfected it in its present form and under its present name, the Islam. It is mainly the digest of truths and facts that were propounded by the earlier Prophets in the history of mankind. Naturally so, because primarily the fundamentals of the religions prescribed by Allah are the same. To facilitate his mission Allah imparted guidance to the Prophet, as each occasion required, during 23 years, through revelations, which collectively make up the present Quran. Its language and punctuations as well as the order in which the various verses have been set are absolutely the same as revealed to the Prophet, who merely rehearsed the revelations verbatim and got them recorded accordingly. Later he got them arranged in the present order as per the Divine instructions.

Allah stated in the Quran that He had appointed one from them, as His apostle and transmitted the 'Vahi' to him. This rebutted the insinuation of the Meccan infidels that the 'Prophet' was a mere poet, a magician or a sooth sayer. According to them it was surprising that the Quran would be revealed to an orphan and a relatively poor man vis-a-vis rich persons like Valid Bin Mughera of Mecca and Massoud

Bin Umru of Taif. Allah asserted in various verses of the Quran that it was His privilege to appoint any person, whom He considered fit, as His apostle.

"Dr. Taylor, in his 'History of Muhammadanism' refers to "the degraded condition of the human intellect both in Europe and Asia when Muhammad (may peace of Allah be on him) appeared as "Prophet", and goes on to say: "barbaric pride and pontific luxury oppressed the West; effminary, meanness and treachery ruled in the East; Rome and Constantinople seemed equally incapable of reformation; and it required a violent exertion to break the fetters, which indolence, superstition and fraud had combined to impose on mankind". "(The Arabian Prophet", by Dr. Ata Mohyuddin).

5. I have already stated above that the man's status on earth is that of a vice regent or deputy to Allah. He is accountable for his deeds to this Supreme Authority. In this connection Allah has prescribed limits and sanctioned laws for his guidance. Simultaneously He has not made a secret of His likes and dislikes. The man enjoys free will within the prescribed limits. He should live a life in conformity with the Divine laws. The Quran refers to these conformists as 'momins'.

While describing the believers Allah says in verse No. 165 of sura Baqarah; "those who believe are strongest in love for Allah". This implies that the belief of the momins and their submission to Allah are born of love and not fear for Him as erroneously suggested by some of the non-Muslims. This love is reciprocated by Allah through grant of multifarious favours to the momins in this world and in the Hereafter. In verse No. 143 of Al-Baqarah it is said: 'Verily Allah is loving and Merciful to mankind'. Again in verse No. 206 of the same sura it is reiterated that 'Allah is full of kindness to His bondmen'. In this connection we have quite a few traditions of the Prophet, three of which I reproduce below:

1. The Prophet was going some where with some of his companions. A child was playing on the road. Noticing the travellers (perhaps mounted) the mother of the child grew apprehensive about his safety. She sped to the child, picked him up and hugged him. One of the companions of the Prophet expressed that such an affectionate mother would never put her child in fire. Thereupon the Prophet remarked that Allah too would never put His beloved creatures in Hell.
2. The Prophet noticed a woman prisoner frantically searching for her child, whom she had lost. During the course of her search she picked up each child she met and embraced him like a mad woman. Ultimately she came upon her own child. She wildly hugged him and put him on her breast. The Prophet enquired from those present if such a woman would put her child in flames. On receiving a reply in negative he swore by Allah and said that Allah is many times more tender to His creatures than that woman was to her child.

(Roomi)

من غم تو می خورم تو غم نخور
بر تو من مشفق ترم از صد پدر

(I worry on your account. You should not worry. I am more kind to you than one hundred fathers.)

3. 'If you love Allah's creatures, Allah will love you'.

The above traditions signify that Allah is remarkably tender, and He will love when you love Him or

love His creatures on earth, and because of that He will save you from Hell. In this connection I would do well by quoting Shah Abdul Latif as under:

(O lover! Go and sit in the way of the Beloved. He will Himself offer you a drink from the tavern. Do not say 'no' to Him. Get near Him.)

عاشق! معشوقن جو وٺي ويهچ سَندُ ،
پياريندڙ پاڻهين مَبيخاني جو مندُ
ڪيم ڪڍج ڪندُ ، اوڏو ٿي ان ڪي .

The above resume shows that Allah has always taken interest in the man, and that in addition to the excellent bodily form which He gave him, (3, Al-Taghabun), He appointed him as His vice regent. He perfected the conditions on earth for his resettlement, and He placed all worldly resources at his service. (22, Al-Baqarah and 20 Luqman). Allah has sustained this interest in the man by ordering a progressive improvement in earthly conditions and in the man's ever increasing knowledge of the universe. In fact Allah is ever busy with it (129, Al-Rahman).

(IQBAL)

يہ کائنات ابھی ناتمام ہے شاید
کہ آرہی ہے دما دم صدائے کن فیکون

(Perhaps the universe is still incomplete as the Divine order of 'Be' and 'it became' still resounds.)

Allah has simultaneously been mindful of the man's spiritual advancement. He commissioned several apostles and revealed quite a number of scriptures for his guidance. The last such apostle, 'sent in truth as a bearer of glad tidings and as a warner', (110, Al-Baqarah), was Prophet Muhammad (may Allah's blessings be on him!) and the latest, revised, completed and perfected book of Divine constitution for the guidance of man is the Quran. It must, however, be said of the Quran that it does not form the compendium of the Divine knowledge. In fact it comprises only an infinitesimal fraction of it. Simultaneously it can not be treated as an encyclopaedia or a scientific thesis, which must of necessity be revised periodically. The Quran is the Eternal word of Allah, true for all time and certified to be perfect in all respects.

6. Now I come to the main theme of this introduction—how in the Quran Allah has introduced Himself, the form of approach or prayer to Him as approved by Him, and the Quran itself. Before I proceed further I would do well if I quote Khawaja Farid Sahib just to show that it is impossible for the human agency to know Allah or describe Him in all perspectives:-

بے رنگ کہوں بے مثل کہوں ، بے صورت ہر سر آن کہوں
سُبُوح کہوں قدوس کہوں ، رحمان کہوں سبحان کہوں
اسے پاک الٰہ بے عیب کہوں ، اسے حق بے نام و نشان کہوں

(May I refer to Him as without colour or without equal or without form? May I call Him Meccan or Heavenly, the Merciful or the Holy? May I call Him the Divine, Perfect and Unseen or the Truth without a name or identity?)

Let us now see how Allah Himself has done it: Unattended by any of the 360 stone 'demi-gods' kept in His House at Mecca by the pagans of Arabia to which they were reverently dedicated, nor by any of the angels, whom the infidels worshipped as the 'daughters of Allah' or deified by the Christians as intermediaries with Him, nor by Prophet Uzair whom the Jews revered as the 'son of Allah', nor even by the Masih, whom the Christians worshipped as the 'son of Allah' or as god-incarnate, nor by Hazrat Bibi Maryam and the Holy Ghost, who besides the 'father' and the 'son' are held as the other members of 'Trinity' constituted by some Christian sects, nor even by His alleged counterpart Ahriman, the god of evil, based on the doctrine of Duality, as visualized by the Zoroastrians, Allah announced, not in the name of any of the above legendary or mythical personalities, but in His own name, that He was Allah, a name, (one out of His 100 names as per a tradition,) which, He knew, had still survived with the Arabs and was held in esteem by them, and which could directly conjure some of His Divine powers and attributes. Simultaneously, not as a jealous 'husband' of the Hebrew community as they always took Him, nor as a doting or exuberant father' of the Christians as believed by them, but as a loving and benevolent disciplinarian, He reminded them that He alone had created them and that He had no partners or equals, implying thereby that all the idols bloated up in the Kaaba were absolutely impotent, and that He was free from all the relatives, equals or partners that were bloated up against Him. Accordingly whatever benefits the human beings were enjoying in this world, whether of their seeking or not, were conferred by Him, and as such He alone should be admired, praised, thanked and worshipped by them. (This is monotheism par excellence and not mere monolatry.) Allah made His announcement without any discordant note i.e. without flourishing His might or threateningly referring to Hell, the abode reserved for those who would disobey Him in any respect. All this was indeed done in an informal, direct, loving and reassuring, but in a matter of fact manner.

Allah then introduced His four main attributes — that He is:-

1) Rabb i.e. Lord, Cherisher, Fosterer, Perfector etc. for all creatures in the universe. It is His privilege to maintain the world in a progressive order and to safeguard the interests of its inhabitants. His 'Rububiat' is not confined to mankind only, but it extends to all species of creatures living on earth, above in space or down below in water. He satisfies the requirements of all His creatures, even of the vegetation, which He serves with dew, rain light and fertilizing winds etc. In short the entire universe regularly receives His beneficial attention. "Verily Allah is busy at all times". (39, Al-Rahman).

2 and 3) Rahman and Rahim:

It is implied in these attributes that Allah is most compassionate and merciful to all His creatures, that He has not only created them and sustained them, but that through His infinite mercy, He confers His benefits on them in this world as well as in the Hereafter. On spiritual side His great favours include imparting of guidance through Prophets and Divine scriptures in this world and a blissful life in the Hereafter. To the sinners He has kindly extended the prospect that if they sincerely repent in time, He may wash off their sins.

Rahman may be interpreted as Merciful in this world, where Allah's mercy is absolutely unrestricted, irrespective of religious proclivities. It extends to the atheists as well. Rahim may be interpreted as merciful in the Hereafter, where His mercy extends primarily to the Muslims with a good record of deeds, though justice is guaranteed to all persons.

4) Sovereign of the Day of Requit:-

This attribute implies that there is a world beyond the current world, where we shall all be gathered after resurrection and where our acts, performed in this world shall be reviewed and requited (123, Al-Nisa). The good acts would be rewarded and the bad acts punished. Allah would be the sole Judge and Sovereign on that day. None shall intercede for another person unless authorized by Allah. (48, Al-Baqarah). His policy of requital has briefly been outlined in verse No. 31 and 116 of Suratul Nisa) and verse No. 180 of Sura Al-Anam, which are translated as under:

Verse No. 31:

If you eschew the major sins that have been forbidden to you, We shall absolve you of your (minor) sins and We shall cause you to enter a noble place of admittance.

Verse No. 116:

Allah shall not forgive any association with Him; and barring that He would forgive all else to whomsoever He wills.

Verse No. 180:

He who does a good act, will have ten rewards to his credit, and he who does one bad act will receive chastisement for it only, and no injustice will be done to him.

No injustice would be done to any creature. (40, Al-Nisa). That has been emphasised in the Quran a number of times. There is a tradition that Allah's mercy shall dominate His wrath. Is not this policy based on absolute justice, tampered with extreme leniency and unbounded mercy?

The above tiny verses of the Sura Fateha sum up the entire philosophy of the Quran. All the three departments of philosophy, to wit the ontology or the knowledge of the Essence of things, Epistontology or the grounds of the knowledge and the Axiology or the study of the ultimate nature of values are contained in these verses. Simultaneously they serve as a guide line to the study of monotheism, 'Iman' and Islam.

While describing His attributes in the approved prayer Allah never stated, not, even once, that those who disobey Him are likely to be punished in this world, that their confinement in Hell, unless pardoned altogether, is a certainty, that they would be put in fire, roasted without respite and that their skins would be changed as often as they were scorched. (Verse No. 56 of Suratulnissa). In short while introducing Himself as the Sovereign on the Day of Requit Allah has very considerably refrained from quoting any aspect of the scene of the Day of judgement as well as abstained from describing the horrible life in Hell. This reflects His grace and loving forbearance for His creatures. Obviously He does not want the prayer to Him to be based on or motivated by fear.

In addition to the above display of forbearance Allah has put at ease the mankind by introducing to them for their use, His approved form of prayer to Him. Its brevity is evidence of its comprehensive condensability. It is contained in the following four short verses of the sura (Fateha):-

1. We worship You alone and we seek Your aid alone:

This verse establishes:

- a) Oneness of Allah,
- b) Omnipotence of Allah,
- c) Our absolute helplessness,
- d) Our complete submission to Him and dependence on Him,
- (e) Our solicitude and request for His help, and
- f) Elimination of all intermediaries wrongly put up by different sects of people for Allah.

2. Guide us along the straight path:-

This verse implies that:

- a) Guidance is sine qua non to enable a believer to pursue the straight path.
 - b) It rests with Allah alone,
 - c) It is His privilege to grant guidance or not, and
 - d) The guidance should be continuous and coextensive with the human life.
3. The path of those whom You have rewarded.

This verse refers to those persons whose services have been approved by Allah i.e. the Prophets, the martyrs, the truthfals and the righteous.

4. Not of those who have been visited with your wrath (for their back sliding), nor of those who have been astray (from the outset). The Quran has quoted some instances of the persons who had been punished in this world for their persistent transgressions.

The above verses comprise, in brief, the monotheistic, simple and appealing form of prayer, shorn of all references to the saints, deities, gods, goddesses and even to the alleged God-incarnates and God's sons and daughters. This prayer has been particularly approved by Allah and He has prescribed that the whole Sura Fateha, containing the above seven verses, shall form an integral part of the daily 'namaz'. It is on that account that Sura Fateha is also known as Sura-as-salat. Non-recital of the Sura in each 'rakat' of 'namaz' would invalidate it.

An important feature of the Sura, as per a tradition, is that it is evenly divided between Allah and the devotee. The first three verses and half of the fourth verse relate to the praise of Allah and the last 3½ verses contain the devotee's supplication to Him.

According to another Tradition Allah likes to hear His own praise. Hence He has commenced the Quran therewith. It is consistent with His directive: "and extol His glory with all glorification". (110, Bani Israil).

It would be noticed with interest that there is no mention of Paradise and Hell in the body of the approved prayer. There is something deliberate about this significant omission. In fact the Quran is full of references to them at other places. It seems Allah values something else very much more than these extremely well known places of bliss and agony respectively. It appears what Allah really values is His own pleasure. There is a marked indication in the last two verses of Sura Fateha that Allah desires that

human beings should strive in this world solely to earn His pleasure and avert His displeasure. The award of Paradise and the consequential immunity from Hell are only secondary things and are the offshoot of the main objective. "Then those who believe in Allah and hold fast to Him, He will soon admit them to His mercy and grace, and will guide them to Himself by a straight path". (176, Al-Nisa). "And the pleasure of Allah is the greatest of all (blessings of Paradise). (In fact) it is the supreme triumph. (71, Al-Touba). In this connection it would be better if I quote Shah Abdul Latif, Doctor Iqbal and Ghalib as under:

کدھدی کاد کا پٹری، تا اھڑی روشِ سرون ،
نکادل دوزخِ ذی، نکدی بھشت گھرن ،
نکو کم کفار سین، نکا مسلمان نی من
اُپا ائین چون، تہ پرین کجوا پانھنجو .

(SHAH)

(What is the motive behind this particular conduct of the momins? They are indifferent to Paradise and Hell. They do not seem punctilious about the fundamentals of belief and disbelief. What really engrosses them is the all absorbing worry that Allah may accept them).

(IQBAL) جس کا عمل ہو بے غرض اس کی جزا کچھ ادر ہے ہوتی بیا م سے گذر بادہ و جام سے گذر
(Those who act unselfishly, deserve a different requital, other than the huris, tents, wine and the wine-cup).

(GHALIB) طاعت میں تار ہے نہ مئے دُنگبیں کی لاگ دوزخ میں ڈال دے کوئی لا کر بہشت کو

(Lest our worship be soiled with the longing for wine and honey let some one immerse Paradise in Hell.)

After introducing Himself and His approved form of prayer Allah introduced the Quran or the Book of guidance containing chapter-wise verses, revealed by Him to His very last Apostle, the Prophet of Islam, Hazrat Muhammad (may Allah's blessings be on him!) during the space of 23 years of his apostleship. His mission extended to the entire universe; and in addition it was not restricted to reformation in any particular sphere, as was the case with the earlier apostles. In short his mission was characterised by an unrestricted universality.

In just one short verse Allah has introduced in main the voluminous Quran covering 30 parahas or parts and 114 suras or chapters of uneven coverage. It reads, when translated, as under:

"This Book, of which there is no doubt, is a guidance to the Allah-fearing". (2, Al-Baqarah).

The verse consists of three parts and each part needs comprehensive study.

It may be split up as under:

1. This Book:

It means the Quran. It may be amplified as follows:

- a) The Quran is a written document in the form of a book. It has been transcribed from Lohmahfuz, itself a written Book.
- b) Being a written book there is less chance of its distortion by human agency than otherwise.
- c) It was the Book whose revelation was prophesied in the previous scriptures and which was promised to the Prophet of Islam earlier.

Just as Allah referred to the Quran as a Book, similarly Allah called the Prophet a human being in the Quran as per the following verses:

- a) "Say (O Prophet!) Allah be praised! I am nothing but a human being, although an Apostle". (93, Bani Israil.)
- b) 'Say' 'I am a human being like you only that I am also the recipient of revelation' (110, Al-Kahf).

There is definitely no doubt that the Quran is a book in form just as the Prophet was a human being in shape, constitution and characteristics. But neither is the Quran an ordinary book, nor was the Prophet of Islam an ordinary man as discussed below:

- a) The Quran is a Divine Scripture. It is the perspicuous Book of guidance for the entire humanity, (15, Maida). Allah has claimed to be its Author and Revealer and He has guaranteed to preserve it against all corruptions, accretions and mutilations. (9, Hjr). It is worth-while quoting Wherry, a Christian Scholar, about the immaculacy of the Quran:- "The text of the Quran is the purest of all the works of a like antiquity". (Commentary of the Quran).
- b) The Quran is known as 'ummul kitab' (mother of the Book of knowledge), just as a mother feeds her children the Quran reads other books or knowledge.
- c) It is 'rope' of Allah who has enjoined on all believers to hold fast to it, all together, (vide verse No. 103 of Sura Al-Imran). It is a manifest light. It is full of blessings. It has healing powers.
- d) Its importance is evident from the fact that it was referred to in the earlier Scriptures.
- e) It is the last Book of guidance, not to be superseded by any later book.
- f) In view of the fact that no Arab or non-Arab scholar could match the Quran, the dissidents had eventually to admit that it was a Divine Scripture. The fact is that the Quran has such excellences that it is impossible for a human being to match it. It is even placed on a better pedestal than the other scriptures. Lady Coddold remarked about the Quran as under:

"to me simple grandeur of the diction, the variety of the emageries, the splendour of the word painting differentiates the Quran from all other scriptures".

The above remarks of Lady Coddold need a little amplification. The earlier scriptures — Torah, Injil, others were not literary marvels, and as such none of them contained a challenge for their detractors to produce even a single verse of the same nature and excellence. It is only the Quran which has laid the claim of being inimitable and unmatchable, and like the miraculous staff of Hazrat Moosa, (which was a Divine sign), it has baffled its dissentients, and eventually forced them to concede its Divine nature. That factor singularly differentiates it from the earlier scriptures, although they too like the Quran, were claimed as Divine books by another standard that they contained references to:

a) the unseen things, b) the future events, and c) the history of earlier Prophets.

Besides it is the Quran alone, which ever since its revelation has literally preserved its pristine purity.

(IQBAL)

حرف اور ارمیپے تبدیل نے آیہ اش شرمندہ تاویل نے

(There is nothing doubtful about the contents of the Quran. It is not susceptible of alteration or misinterpretation.)

In Sura Abasa Allah has referred to it as 'the honoured scripture (among other scriptures), eminent and holy.' In Sura Yunus Allah has called the Quran an exhortation 'a guidance and mercy for momins'.

On the same analogy it may be said of the Prophet of Islam that:-

a) he was apostle of Allah and his mission extended to the entire world.

(i) "O you mankind! The Prophet has indeed come to you with the truth from your Lord"; (170, Al-Nisa).

(ii) And We have sent you not but as a mercy for all mankind. (107, Al-Anbiya).

The Prophet was not only authorised by Allah to intercede with Him on behalf of his sinner followers, but his intercession for them was actually sought by Allah, as in the case of escapees from the battle of Uhud.

(iii) According to Imam Muslim the Prophet bore mark of the seal of prophethood of the size of a pigeon's egg near his left shoulder blade and its colour was the same as that of the skin around it (Misnquat).

(iv) The Prophet was shadowless. One of his names is 'Nur' or the light; and the light is without a shadow.

(v) "There has indeed come to you from Allah the light and the clear Book". (15, Al-Maidah).

The 'light' implies the Prophet of Islam.

b) The appointment of the Prophet of Islam was testified to and his mission explained by Allah in the following words:-

"Even as We have sent amidst you the Apostle from amongst you, who recites to you Our revelations, and purifies you, and instructs you in the Book and wisdom, and teaches you what you did not know (before). (151, Al-Baqarah).

c) i) "And had they, when they had sinned, come to you and sought forgiveness of Allah, and if the Prophet had pleaded for forgiveness for them, surely they would have found Allah oft-Returning, Merciful. (64, Al-Nisa). en such a one is with those whom Allah has blessed,

ii) "And ne who obeys Allah and the Prophet, th from amongst the prophets, the truthfuls, the martyrs and the righteous; and what an excellent company", (69, Al-Nisa).

- iii) "He who obeys the Apostle has indeed obeyed Allah". (80, Al-Nisa).
- iv) "Accept whatever the Prophet commands you and reject whatever he forbids you." (7, Al-Hashr).
This confirms the general usefulness of Traditions. They do command respect.
- v) "And immense is the grace of Allah to you". (113, Al-Nisa).
- vi) (a) "O you who believe! Hearken patiently what the Prophet says". (104, Al-Baqarah).
(b) "O you who believe! Raise not your voice above that of the Prophet". (2, Al-Hujurat).

The above verses express the very high esteem, indescribable and immeasurable by human agency, in which Allah has held the Prophet. In this connection I reproduce Shah Bhitai's following poem:

ذاتِ ارجمتِ کي، کونہ وسیلوچ ،

ساڻي تال تندن جي، ساڻي چارڻ چيٽ ،

(SHAH)

جي هتي جي هٿ، نه ڪالم مٿياڻي هيٺري

(There was no intermediary between the Giver (Allah) and the suppliant (the Prophet). All conventional impediments had disappeared. There was no discord between the suppliant's wishes and the instrumental music emanating under Divine direction. Infact there was complete unanimity between Allah and the Prophet.)

- c) Verily just as Allah is Rabul Alamin, the Prophet is Rahmatullil Alamin. In 107, Al-Anbiya Allah has confirmed it by stating: "and We have sent you not but as a mercy for all mankind".
- d) In the earlier scriptures there are several references to the Prophet, and the people of the Book were frequently reminded of them in the Quran.
- e) He was the last in the chain of Prophets, not to be followed by any prophet after him. Since a scripture generally accompanies a prophet, it follows that there shall be no other scripture after the Quran.
- f) In view of the ever growing success of Islam and the popularity of the Prophet his detractors had eventually to admit that he was really an apostle.

"A Hero Prophet was sent down to them (i.e. the Arabs) with a word they would believe". (Carlyle—"Hero and Hero worship".

The above resume very well shows that Allah referred to the Quran as a book and to the Prophet as a human being merely on the basis of their form and constitution. They could hardly be equated with other books or human beings respectively.

(SAHIBRAI MALKANI)

روضہ خلد برين و جنت کوئي نگار هر دو گلزارند اما اين کجا و آن کجا

(The highest everlasting paradise and the paradise-like garden in the premises of the idol are both gardens; yet what a difference between this and that!)

The above couplet aptly shows that the physical resemblance can not serve as a correct guide line to know the intrinsic value of the object concerned.

In this connection I would further do well if I reproduce a couplet of Jami, and of Zafar (Bahadur Shah) and also quote Lamartine in support of the fact that the Prophet of Islam, was indeed, Sayadul Bashir, the greatest of human beings of all times:

(JAMI)

بعد از خدا بزرگ توئی نعمت مخمور

(You rank after Allah in greatness, and that is the end of the matter).

(ZAFFAR)

نسبت نیست بدایت تو بنی آدم را برتر از عالم و آدم تو چه عالی نسبی

(No human being could be compared to you. You are indeed above all human beings of all worlds. What a marvellous position!)

"Philosopher, orator, apostle, legislator, warrior, conquerer of ideas, restorer of national dogmas, of a cult without images; the founder of 29 terrestrial empires, and of one spiritual empire, that is Muhammad (may Allah's blessings be on him!). As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he?"

(Histoire de la Turquie).

2. Of which there is no doubt, that

- a) it is a Divine scripture and like all Divine products it can not be reproduced or matched in any respect. There is a challenge in that connection, contained in the verse No. 2 of Sura Al-Baqarah and in some other verses too.
- b) Its contents are true and correct. It is free from all types of errors or ambiguities.
- c) Its recital removes all misgivings from human minds.
- d) It confirms the previous scriptures. Simultaneously it exposes the interpolations or suppressions made in them by their followers. In addition it settles all controversies raised in connection with them.

3. It is a guidance and an admonition to the Allah-fearing. (138, Al-Imran).

- a) It is full of guidance. It determines what is right and wrong and authorized and forbidden respectively.
- b) Its main features are:
 - i) it contains Allah's commands,
 - ii) it bears the warning that there shall be equital for all human performances,
 - iii) it conveys the glad tidings about Allah's mercy and forgiveness for whom He wills, except in the case of those persons who impute equals and partners to Him and die in disbelief. Such persons are condemned for all times.

- iv) its guidance will be availed of by those persons only, who through reverence of Allah, have developed receptivity for it. This is an assurance to those who fear Allah and therefore want to be guided along the right lines. The traits of such persons are described in the succeeding verses of the same sura. But we are not concerned with them in this introduction'. It is enough to know that Allah expressly stressed the fact that the belief in Allah and the Quran's holiness must precede the acquisition of guidance from the Quran. Those who reject the faith will not profit from its recital. The parable of such rejectors is "as if one were to shout (like a goatherd to those that listen to nothing but calls and cries: deaf, dumb and blind, they are void of wisdom." (171, Al-Baqarah).
 - (a) "And when you recite the Quran, seek refuge with Allah from Satan, the rejected." (98, Al-Nisa).
 - (b) "And when the Quran is recited, give ear to it and maintain silence so that you may be shown mercy." (204, Al-Arat).
 - (c) Recite the Quran clearly, slowly and not musically, neither too loudly nor absolutely inaudibly. It is definitely better to read the Quran than to recite it from memory. (Traditions).
7. I must now state a few words about the process of revelation of the Quran. As stated earlier, it took about 23 years to be revealed in its totality. It was first revealed in the form of the first 5 verses of Sura Al-Alaq containing the memorable mandate to the Prophet to 'read' in the name of Allah. The Quran's last Sura, most likely that of Al-Noor, was revealed barely 9 days before the demise of the Prophet. The first sura that was revealed in its entirety was that of Fatah which infact serves as a guide line, feeder and introduction to the Quran, besides being the prescribed prayer. The suras were either revealed before 'Hijrat' (or migration), and they are known as Meccan or after Hijrat, and they are known as Madinian. That does not, however mean that they were revealed only at Mecca or Madina respectively. The verses individually or collectively were revealed where and when a particular occasion necessitated them. Some of them were revealed in the course of journey.
- The pre-Hijrat verses generally refer to the Meccan pagans, their rejection of the Prophet, the Quran and the resurrection of mankind, and their open hostility to the Muslims, resulting eventually in the latter's migration to Madina. The Post-Hijrat verses deal more prominently with the people of the Book and the hypocrites. They also discuss the social, economic, ecclesiastical, defence and administrative matters respectively. Sometimes the same subject has been treated at more than one place as per the necessity for it. For instance 'Salat' is sine-qua-non in Islam. The Quran deals with its different aspects, congregational, while in danger, in journey, in illness, during war etc. All these aspects of it were discussed when relevant occasions actually arose. This arrangement was certainly better, more impressive and more congenial than revelation of the Quran enblock in the form of a book at one time. The other factors justifying the piece meal revelation of the Quran are summarized as under:
- a) It was revealed in stages for successive admonitions to the non-Muslims, each time giving them impetus, in a different form, to believe in the Quran.
 - b) Sometimes a verse has a background. It discusses a particular exigency. That makes the Quran easy to be followed.
 - c) By gradual revelation each verse could be easily recorded, rehearsed and remembered.

"And the Quran We have revealed in pieces that you may recite it to the people gradually and We have sent it down by stages." (106, Bani Israil).

- d) The piecemeal process enabled rebuttal of objections on each point individually.
 - e) It comforted the Prophet, sometimes at the most trying moments of his life.
 - g) It facilitated prosecution of the Prophet's stupendous mission as it strengthened his heart. (32, Al-Furqan).
8. Now about the compilation of the Quran:

The Quran was not collected and compiled during the life time of the Prophet. He used to ask some "ashabas"; including the first four Khalifs, to take down the verses, as they were revealed, on some palm leaves, parchments, camel bones etc. Several persons then remembered them. The Prophet perfected the adjustment and punctuation in them as per the Divine instructions.

It was during the second year of Hazrat Sidik's Khilafat that the regular writing of the Quran was taken up at the instance of Hazrat Umar. This was necessitated by the death of 700 Muslims in the battle of Yamamah, who had remembered the Quran. Accordingly there was an apprehension that if a few more such bloody battles occurred, all persons, who had remembered the Quran, would die and disappear.

Hazrat Sidik commissioned Zaid bin Sabit to collect all the Quranic verses available with different persons and compile them in the form of a book. The job was accomplished satisfactorily; and that arrangement has not undergone any change.

Hazrat Usman, the third Khalif, set up a commission of Zaid bin Sabit, Abdullah bin Zubair, Said bin Al-As and Abdul Rahman bin Haris to make 7 authoritative copies of the Quran as compiled during the days of Hazrat Sidik. He kept its one copy at Madina and sent out the other six copies to Mecca, Basra, Koofa, Syria, Yaman and Bahrin for guidance of the Muslims on that side.

Hujjaj, the Umayyide governor, evolved the arrangement of vowels in the Quran; and that has remained in tact.

9. And finally about some of the punctuation marks used in the Quran. They are explained as under:

- ◌ — means the verse has ended. The reader should pause.
- لا — means "do not". If this mark is used in the course of the verse, the reader should not stop. If it is used at the conclusion of the verse, the reader may pause.
- م — means لازم Here the pause is essential. It is like a colon.
- ط — means مطلق Here it is desirable to pause. It is like a semi-colon.
- ج — means جائز Here it is preferable to pause, though a non-stop also is allowed. It is like a comma.

- ز — means تجاوز Here non-stoppage is preferred.
- ص — means وقف مريض Here the reader may stop if he is tired but not otherwise.
- صلی — means صلى الوصل Here non-stoppage is advisable.
- ق — means قبل عليه الوقف Here it is not possible to stop.
- ك — means كذا لك It means hike-wise as per earlier punctuation.
- قف — means an order to stop.
- وقفه — It necessitates a brief pause.

To make the introduction self-contained I attach herewith a brief chronological life sketch of the Prophet of Islam.

A Brief Chronological Life Sketch of Prophet Muhammad (May Allah's Peace be on Him!)

(Ghalib)

غالب! ثنائے خواجہ بیزدان گزاشتم کان ذات پاک مرتبہ دان محمد است

(O Ghalib! We have left the praise of the Prophet to Allah because He alone knows his proper status).

BIRTH & NAME:

The Prophet was born on Monday morning in Rabiul Awal in 570 A.D. about 40 days after the "Occurance of the Elephant".

His mother's name was Hazrat Bibi Amina Djo Wahab. His foster mother's name was Bibi Halima.

The Torat refers to the Prophet as Ahmad Zahuk and Kital. The Injil refers to him as Hamid and Faruq Iita. On the Sky he bore the name of Ahmad and Muhammad and on earth he has 100 names including Muhammad. (Prince Dara Shukuh).

SPECIAL TRAITS:

The Prophet never spoke lie. He never took sides and clashed with others. His decisions were always fair and impartial. He was called Al-Amin (i.e. trust-worthy) by common consent. He never worshipped idols. He never took any intoxicant. He never gambled. He had no particular liking for wealth. He was not fond of fights. In fact he had not joined any war upto the age of 54 years.

MIRACLES:

His greatest miracle, a redoubtable challenge to his detractors, is the Quran and its unimitability and unassailed purity. His another miracle is his undeniable success in his mission visavis the earlier Prophets, who could achieve partial success only. One of his physical miracles, the cleavage of the moon, has been alluded to in the Quran. It is said that the miracles performed by the Prophet may number 1000. Any way they exceed the number of miracles performed by any of his predecessors.

IMPORTANT OCCURRENCES IN THE PROPHET'S LIFE:

Hazrat Abdullah, the father of the Prophet, died while the Prophet was yet unborn. He was a posthumous child and the only child of the parents. Bibi Halima was his foster mother for about 4 years.

The Prophet's mother Hazrat Bibi Amina died when he was about 6 years old. His grand father Hazrat Abdul Mutlib, who was his guardian, died two years later.

The Prophet married Bibi Khadija, a rich widow and a distant cousin, when he was 25 years old and she was 40 years old. Thereafter he took to prayers and meditation in the not far off cave of Hira.

With the revelation to him of Sura Al-Alaq of the Quran he was formally awarded the Prophethood at the age of 40 years.

During the 5th year of the award due to severe torments and persecution of the pagan Arabs, he favoured migration of 90 men and 11 women Muslims to Abyssinia in two batches. Thereafter 40 men and women muslims were left in Mecca. (Maulana Madudi).

During the 10th year of the award Abu Talib, his uncle and patron and father of Hazrat Ali died. The Prophet's wife died in the same year nearly two months before the death of Abu Talib. The Prophet then married Hazrat Bibi Aaisha, daughter of Hazrat Abu Bakar Sidik.

During the 11th year of the award 6 persons from Yasrab went to Mecca, contacted the Prophet and became muslims.

During the 12 year of the award two batches of Yasrabites of 12 and 72 persons respectively went to Mecca and became muslims.

The Prophet had ascension to Allah.

During the 13th year of the award the muslims and finally the Prophet migrated to Yasrib, which thereafter came to be known as Madinat-un-Nabi or the town of the Prophet. With this migration commenced the muslim's calendar year. It was officially inaugurated later by Hazrat Umar the second Khalifa.

1 A.H. the mosque at Madina was built; the 'azan' was introduced; the Kibla was changed towards the Kaaba; fasts were ordered for the entire month of Ramazan; and the battle of Badr was fought against the Meccan infidels and won.

The Prophet married his daughter Hazrat Fatima Janat Khatun to his cousin Hazrat Ali.

During 3 A.H. the battle of Uhud was fought against the Meccans and lost due to covetousness of most of the muslim archers for booty and their abandoning the position assigned to them by the Prophet.

Liquor and gambling were forbidden.

During 4 A.H. ablution by Tayamum, an important concession to muslims, was authorized.

During 5 A.H. the battle of the Trench occurred. It ended in frustration and retreat of the enemy troops.

During 6 A.H. the treaty of Hude-i-biya was signed with the Meccans.

During 7 A.H. the battle of Khaibar was fought with the Jews and won.

During 8 A.H. Mecca was conquered and amnesty granted to its non-muslim residents including Abu Sufyan, the Commander of the enemy troops in the previous battles, his wife Hind who had mutilated the corpse of Hazrat Hamza the beloved

uncle of the Prophet, and her negro slave Wahshi, who had surreptitiously killed the latter in the battle of Uhud.

In the same year the battle of Hunain was fought and won.

During 9 A.H. an expedition was led to Tabuk. The Christians avoided the war and the muslim forces returned gloriously.

During 10 A.H. the Prophet performed Hajj and delivered his famous sermon on the hill of Arafat (the mountain of mercy).

In the same year on 12th Rabiul Awal, the Prophet died at the age of 63 years. He was buried in the same chamber where he had lived and breathed his last. May his soul remain in peace in "Wasila" heaven! He was survived by his daughter Hazrat Fatima only.

His three sons and three daughters had died earlier.

DIVINE REGARD

Allah's regard for the Prophet is evident from His following directions contained in the Quran:

- (a) "Whose obeys the Prophet, he obeys Allah." (80, Al-Nisa).
- (b) "Whatever the Prophet commands you, accept and whatever he forbids you, reject." (7, Al-Hashr).

يَا صَاحِبَ الْجَمَالِ وَيَا سَيِّدَ الْبَشَرِ
مِنْ وَجْهِكَ الْمُنِيرِ لَقَدْ نُوِيَ الْقَمَرُ
لَا يُمْكِنُ التَّنَاءُ وَكَمَا كَانَ حَقِّهِ
بَعْدَ أَنْ خَلَا بِرُزْكَ تَوْنِي قِصَّةً مُخْتَصِرَ

(Jami)

(O you who are the lord of beauty and ideal human being! Your countenance is radiant and verily it sheds light like the moon. It is absolutely beyond me to praise you adequately. Hence let me remain content with the expression that you rank next to Allah alone).

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

INTRODUCTION (BY ALAMA IBN KASIR)

All praise is due to Allah who commences the Quran with His praise, who claims all praise for having revealed it to His slave from time to time, who deserves all praise for creating the universe and for sustaining it till its disintegration at the scheduled time. He has denounced most emphatically the 'gods' put up by human beings as aides and partners to Him for managing the universe. With the same vehemence He has repudiated the imputation that Prophets Uzair and Isa were his sons and the angels His daughters.

2. For correct and clear interpretation of a Quranic passage it is necessary to refer to the other relevant verses in it.

(Roomi)

معنی قرآن متبر آن پرس و لبس

(Consult the Quran itself for its elucidation.)

At one place the particular verse may be brief but when read with another relevant verse their meaning could be better understood. Hadis or the Prophet's tradition is another source of its interpretation. The latter, as cited by the 'ashabs' or companions of the Prophet and 'Tabaeen' comes next, when the first two aids are not available. The Prophet once said: 'if any person maintained and expressed a particular opinion (on a Quranic verse), which is based on ignorance, he would build a place for himself in Hell.' Accordingly most of the 'asnaos' deliberately refrained from expressing opinion on any verse they felt sure that they had not the requisite knowledge about it.

3. The Quran has four types of verses,

a) Those verses whose correct interpretation Allah alone knows e.g.

آیه مشابہات or حروف مقطعات

b) those verses which could be interpreted with the aid of the knowledge of the Sharah;

c) those verses whose correct interpretation is possible with the aid of knowledge of the Arabic vocabulary; and

d) those verses which are easy of interpretation and whose meaning is obvious.

4. The Quran is divided into 30 Parahs or Parts. To facilitate its perusal from the beginning to the end the Companions generally observed 7 stages. It is composed of 114 Chapters (Suras) which have a number of verses (ayats) in them. A Sura is sometimes interpreted in the Arabic vocabulary as a 'fort wall' and may, on that analogy, mean a 'fortress' containing ayats. An ayat in its turn, may mean a token, a Sign or mark (denoting a particular passage from x to y) or a miracle which Quran definitely is. There are 6666 verses in the Quran.

5. A single word in the Quran is known as

کلمہ

It may sometimes be composed of one

single alphabetical letter only. The language of the Quran is Arabic. There is nothing Ajmi. (Non-Arabic) in it. It is known as 'Ummul Kitab' (the mother of the Books of knowledge). There are three kinds of subjects discussed in the Quran as under:

1. علم توحيد و صفات (About the Uunity and concepts of Allah)
2. علم احكام (About the Divine orders)
3. علم قصص (About stories).

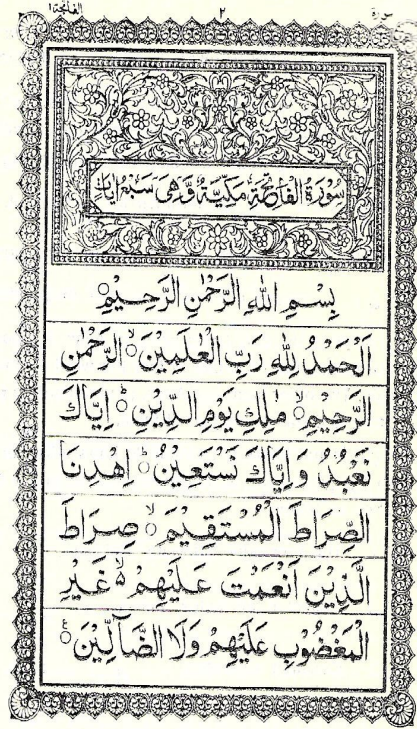
All subjects and verses are inter-linked.

PART — I

SURA FATEHA (THE OPENING CHAPTER)
(INTRODUCTION)

This sura was revealed at Mecca. It contains 7 verses and 126 letters. It is known as Sura 'Fateha' (opening or commencing, as the Quran commences with it), as Sura 'Assalat' (as it is compulsorily to be recited in each 'rakat' of namaz), as Sura 'Al-Hamd' (as it starts with the praise of Allah), and as Sura 'Shifa' (as it has curative effect). Hazrat Ibn Abbas called it the foundation of the Quran. According to a tradition it is also known as **قرآن عظیم** (the greater Quran). The

Prophet once expressed that it had no parallel in the Torat, Injil and Zabur and that it is the best Sura in the Quran. Its non-recital in any 'rakat' of namaz would invalidate it. It is a prayer from a suppliant, and the Quran — the Book of guidance — is the Divine response to it. It is generally held that if the Imam's recital is quite audible, this Sura is not to be repeated by the congregation. It has seven verses. In reciting it the Prophet used to pause after each verse. "Assuredly we have vouchsafed unto you seven of the repetitions (verses of Sura Fateha)." This Sura does not contain any specific orders.



The Quran patronize **جماعت** (Community) as opposed to **انفرادیت** (Individuality).

The invocation or prayer contained in the Sura is in the plural form though it is to be recited individually.

Traditions: a) If a person does not recite 'Ummul Quran' in Namaz the latter is defective, defective, defective. It is incomplete.

b) Sura Fateha cures everything (malady).

c) Do not detach yourself from the community.

فرد قائم ربط ملت سے ہے تنہا کچھ نہیں

(Iqbal)

موج ہے دریا میں اور بیرون دریا کچھ نہیں

(The individual is safe when he is with the community. Individually he means nothing. The current exists in the river; outside the latter there is nothing).

According to Imam Malik and Imam Abu Hanifa the opening works

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

do not form part of the Sura Fateha or of any other Sura. They are independent of the verses. They may, therefore, be recited inaudibly in namaz, as distinct from Sura Fateha itself.

According to a tradition if any work is started without reciting the above words it would be without blessing. Ablution too should be commenced with them.

Satan has no power to compel a human being to commit a sin. He merely induces him by misrepresentations and subterfuges to commit it. شَيْطَانٌ from شَطْنٌ means distant (from human beings and also from every thing good including the Divine grace. ابليس from ابلاس means one who is in rank despondency. Both words apply primarily to Satan.

'Allah' is the only basic name of Allah. It means the great, the Elevated, the Exalted, the Mighty, the Gracious, the Absolute. In fact the word is not exhaustively translatable. The Hebrews called Allah 'Eloah'. The other names of Allah, (and according to a tradition there are 99 in all,) signify His attributes. Rahman and Rahim are two of them.

("It is not humanly possible to know Allah or how He works. We can only define the nature of Allah by quoting the attributes enunciated in the Quran, of which the principal categories are distinguished as under:

1. The Premodial attribute, Nafsiya نَفْسِي Being
2. Essential attributes, Zatiya ذاتي : Anteriority, Eternity, Plenitude, Originality, Unity.
3. Constant attributes, شَرْتِي : Life, Wisdom, Hearing, Sight, Will, Speech, Creation.")

(The Wisdom of the Quran)

Tradition:

Imp. He who remembers 99 names of Allah will go to Paradise.

SURA FATEHA OR THE OPENING CHAPTER

In the name of Allah, the compassionate, the merciful.

1

All praise is due to Allah, The Lord, the Cherisher and the Sustainer of the worlds —

The word رَب in the comprehensive sense, means Lord, Owner, Possessor, Grower,

Cherisher, Sustainer or Fosterer. The word عَالَمِينَ is plural of عَالَم though the latter in itself is plural. It has no singular form. It may be interpreted as all the creatures living on earth, in water and in the upper space. It may also mean the different Zones occupied by human beings and jinns. Besides Science helps us to know that there are millions of universes like ours. According to Professor Julas Duchesne, a Belgian Scientist, there are planets running into 18 figures, and in good many of them civilizations, even superior to ours, have developed. The word 'alamin' may well include them as well.

In Sura Fateha Allah has taught mankind the approved form of His praise. The word **حمد** implies admiration and praise and not merely thankfulness **شكر**, which is a part of praise. It is much wider than the latter. Whatever benefits we enjoy in this world, whether they are of our seeking or not, are all conferred by Allah, and as such He alone should be thanked and praised. He is the embodiment of all imaginable but indescribable ideal attributes. Undue praise of any human being is a violation of this Sura and it would amount to **شرك في الحمد**

Allah has conferred innumerable favours on mankind. He has said in the Quran: "and if you were to try to count the favours of Allah, you would not be able to do so." (34, Ibrahim)

↳ Naturally then He expects us to be thankful to Him. He not only expects it but He even encourages it by saying in the Quran: "if you offer Me thanks, I shall confer more favours on you."

"Thanks to Allah may be offered in the form of **حمد**, **شكر** and **صبر**. These words are quite distinct from each other but they are interconnected. **حمد** in a way includes **شكر** and **صبر**. **حمد** literally means praise and it may be offered to Allah in a direct manner in the course of prayers or otherwise. **شكر** may be offered to Allah by completely abstaining from sins and transgressions. **صبر** may be exercised in misfortunes of all kinds. A highly evolved Muslim may even offer **شكر** when he is beset by misfortunes, by relying on the verse: "it is possible that you dislike a particular thing and Allah may have kept some blessing in it for you." For such a *momin*, there is no misfortune. Everything is a blessing for him. Accordingly he is always grateful and full of praise to Allah." (From *inam* Ghazali's *Minhajul Abidin*).

Allah has created the Universe, evolved it in a long process of progression and attended to its requirements in all respects. Mankind is a part of that creation — the best part of it — and for their creation Allah naturally took a long time, as He had to perfect the conditions on earth for their rehabilitation. Allah was so solicitous about them that He did not ignore their spiritual requirements too. In brief He is 'Rab' not of one individual or group of individuals and not of one world but of all the worlds and of all creatures existing there. Besides His "Rabbubiyat", which is not static but progressive, is not confined to any one aspect of human requirements, but to all possible and progressive requirements, physical as well as spiritual.

This verse, in fact, reflects the universality of Divine favours and the universal fraternity of mankind.

Traditions:

- a) Allah very much likes to hear His own praise.
- b) The Prophet considered **الحمد لله** as the best form of prayer.

- c) If you love Allah's creatures, Allah will love you.
- d) Allah increases His blessings when you recite this prayer.

(Khawaja Gessu Daraz)

ترا چون نظیری نیست دیگر

ولی بر شکل و خوبی خود بنازی

(Since you have no equal, no wonder, that you are so vocal in your self-praise).

- ② The Compassionate, the Merciful.

الرَّحْمَنُ means the Compassionate in both worlds;

الرَّحِيمُ means the Merciful in the next world particularly.

The above two words inspire human-beings with the hope of Allah's compassion and mercy in both worlds.

The word Rahman whose scope extends to both worlds was, perhaps, unpopular among the pagan Arabs, as is evident from their hostility to its inclusion in the Hudaibiya treaty between the Prophet and the Meccan Pagans. Both Rahman and Rahim are derived from رَحْمَت , meaning mercy. In this world Allah's mercy extends to muslims and non-muslims, irrespective of their actions, and to the other living creatures too. In the Hereafter the same is confined to the 'faithfuls' only. The infidels are absolutely excluded from its scope. This explains the distinction between the two words.

Another relevant verse in the Quran is: "call Him Allah or Rahman; by whichever name you may call Him. His are the most beautiful names,"

(110, Bani Isra'el)

Traditions;

- a) Allah has said: "I am Rahman. I have created رَحْمَةً (mercy)."
- b) Rahman and Rahim both are Allah's names.
- c) Verily Allah is very gentle and kind. He likes softness and gentleness in each human work. He confers favours for it.

- ③ The Sovereign of the Day of retribution.

The over all significance of these words is already covered by the words

سَرِّبِ الْعَالَمِينَ

The word الدِّين means requital or retribution.

The process of requital is quite natural. A good act attracts recognition and deserves appreciation in the form of reward. A bad deed is condemned, and it calls for punishment for the offender. Allah has ordered requital for our deeds, not out of revenge or retaliation, but as a natural return and for our reformation. Except for the disbelief including the imputation of equals or partners to Him He is most forgiving.

In this verse Allah has more specifically announced that on the Day of Judgement, when all creatures will be called to account, He alone would be in complete control and that no person would be competent to utter a single word in self defence or in favour of another person, unless authorized by Him and that every individual will be justly requited for his deeds — good or bad, in this world.

This verse repudiates the Christian doctrine that Hazrat Isa, and not Allah, will be the deciding judge on the day of Judgement, and that saints should be worshipped in this world so that their intercession alongwith that of Hazrat Isa may be successfully invoked on the above occasion, Allah has preceded the word **الدَّيْنِ** by **يَوْمَ** (day) and not by night, as it is during day that we can differentiate between different objects. This day is fixed and is unalterable, though its knowledge is confined to Allah alone.

Note: The verses No. 23, 27 and 28 of Sura Al-Anbiya are relevant and they may be referred to.

Tradition:

The Prophet observed that he who calls himself "King of Kings" bears the worst name before Allah.

حق قیامت را لقب زان روز کرد

(Roomi)

روز بنماید جمالِ مشرخی و زرد

(Allah called it the Judgement Day as it helps in discriminating the red from the yellow i.e. the Rewarded and the Punished).

4) You (alone) do we worship and You alone do We implore for aid.

This verse is the key note of the entire Sura. In its first part complete dissociation with disbelief is announced; and in its second part complete surrender of human powers and resources and full submission to Allah are specifically made. It connotes love, submission, humility and fear.

What is 'disbelief'? According to Bibi Rabia Basri it is infatuation with paradise and houris in preference to Allah. According to Moulana Abul Kalam Azad 'desjailr' also may amount to 'disbelief'. According to Moulana Roomi it is often the idol-mindedness rather than the actual idol-worship alone, which is disbelief. Amri's influence on the contemporary Jews illustrates his point of view. According to Shah Waliullah disbelief is of three kinds as under:

1. **شُرک عقیده** attributing powers of Allah to any person.
2. **شُرک عبادت** Performance of worship or obedience to other than Allah.
3. **شُرک عادات**
 - a) cultivation of impious habits and conventions,
 - b) assignment of improper names to human-beings,
 - c) worship of tombs or pictures or art.

In this verse a human being unreservedly admits that he is a mere creature, a slave of Allah, that he is extremely helpless in all respects, that all power rests with Allah and that all reverence is due unto Him alone. He makes this admission on his behalf as well as on behalf of his other fellow beings collectively.

The other relevant passages in the Quran are:

1. It is the emphatic desire of your Lord that none beside Him shall be worshipped.
2. Worship Allah and rely on Him. He is not unaware of your actions.
3. He is the Lord of the East and the West. None is to be worshipped except He.

Traditions:

- a) Allah has said: 'I have divided the prayer of the human-beings. I keep 50 per cent of it for myself and leave the other 50 per cent for him. The latter includes whatever requests he makes. (This means that the first portion of the Sura upto the words **ایک نعبد** constitutes praise of Allah and the later portion embodies prayer of the suppliant.
- b) Suspension from neck of 'mankas', lion's nails or thread on which something non-religious has been invoked is magic. Hence it amounts to disbelief.
- c) Allah is very modest and He does not like to return empty the hands that are raised to him in supplication five times a day in sincerity and patience.

همچنانک ایاک نعبد در حنین
در بلا از غیر تو لا نستعین

(Roomi)

(In the manner when your help was invoked in the battle of Hunain. The fact is that in a predicament none hesides you can help —

5. Guide us (and keep us firm) on the straight path —

صراط المستقیم is used in the sense of issue of an order and grant of adequate strength.

means a path which is absolutely clear and straight without any crookedness in it. Hazrat Ali interpreted it as the Quran. Hazrat Ibn Abbas, Ibn Masood and several other companions of the Prophet meant Islam by it. Briefly it means obedience to the orders of Allah and of the Prophet.

After reciting the praise of Allah it is only appropriate to make a request to Him on behalf of self and other fellow beings collectively. It may be argued that since a momin is already expected to have received the guidance from Allah, why is then this request made for it? In elucidation it may be said that a momin should always request Allah for continuance of His guidance and for grant of strength and fortitude to keep to the straight path. He is always in need of Allah's patronage. Infact a good momin is he who supplicates to Allah for His continued grace. This is actually what is contemplated in this verse.

Allah has not created any obstructions, physical or spiritual, for us in this world. Infact He made ideal conditions for our resettlement. Nay, He even placed all earthly objects at our service. In addi-

tion He has appointed us as His vice regents. What He wants in return is faith in Him plus good deeds. He is always ready to guide us in the right direction, only that we should sincerely seek His guidance as per this verse.

Another relevant passage in the Quran is: "O you people of the faith! Have faith in Allah, His Prophets and the Book revealed by Him to the (last) Prophet and the books revealed earlier."

Tradition:

'Siratal Mustakim' implies the Quran.

- ⑥ The path of those (persons) whom you have rewarded (for their steadfastness in pursuing the guidance You gave them),
- ⑦ Not of those (persons) who have been visited with displeasure (for their backsliding after knowing the truth i.e. the Jews), nor of those who have been astray (from the very start i.e. the Christians).

any individual

any individual

الْعَمَتِ means blessings, reward;

مَنْضُوبٍ means incurred your displeasure;

ضَالِّينَ means gone astray.

"Note that the words relating to Grace are connected actively with God; those relating to wrath are impersonal. In the one case God's mercy encompasses us beyond our deserts. In the other case our own actions are responsible for the wrath, the negative of grace, peace or harmony." — (Tafsir of the Quran by Alama Abdullah Yusuf Ali).

This verse explains, in nutshell, what the straight road referred to in the previous verse is. The apostles, the martyrs, the truthfals, and the righteous are the persons whom Allah has rewarded for their strictly following His orders. It is essential that the believers should not only know the truth but they should follow up their knowledge with acts conforming thereto. The Jews had the requisite knowledge but they deliberately refrained from recognizing the truth. Due to their disbelief coupled with arrogance and murders they became recipients of Allah's displeasure. The Christians were not gifted with adequate knowledge. Hence they could not find the straight path. Besides they lacked initiative and therefore remained misguided from the outset.

It should be noted that while reward of the momins has been attributed to Allah, the misfortunes of the contumacious Jews or the misguided Christians has not been so attributed. Obviously their own acts were responsible for the same.

Repetition of 'amin' at the conclusion of this Sura is desirable. It means in Ibrani ('O Allah! 'may it be so'! or 'you accept our request'!) Hazrats Ali, Ibn Masood and Abu Huraira said that whenever the Prophet uttered 'amin', it was audible to those forming the front row of the congregation. Ibn Majah was of the view that the repetition of 'amin' used to fill the entire mosque.

The other relevant passages in the Quran are as under:

"Those who believe in Allah and the Prophet will be with those who will receive reward from Allah and they are the apostles the truthfals, the martyrs and the righteous persons."

Traditions:

- a) The Prophet had expressed that by مَغْضُوبٌ عَلَيْهِمْ
ضَالِّينَ
reference was made to the Jews and by the Christians were meant.
- Imp. b) Repetition of 'Amin' is a plea for salvation from sins.
- " c) The Prophet had observed that the Jews were annoyed with the Muslims because of —
1. Friday taking the place of Saturday.
 2. Change in Kibla from Masjid-e-Aksa to Masjidul-Haram.
 3. Utterance of 'Amin' at the conclusion of Sura Fateha.

Opinions of Imams about utterance of 'amin':

According to Imam Malik and Imam Hambal 'amin' should be uttered loudly. According to Imam Abu Hanifa 'amin' should not be repeated loudly when the Imam has uttered it loudly.

Note: All the seven verses of the Sura Fateha are inter-connected as is obvious from the following detailed translation of the same:

'All praise is due to the Mighty and the Absolute Allah who has not only created and perfected the universe, but who fosters and maintains it progressively, who is most Merciful in this world by catering to the requirements of all His creatures, and who is eminently Compassionate in the Hereafter by providing indescribable blessings for those whose record of deeds is approved by Him, who inspite of His being the Sole Judge on the Day of Judgement will view each individual's record compassionately, and who would never be injudicious to any of His creatures. Accordingly He alone is to be worshipped to the complete exclusion of gods and deities etc., and it is in the interests of the human-beings to worship Him with all possible zeal and self-effacement; and seek His gracious aid not only in the performance of the right type of worship and righteous deeds, but also in the award of continuous guidance on the lines of the Prophets, the martyrs, the truthfals and the righteous, as distinguished from the Jews and the Christians'.

This Sura is absolutely self contained and is couched in the most appropriate phraseology.

"And the conclusion of their prayer shall be: 'all praise is due to Allah, the Lord of the worlds.'"
(10, Yunus).

تا نگرید طفل کے جو شند کین

تا نگرید ابر کے خند دچین

(Roomi)

(It is only the child's cries that generate milk in a mother's breast. Similarly it is the 'tears' of a cloud that bring a smile to an orchard).

(Parah-1 continued)

SURA BAQARAH (THE COW)

(INTRODUCTION)

The Sura is Madinian. It has 40 sections, 280 verses and 26,792 letters.

The Quran is a sort of chain and the various suras and ayats are its links. The latter are all inter-linked. Accordingly Sura Baqarah too is linked with Sura Fateha. In the latter the suppliant had made two distinct requests to Allah.

- 1) for guidance on the straight path, and
- 2) for pursuing the path of the blessed ones and not that of those who had incurred (Allah's) displeasure, nor of those who had gone astray.

In connection with these solicitations Allah referred him in Sura Baqarah for guidance to 'the Book which is Divine without doubt,' and with regard to the above three categories of humanity Allah has described them in nutshell in the same Sura under the nomenclatures of Momins, Bani Israels and Christians.

The name of the Sura does not imply that it discusses the cow. It merely means that it refers to a particularly sacrificial cow.

(Note: This Sura is a summary of the Quran. It contains amplification of all earlier Meccan verses — the subject matter being —

- a) why should we believe in Allah and in the Hereafter?
- b) What are the Quranic contents and how to obtain guidance from them?
- c) What is the difference between a Momin, hypocrite and an infidel?
- d) What is the proper form of prayer?
- e) What are the methods of obtaining Salvation?

Traditions:

- a) Sura Baqarah is 'hump' (elevation) of the Quran; and the verse of the Throne is a unique verse.
- b) Satan can not enter the house wherein Sura Baqarah is recited.
- c) Learn and recite the Quran. If you then act as per its provisions, you will be like a musk-laden bowl emitting a pleasant flavour.
- d) Learn Sura Baqarah. Its recitation is a blessing; its abandonment is a disappointment.
- e) The Prophet had addressed his army as the **أَصْحَابُ سُورَةِ الْبَقَرَةِ** when he had noticed them faltering in the battle of Hunain. They heard the address and immediately rallied. They won the battle.

In the name of Allah, the Compassionate, the Merciful.

1) Alif, Lam, Mim,

These are letters from the alphabet of Divine love.

They are حُرُوفٌ مُقَطَّعَاتٌ They are generally used in the Arabic language as abbreviations

مِنْخَفَقَاتٌ There is a controversy about their interpretation. Some commentators consider them as names or attributes of Allah. Others take them as names of verses or introduction to them. Allah knows best about their interpretation. There is no specific guidance from the Prophet in their connection. They may be assumed to be some code words. Their number in the Quran is 79.

Tradition:

Alif, Lam, Mim constitute three words.

2) This (is the) Book, there is no doubt about it; it is a guidance unto the (Allah — Fearing,) — *God fearing who keep their duty* **دَالِكٌ** normally indicates remoteness but according to Hazrat Ibn Abbas, Mujahid and

others it is used here in the sense of **هَذَا** meaning "the present one." **كِتَابٌ** refers to the Quran. Literally it means a written document. Here as well as in several other verses the Quran is referred to as the 'Book'. It offers guidance to **مُتَّقِينَ** i.e. to those who believe in Allah, who fear Him and who are righteous.

هُدًى = **هُدَايَاتٌ** means grafting guidance on a human mind for right conduct in all respects. Allah alone is competent to do it. The Quran not only guides you in all aspects of right conduct but, like a constant guide, it takes you along to your goal. It is in the context of this dual capacity of the Quran that the word **هُدًى** is used here.

The back ground of the verse (as per 'muajiz numa edition of the Quran) is that Malik bin Saif a Jew, used to try to create doubts in the minds of the muslims that the Quran was not the Book referred to in the earlier scriptures. This verse counter acted his blasphemy.

1. This verse may be split up as under:

This is the Book — the Quran



- a) about whose revelation Allah had made a promise with the Prophet of Islam;
 - b) which was referred to in the earlier scriptures;
 - c) which even in its original form is a written document contained in the Loh Mahfuz.
 - d) which, being a written book, commands greater reliability and is more easily preservable against perversions.
2. Of which there is no doubt —
- a) that it is Divinely revealed even to the extent of its language and punctuation;
 - b) that being a Divine Scripture it is free from error and is inimitable in style etc.;
 - c) that it is the revised, perfected and duly completed latest Divine Constitution for mankind; and
 - d) that it dispels all doubts and settles all controversies, raised in connection with the earlier Scriptures.
3. It is a guidance for those —
- a) who are conscious of Allah and His attributes;
 - b) who fear Him, and
 - c) who are righteous.

The Quran is unique in the sense that it opens with an assertion — a sort of challenge to the dissidents — that it is definitely, without any doubt, a Divine Book and that its each word has been Divinely revealed. Such a claim has not been put up in any other Scripture revealed earlier. This claim has been forcefully re-affirmed in Surat-un-Nissa as under:-

"Allah bears witness (to your apostleship) by what He has sent down to you (the Quran). He sent it down duly perfected by His knowledge; and the angels too bear witness to your apostleship; and Allah is sufficient as witness."

According to Hazrat Ibn Abbas **مُتَّقِينَ** include those persons who have adopted faith, refrained from polytheism and faithfully carried out the Divine commandments. Khawaja Hassan Basri was of the view that a **مُتَّقِي** is he who keeps away from all whatever is unlawful and who performs his duties satisfactorily.

According to Imam Ghazali **وَقَوِيَ** (originally **اتَّقَوِيَ**, and then **و** is changed into **ت**) means in the Quranic text as under:

- a) Fear of Allah;
 - b) Complete submission and worship to Allah alone;
 - c) full scale abstinence from sins and determination to perform good acts.
- 'Takwa' brings in its wake the following advantages:

- 1) Allah's appreciation.
- 2) Immunity from adverse effects of human conspiracies.
- 3) Allah's help and friendship.
- 4) Livelihood without worries.
- 5) Righteous deeds.

- 6) Allah's pardon for sins.
- 7) Allah's love.
- 8) Allah's approval of the 'Mufakir's deeds.
- 9) Allah's rewards.
- 10) Glad tidings about Hereafter at the time of death.
- 11) Immunity from Hell.
- 12) Admission into Paradise.

(From 'Minhajul Abidin).

The other relevant passages in the Quran are as under:

- 1) Verily this Quran has been received from the Lord of the worlds.
- 2) This Quran is a guidance and a cure for the faithfulls. The disbelievers are deaf and blind;
- 3) This Quran is a healing and a mercy for the faithfulls.
- 4) O apostle! you can not give guidance to whomsoever you wish.
- 5) None can give guidance to him whom Allah does not guide.

Traditions:

- a) A human being can not really be a **متقی** unless he leaves off all those things, otherwise inoffensive, through fear that his pursuit of them might land him in spiritual difficulties.
- b) The best benefits which may accrue to a human-being in this world are —
 - i) the fear of Allah, and
 - Imp. ii) the marriage to a good wife who is constantly eager to please her husband and to protect his property and her person during his absence.
- c) The Quran is the 'rope' of Allah. It is a manifest light. It is full of blessings. It has healing power.

(Roomi)

چون نشان راست گویند و شبیه

پس یقین گردد ترا لا یریب فیه

(Since it gives correct information and is inimitable, you are convinced about its Divine origin).

(3) Who believe in the unseen —

Hazrat Ibn Abbas interpreted **ایمان** (Faith) as attestation. In Arabic vocabulary it means "acceptance as true." According to Imam Shafi and Imam Ahmad faith is "a continuation of verbal expressions and actions." It increases and decreases under different circumstances, as stated in several traditions. This word is invariably linked with Allah, Divine Books, Apostles, the Day of Resurrection, angles, Paradise and Hell, belief in all of which is sine que non for a Muslim.

The other relevant passages in the Quran are as under:

- 1) Those are the persons who fear Allah in secret.
- 2) That person, who without seeing Allah, fears Him and has a believing heart.

3) Those persons fear Allah who are possessed of knowledge.

Traditions:

- Imp. a) In Musanad Ahmad it is stated that when the Prophet was asked by Abu Ubedullah bin Jarar whether there were any persons better than his (the Prophet's) companions, specially when they had accepted Islam and joined wars against infidels at his bidding, he replied that the later generations of Muslims would be superior to them, for they would have the same achievements to their credit, without having seen him.
- Imp. b) In Ibn Hatim it is mentioned that Hazrat Badila, daughter of Aslam, and other Muslims, males and females, were offering prayers in Banu Haris mosque with Baitul Moqadas as Kibla, when suddenly they learnt that the Prophet had adopted Kaaba as Kibla, they too immediately changed Kibla for Kaaba, with women getting into the rear rows and thus they finished the prayers. When the Prophet heard of the incident, he said that they were the people who believed in the unseen.

(Moulana Roomi's opinion):

According to the Moulana the faith is of three kinds as under:

- a) ایمان بالغیب faith in the unseen.
- b) ایمان استدلالی faith supported by arguments,
- c) ایمان تقلیدی faith based on legacy from the predecessors or in imitation of others as میراث پدر or parental inheritance.

بندگی در غیب آید خوب و کُش

حفظ غیب آید در استعجاب و خوش

(Roomi)

(Worship of the Unseen is good. Its maintenance helps in the submission to Allah in secret).

(3b) and (who), are steadfast in prayer, and (who) spend (in charity) out of what We have provided for them, —

According to various companions of the Prophet the first part of the verse refers to the correct performance of ablution, maintenance of regularity and punctuality in namaz and proper observance of discipline at its various stages. According to the Arabic vocabulary **صلوة** means prayer, supplication for forgiveness of sins. Its plural **صلوات** means prayers, benedictions. In Sharah it is used for namaz. According to Ibn Jurair **صلوة** is aptly translated as 'namaz', because a momin in the course of namaz requests Allah for grant of His favours.

صلوة in the case of human beings may be interpreted as that sort of prayer which is referred to in the Quran and elucidated by the Prophet in practice. In the case of other creatures it means compliance with the orders of Allah.

Since this verse was revealed before revelation of the Sura Bara, which contains orders for payment of Zakat or the obligatory alms, its concluding portion refers to the general or optional charity including even the maintenance of one's family or relatives. At several places in the Quran prayers and charity have been bracketed together and it shows that Allah has attached great importance to the latter.

مِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ implies in a subtle form that —

- all charities, whether obligatory or optional should be made from legitimately acquired income;
- whatever we earn by our efforts, is, in fact, provided by Allah as a favour; and
- all our income need not be given away in charity thereby creating financial embarrassments for ourselves.

The other relevant passages in the Quran are —

- The 'Namaz' checks the devotee from commission of all types of improper acts.
- All creatures know their prayer.
- Unto each of you We have appointed the law and the way.

Traditions:

The following are the pillars of Islam:

- Admission of the unity of Allah and recognition of the apostleship of Prophet Muhammad (may Allah's peace be on him!)
- Payment of the Zakat (obligatory alms).
- Observance of fasts during the month of Ramazan.
- Performance of the Hajj.

- and who believe in what has been sent down to you, and in what has been sent down before you (to the earlier apostles); and they are firm believers in the Hereafter (resurrection and judgement).

لَوْ قِيُون means firm believers.

This verse contains description of the persons 'who believe in the unseen'. Here it is further added that they believe, without reservation and discrimination, in the Quran and the previous Divine scriptures and they are convinced that Allah shall resurrect all human beings, review their record of achievements of this world and then award them deserts accordingly. The word **آخِرَةِ** implies the next world, to succeed this world after its disintegration.

The other relevant passages in the Quran are as under:

- These people believe in the Book given to them, and when they hear the Quran recited, they exclaim: "we believe in it, and its Divine nature. In fact we are Muslims already." Such persons will get their reward doubled for their abstinence, return of good for evil and for charitableness.
- O people of the Book! Have faith in what has currently been revealed. It confirms what is already with you (the previous scripture).

Tradition:

Three categories of persons will have their reward doubled. They are as under:

- a) Those people of the Book who believe in the previous apostles and also in Prophet Muhammad (may peace of Allah be on him!);
- b) Those slaves who satisfactorily execute their duties towards Allah and their masters; and
- c) Those persons who train well their maid slaves, liberate them and then marry them.

The difference between the persons categorized at (a) above and the momins is that while the latter briefly believe in the previous scriptures, the people of the Book, when converted to Islam, will have to believe in the Quran in detail. This will, therefore, earn for them double reward.

(SHAH)

وحدة لا شريك له، جن اتوسين ايمان،

تن مجيدو محمد (صلم) كاري، قلب سات لسان.

اد فائق فرمان، اذ تركنهن نه اوليا

(Those persons who admitted the unity of Allah and the apostleship of the Prophet with their heart and tongue, and they are prominent in obeying Allah's orders, such persons will never be mis-tracked).¹

5. These (persons) are on guidance from their Lord; and they are the blissful ones (in both worlds);

اولئك normally means 'Those'. But here it is to be interpreted as 'These', thereby implying importance of the persons concerned.

مفلحون means prosperous.

In continuation of the last verse this verse further refers to the believers in the unseen. It sums up in nutshell that they are well guided in as much as they are steadfast in prayers, they believe in the Quran and the previous Divine Books, they spend in charity from their legitimately earned income, they have no doubt whatsoever about the resurrection of all human beings and they perform righteous deeds. These are the persons who have received guidance from Allah in this world and they would achieve happiness and prosperity here as well as in the Hereafter. The reference is general and it need not be restricted to a particular class of persons.

الْبَقَرَةُ ٢

اُولٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۚ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُونَ
 اِنَّ الَّذِيْنَ كَفَرُوْا سَوَآءٌ عَلَيْهِمْ ءَاَنذَرْتَهُمْ اَمْ لَمْ
 تُنذِرْهُمْ لَا يُؤْمِنُوْنَ ۝ خَتَمَ اللّٰهُ عَلَىٰ قُلُوْبِهِمْ وَ
 عَلَىٰ سَمْعِهِمْ وَعَلٰٓى اَبْصَارِهِمْ غِشَاوَةً ۚ وَلَهُمْ عَذَابٌ
 عَظِيْمٌ ۝ وَمِنَ النَّاسِ مَن يَقُوْلُ اٰمَنَّا بِاللّٰهِ وَاٰلِیَوْمِ
 الْاٰخِرِ وَمَا هُمْ بِمُؤْمِنِيْنَ ۝ یُحَدِّثُوْنَ اللّٰهَ وَالَّذِیْنَ اٰتَوْا
 وَمَا یُحَدِّثُوْنَ اِلَّا اَنْفُسَهُمْ وَمَا یَشْعُرُوْنَ ۝ فِی قُلُوْبِهِمْ
 قُرْصٌ فَزَادَهُمُ اللّٰهُ مَرَضًا ۚ وَلَهُمْ عَذَابٌ اَلِیْمٌ ۝ یَمَآكُلُوْا
 یَكْدِبُوْنَ ۝ وَاِذَا قِیْلَ لَهُمْ لَا تُفْسِدُوْا فِی الْاَرْضِ قَالُوْا
 اِنَّا نَحْنُ مُصْلِحُوْنَ ۝ اِلَّا اِنَّهُمْ هُمُ الْمُفْسِدُوْنَ وَلٰكِنْ
 لَا یَشْعُرُوْنَ ۝ وَاِذَا قِیْلَ لَهُمْ اٰمِنُوْا كَمَا اٰمَنَ النَّاسُ
 قَالُوْا اَنُؤْمِنُ كَمَا اٰمَنَ السُّفَهَآءُ ۚ اِلَّا اِنَّهُمْ هُمُ السُّفَهَآءُ

Tradition:

In a discourse with his companions the Prophet said: 'may I tell you specifically the identification marks or traits of those who would go to Paradise or Hell'? He recited the verses from **الْقَمَر** to **مُفْلِحُونَ** and said that the persons conforming to the description, contained in these verses, would go to Paradise. Then he recited the next two verses (No. 6 and 7) and said that they described the persons who would be bound for Hell. The companions were, naturally, relieved to hear this elucidation of the verses.

- 6) Verily it is all the same to the disbelievers whether you warn them or not; they will not believe. The word **كَفَرُوا** is derived from **كَفَرَ** which means deliberate denial (of faith). **كَفَرَ** is mainly of two kinds:

- a) **كَفَرَ صَوْلِي يَ اِعْتِقَادِي** It means denial of some fundamentals of Islam.
- b) **كَفَرَ عَمَلِي** It means abandonment of some Islamic function or duty.

The first category of disbelief is more heinous than the second, though either of them is enough for condemnation of the person concerned as a disbeliever.

In this verse Allah forewarned the Prophet that those persons, who deliberately and habitually suppressed or bypassed the truth and rejected the faith, would not believe in what was revealed to him. His efforts to create fear of Allah in their minds and to reclaim them would, therefore, be infructuous.

According to Hazrat Ibn Abbas the Prophet was very anxious for mass conversion of the pagan Arabs. But Allah plainly told him that every non-muslim was not destined to be a muslim. The previous scriptures bear testimony to the apostleship of the Prophet of Islam and to the Quran. Hence when the people of the Book expressed that they would continue to believe in their scriptures in preference to the Quran, they, in fact, ignored the relevant testimonies and thus disbelieved in the former too. How could such persons be expected to believe in the Prophet and receive guidance from him? The will to believe was absent in them. Accordingly the Prophet was not to feel disconsolate at their persistent disbelief.

Though this verse is comprehensive in application, it may have referred to Alba, Shiha, Abu Jahal and Valid who were to die as disbelievers. Hence it was practically useless for the Prophet to preach to them.

Another relevant passage in the Quran is:

"The persons against whom the word of Allah has been proved, will never believe, even though they were confronted with all the signs, until they see the terrible punishment before them."

Tradition:

Imp. **كَفَرْدُونِ كَفَرَ** One disbelief is more heinous than the other.

- 7) Allah has set a seal on their minds and their ears, and there is a veil over their eyes, and a terrible torment is (waiting) for them,

ختم is used in the sense of a seal.

غشاوة means veil.

According to Hazrat Mujahid, sins affect the mind. The more sins a person commits, the more callous his mind grows. Eventually his power to appreciate a righteous deed will get benumbed, and his mind would be sealed up. The effect of a seal is quite evident. When a receptacle is sealed, nothing would get into it or out of it, unless the seal is broken. The sealing of the mind is, however, the result of deliberate choice of the disbelievers for disbelief. Similarly when the mind is sealed and it becomes inappreciative, the ears too become inoperative. Even the eyes receive a blurred vision of things as if they are obstructed by a veil. They would not, therefore, see the sins in their real ugliness. Knowledge of a reality is acquired through ears (by hearing) and eyes (by seeing) it. If these organs become in-operative and the mind gets closed up, such a person will never be able to appreciate or accept the spiritual guidance, with the result that his disbelief will gather roots. For him a terrible punishment is in readiness in the Hereafter.

Another relevant passage in the Quran is:- "When they turned back, Allah made their minds perverse."

Tradition:

Imp. When a momin commits a sin, a black spot appears on his mind. If he repents and abstains from its repetition, the spot recedes and disappears; but if he persists in sins, the spot will gather volume and in the course of time, the mind would be entirely covered up by it.

(Roomi)

بر دلت زنگار بر زنگارها جمع شد تا کور شد اسرارها

(Rust has accumulated on your mind so progressively that the latter has become inaccessible to all spiritual inspirations or approaches.

SECTION — 2

And of the people there are some who say, "we believe in Allah and in the Last Day," and (actually) they are not the believers.

Fain would they deceive Allah and those who (really) believe; and (infact) they deceive none except themselves, and they perceive it not.

يُخَادِعُونَ means they deceive;

يَشْعُرُونَ means they perceive.

The background of these verses, according to 'Muajiz numa' edition of the Quran, is that Hazrat Ali had asked Abdullah bin Ubai not to practise deceptions. Thereupon the latter had protested and said that he was a believer. These verses were then revealed.

In the previous verses reference was made to the believers and disbelievers respectively. In the present verse a third section of the people, the hypocrites, who generally lived in Madina and its environments, is described. Their picture is presented to the momins, who are simultaneously admonished to be aware of them.

When the Prophet migrated to Madina, the more fortunate ones of the tribes of Aus and Khazraj became muslims. Bani Kankao Jews were allies of Khazraj and Bani Nazir and Bani Kariza Jews were allies of Aus tribemen. Abdullah Bin Ubai belonged to the Khazrai tribe, but his leadership was acknowledged even by the Aus tribe. His ambition was to be the ruler of Madina. The migration of the muslim community to Madina and their decisive victory at Badr caused considerable frustration to him. His dream of rulership began to dissipate. Islam had, by then, become a political institution at Madina and the Prophet, its supreme pontiff. Abdullah embraced Islam for the sake of appearance only, but he remained an infidel at heart. He organised a community of hypocrites in and around Madina. Allah presented the hypocrites in their true colour so that the believers should be alerted against their perfidy.

For amplification of the verse No. 9 perusal of the verses No. 142 and 143 of Sura-tun-Nisa is suggested.

The other relevant passages in the Quran are as under:

- 1) In Sura Al-Munafiqun Allah informed the Prophet that the hypocrites came to him and claimed that they believed in his apostleship, that Allah, of course, knew that he was the apostle and that Allah under rated their statement as it was not consistent with their actual belief.
- 2) (In the same sura at another place Allah affirmed that) the hypocrites were liars.
- 3) The hypocrites wanted to deceive Allah and He too would deceive them. Their attempt to deceive Allah and the believers would ultimately recoil on them, but, at the moment, they were oblivious of its consequences.

زنہارا از ان قوم بناشی کہ فریبند

(GHALIB)

حق را بسجودی دہی را بدرودی

(Never join that community that is out to deceive, Allah by false prostrations and the Prophet by false 'durud'.)

- 10) There is disease in their hearts, (and) Allah aggravates (this) disease; and for them shall be a painful torment on account of what they have lied.

(Disease) is of two types—physical and spiritual respectively. In the present verse it is used in the latter sense, meaning doubts. Ibn Abbas and Ibn Masood had held the above view.

Sinfulness does not only affect the conscience and rust it, but it blurs the vision too and the sinner becomes incapable of seeing its ugliness. This development systematically grows and finally it becomes a regular disease. In course of time and due to the additional fresh sins it becomes incurable. The main maladies of the hypocrites are uttering falsehoods and practising deceptions and dissimulations.

The other relevant passages in the Quran are as under:

1. The faith of the faithfuls increases and they happily celebrate it. The disbelief of the disbelievers too increases. This development is consistent with their acts.

2. Allah increases the guidance of those who have received it. He grants them piety.

Traditions:

a) The main identifying traits of a hypocrite are—

1. He speaks false.
2. He breaks his promises.
3. He commits breach of his trusts.

Important:

b) "I have been directed to fight with the disbelievers till they recite the Kalima. Thereafter they enjoy immunity of person and property."

c) When Abdullah bin Ubai, the notorious hypocrite, died, the Prophet led his funeral prayers and also attended his burial despite Hazrat Umar's pointed reference to his (the deceased's) hypocrisy.

Important:

Imp. d) During return journey from the expedition of Tabuk fourteen hypocrites conspired to frighten the Prophet's camel at a particular mountain pass, so that he may be thrown off the saddle and killed. The Prophet got this information and even the names of the conspirators through 'Vahi' (revelation) and he informed Hazrat Hazifa of the same. But he did not order arrest of the accused or take any penal action against them on the plea that he was concerned with the professions of a person and not with his internal sincerity which Allah alone was competent to judge. He did not like that the desert Arabs should get an impression that he got his companions killed on an abstract suspicion or hypocrisy.

اِنْ پَرَنہ ایمان میں کلمہ گو کوٹا بن

(SHAH)

دغا تہنجی دل پر شرک و شیطان

منہن پر مسلمان، اندر آذر آہین

(Mere recital of Kalima does not mean faith. You are dissimulating under Satanic influences and disbeliefs. Outwardly you are a muslim but inwardly you are a confirmed pagan like Azar).

11 And when it is said to them: "do not cause mischief on earth," they say: "we are but reconcilers."

12 Assuredly they are mischief-makers, and (yet) they do not perceive it (i.e. they fail to realize it due to absolute impiety or stupidity).

These verses, too relate to the hypocrites. The word **فساد** is interpreted as disobedience to the Divine commandments. According to Ibn Jurair the hypocrites, as a class, caused mischief by disobeying Allah's orders, creating doubts about Islam, its bonafides and values and by professing to be muslims in the presence of the latter and aiding and abetting the infidels secretly. This double dealing, they considered, as a virtue, as they professed to achieve thereby reconciliation between the Muslims and the non-Muslims. They dissimulated and tried thereby to deceive the Muslims. These persons could never be expected their real friends. When they were advised to discard the deceitful methods, they often expressed that they infact brought about reconciliation between the Muslims and the people of the Book. Either they were much too impious to discard mischief-making and creating difficulties for the Muslims, or they were so unintelligent as to be oblivious to the consequences of their deceptive policy. Any way their hypocrisy was more harmful to the Muslims than their disbelief would have been, if they had been open disbelievers.

وَلَكِنْ لَا يَعْلَمُونَ ۚ وَإِذَا الْقَوْمَ الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شُيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَءُونَ ۚ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ۚ أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهَدَىٰ ۖ فَهُمْ لَا يَرْجِعُونَ ۚ تَجَارَتْ لَهُمْ وَمَا كَانُوا مُهْتَدِينَ ۚ مَتَلَهُمُ الْكَمَلُ الَّذِي اسْتَوْفَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمٍ لَا يَبْصُرُونَ ۚ صُمُّ بَكْمٌ عَنْهُمْ فَهُمْ لَا يَرْجِعُونَ ۚ أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمٌ وَرَعْدٌ وَنُقُورٌ ۚ يُجْعَلُونَ أَصَابِعُهُمْ فِي آذَانِهِمْ مِّنَ الضَّوَاعِقِ ۚ حَذَرَ الْمَوْتَ ۖ وَاللَّهُ مُخِيطٌ بِالْكَافِرِينَ ۚ يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ ۚ كُلَّمَا أَضَاءَ لَهُمْ مَشْأَوْفِيهِ إِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ

The following acts have been treated in the Quran as constituting mischief **فساد** a) Theft vide Sura 'Yusuf', b) Deceit, c) adultery vide Sura Ankabut, d) Oppression of the poor or causing a rift among masses for easy rule, vide Sura 'Kisas'.

Another relevant passage in the Quran is: 'the infidels are friends of each other. If you too make friends with them, it would lead to more mischief (on earth)'.

جنش ہر کس سوئے جاذاست

(ROOMI)

جذب صادق نے چون جذب کاذب است

(Each person is attracted towards a particular magnet. The attraction of a good magnet is different from that of a bad magnet).

- 13) And when they are asked to believe as others (muslims) have believed, they say: 'shall we believe as the fools have believed?' Verily it is they who are fools, and they do not know it.

The word **سُفَهَاءُ** is generally interpreted by various commentators as women and children,

to signify a class of persons of immature intelligence. The purport of the verse is that when the hypocrites were advised to believe in the Islamic fundamentals — Unity of Allah, apostleship of the final Prophet, Divine books, angels and the judgment day — as the Muslims had done, they turned away saying sarcastically: 'should we believe like fools?' They used to blame the muslims for their alleged simplicity to be carried away by what the Prophet told them and it was on that account, according to the hypocrites, that the muslims had got into clash with the people of the Book. Allah, however, brought home to them their double misfortune of possessing stupid mentality plus ignorance.

14) And when they meet the believers they say: "we believe" And when they are apart with their Satanic companions (i.e. fellow dissemblers) they say: "we were merely jesting (with them)."

15) Allah mocks back at them (i.e. He requites them with unexpected punishment in due course) and lets them loose in their excesses, blindly wandering on.

The hypocrites tried to deceive the muslims by their double dealing policy in order to have their good will so that they could claim from them the protection of their person and property and also to share with them the war benefits if and when collected. According to Ibn Abbas and Ibn Masood the word **شياطين** here refers to the elders or the chiefs of the hypocrite community who, like Satan, countenanced and fostered doubts and disbelief in their mind.

استهزاء means mockery. Allah has used this word just to denote that the hypocrites would be paid by Him in the same coins. Infact no such attribute could be imputed to Allah. There was, however, a feeling among the hypocrites that their affluence in progeny and property in this world augured that they would be treated with an equal liberality in the next world too. This incorrect notion, absolutely illogical in itself, is travesty of the actual truth. According to Ibn Jurair the hypocrites were allowed respite just to allow them more time to blindly sink deeper in their sinful disobedience of Allah's orders and then receive an unexpectedly severe punishment. In short it is their policy of dissimulation that is responsible for their ultimate ruin.

The other relevant passages in the Quran are:

1. The infidels should not interpret the delay (in the Divine retribution) as good for them. They just increase the number of their evil deeds during that period.
2. You too may retaliate against a person who victimizes you.
3. Do they think that acquisition of children and wealth is a good thing for them? No, No. They lack wisdom.

Tradition:

There are Satans amongs human beings too, and we should pray to Allah to protect us from jenni satanic human beings. (They are satan's comrades).

SHAH)

منهن ته موسى، جهڙو عادت پر ابليس

اهڙو خاڪو خيس ڪڍي ڪوه نه ڇڏين

(You have the face of a very pious man but the habits (characteristics) of Satan. Why don't you expel such wickedness personified?).

- ⑩ These are (the people) who have bartered guidance for error, but their business has brought them no gain; nor, are they guided.

مُتَدِين means well guided.

اِشْتَرُو

means bartered purchased.

According to the interpretation of Ibn Abbas, Ibn Masood and some others the hypocrites discarded the Quranic guidance and were inclined towards disbelief. Such persons, who discarded faith after receiving the light, should be considered as not to have received it at all. They deliberately bartered it for disbelief. They have, of their choosing, gone into spiritual wilderness and are wandering unprofitably.

Another relevant passage in the Quran is:

"In spite of Our guidance to Sumud they did not profit by it. They actually discarded it."

- ⑪ Their case is similar to that of a person who kindles a fire, (and) when it has lit up what is around him, Allah takes away their light (of the hypocrites) and leaves them in (utter) darkness when they can not see.
- ⑫ (They are) deaf, dumb (and) blind, so they can not return to the faith,

صُمٌّ means deaf, بُكْمٌ means dumb; عَمًى means blind.

The Median hypocrites could be broadly split up in the following two classes:

1. Those who rejected the fundamentals of Islam altogether, but disguised their views simply to maintain good relations with the Muslims. Such hypocrites were worse than infidels.
2. Those who did not reject the faith positively but were sceptical about it or were much too elastic in their views about it, being under the influence of other elements.

The hypocrites were given light of the faith through the Prophet. They did not keep it up due to their inherent perfidy and the foreign influences. Gradually the light became dim and then suddenly it went out, leaving the hypocrites in utter darkness, which by its suddenness and intensity created paralysing effect on their senses. They could not distinguish between right and wrong or halal and haram. Figuratively they became deaf, dumb and blind. They reached a stage when they could not even appreciate and admit the truth. They seemed absolutely possessed. Naturally their return to the faith appeared out of question.

The other relevant passages in the Quran are:

1. Verily the hypocrites shall be in the lowest stratum of Hell!

2. They acquired faith and then lost it. Their minds have become sealed!

(They would not repent of their sins nor would they receive guidance.)

19 Or another similitude is that of a rain laden cloud from the sky; there is darkness, and thunder and lightning in it. They (hypocrites) thrust their fingers in their ears against the thunder clap due to fear of death; and Allah encompasses the infidels.

20 The hightning may well nigh snatch away their sight; whenever it flashes on them they move (forward), but when it is dark on them they stand still; and if Allah had so willed, He could have deprived them (of the faculties) of hearing and seeing; for Allah is, indeed, Omnipotent in respect of all things.

يَكَادُ means well nigh; يَخْطِفُ means snatched away; صَوَاعِقُ means hightning flash.

As stated under the preceding verse there were two categories of hypocrites. The parable in the present verse alludes to the hypocrites of the second category. On the same analogy there were two classes of infidels, as mentioned in the Sur-al-Nur:

1. Those who drew towards disbelief; and

2. Those who obeyed the hypocrites of category No. 1 and joined their ranks.

Similarly in Sura-tun-Nisa two categories of the faithfuls have been described as under:

1. Earlier companions of the Prophet who would be grouped near Allah on the day of judgment; and

2. those persons who would hold their roll of actions in their right hand on the above day.

قَدِيرٌ is a synonym of قَادِرٌ meaning possessor of power. The former has an intensive significance. It means Omnipotent.

Islam is likened to an illumined rain cloud of mercy. The wavering hypocrites, instead of taking advantage of the faith, whose guidance, like the lightning, illumined the path for them were overwhelmed by their misgivings and they preferred to press fingers in their ears in mortal terror. (i.e. they resorted to disbelief through a misconception that the difficult path of Sharah or the early vicissitudes of the muslims (referred to in the allegory) would undo them). So long the light of lightning (faith) was with them, they could trace their way forward. This may also mean that so long the muslim successes continued uninterrupted, the hypocrites felt reassured. Their misgivings remained dormant. But as soon as some temporary reverse occurred to the Muslims, or their own minds got clogged with some doubts, they reverted to the complete darkness of disbelief (feeling helpless as if they were folded in pitchy darkness at the sea bottom). Naturally they got confounded and they altogether stopped to move along the religious high way. Verily if Allah had so willed, He could have deadened their faculties of hearing and seeing, which sometimes they used to the prejudice of the faith. He is quite capable of effecting it. On the other hand if He so wills, He may forgive them as well.

Another relevant passage in the Quran is:

There are some persons who sit on an edge and worship Allah. So long they do not encounter any hardship, they are pleased with the faith. But they turn away as soon as they suffer some reverse.

Tradition:

Momins will receive light on the Day of judgment according to the quality and number of their good deeds. It will help them to cross the 'pul Sirat' (the bridge over the eternal fire, which the momins, bound for Paradise also will have to cross).

برق را چون میخطف الابصار دان

نور باقی را همه انصار دان

(ROOMI)

(Consider lightning as a threat to night.

The permanent light is always helpful).

بهنگام راحت منابع شوند

بوقت مشقت منازل شوند

(ROOMI)

(At the time of happiness they are obedient but at the time of hardship they are quarrelsome.)

سَاءَ اللَّهُ لَذَّهَبَ بِمَعِيهِمْ وَأَبْصَارُهُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنْتُمْ تَعْلَمُونَ وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا

SECTION — 3

- 21) O mankind! worship your Lord who has created you and those before you (and not evolved you from some other species) so that you may become Allah-fearing;
- 22) Who has made the earth a carpet for you and the sky a canopy, and Who sends down water from the sky and then produces fruits therewith for your sustenance. Hence do not set up peers unto Allah, the while you known (intuitively that He alone, unaided, is capable of creating and sustaining the universe).

تَتَّقُونَ means be pious; فِرَاشٌ means carpet; بِنَاءٌ means roof, canopy.

These two verses establish the following facts:

1. Allah is the only sovereign in the Universe without an equal, partner or a helper;
2. Allah has created (and not evolved) the mankind;
3. Allah has created the sky, earth etc. for our service. Hence there is no question of our thinking of a sky, earth or rain god and worship the same.
4. Allah sustains the universe in a manner highly beneficial to mankind. Rainfall is an evidence of His beneficence. Ibn Almuatar has elucidated in detail the above verses as under:

It is tragic that some people are given to disobeying Allah's commands; nay, they even deny His existence, His powers and attributes, although every thing in the universe establishes His existence, omni-presence and unity. Behold the firmament above, its elevation and expanse, and the stars. Again look at the oceans, how they have beset the earth. The mountains too claim our attention. They are of various materials and structure. They have different forms colours and attitudes. But they are all fixed unto the earth to keep it stationary. Then behold the different faces, forms, colours and tempers of human beings even though residing in the same Zone. Mark the trees, crops, flowers and fruits receiving the same water and nourishment and grown on the same soil and yet producing different kinds of yield, with different appearance, taste and flavour. Could all this happen without a master-mind organiser? Every thing in the universe proclaims Allah's creative and sustaining majesty.

By stressing a few points of His creative potentiality, Allah proclaims in these verses His Unity and directs all human beings to worship Him alone because none else can create the universe or help or harm the mankind.

نہ تو زمین کے لئے ہے نہ آسماں کے لئے

(IQBAL)

جہاں ہے تیرے لئے نہ تو جہاں کے لئے

(You are not meant to be subscribing to the earth or the sky. The universe is made for you, you are not made for it.)

Another relevant passage in the Quran is:-

"And We send the fertilizing winds, then We send down water from above."

Traditions:

Imp. a) Do not bracket any person, nor even the apostle, with Allah.

b) i) Do not detach yourself from the (muslim) community;

ii) Obey orders of Allah, Prophet and your muslim ruler;

iii) Wage religious war; and

iv) Call muslims as muslims, momins, and 'Ibadullah' (or slaves of Allah).

Opinions of the different Imams:

1. Imam Malik said in reply to Khalifa Haroon Al-Rashid that the difference in languages, voices and tones is the best proof of Allah's existence.

2. Imam Abu Hanifa said that just as an unmanned (and unmechanised) boat can not sail on the turbulent ocean, similarly the universe would not exist for a moment without a sustainer.
3. Imam Shafai referred to the leaves of a mulberry plant and said that worms, bees, goats and deer feed on them. But the worms yield silken yarn; bees yield honey; goats yield mere dung and the deer give musk. Why is this difference in yield when the food is the same? It proclaims the existence and ingenuity of Allah.
4. Imam Hambal likened an egg to a formidable fort which has no entrance or exit. Yet after a scheduled period a living creature, with all the organs intact, breaks the shell from within and comes out of it. Allah alone can accomplish that.

The nearest approach to the Quranic excellence, though definitely not of the same high standard, is reached in the traditions or the sermons of the Prophet. Incidentally that by itself proves that the Quran and the traditions have different authors. The fact is that the Quran has such excellences that no human being can match them.

Lady Cobbold once wrote: 'To me simple grandeur of the diction, the variety of emageries, the splendour of the word painting differentiates the Quran from all other scriptures' (Allama Abdul Majid's Tafsir of the Quran).

George Seale wrote that "the Quran is definitely the best book in the Arabic Language. No human hand can write such a miraculous book and that by itself is a greater miracle than revival of the dead."

The Quran is considered a miracle in view of the following facts:

1. Its unrivalled eloquence. Its language is rhythmical and rhetorical but not poetical.
2. It has always been the ambition of the Arab writers to match its rhymed prose but so far in vain.
3. The special order in which it is revealed and arranged.
4. All suras and verses are interlinked and comprehensive.
5. It contains prophecies.
6. It is unique in offering guidance to discriminate between the right and wrong, good and bad, lawful and unlawful. It cures all spiritual maladies and restores peace of mind even in the midst of worldly troubles.
7. It does not contain anything vulgar or hyperbolic. It is all truth. Its form of narration is simple, appealing, convincing.
8. It creates new interest and influence with every fresh reading.
9. Its graphic description of the astronomical chaos preceding the resurrection, of the judgment day scenes, and of Paradise and Hell is simply awe-inspiring.
10. It is a light and a proof. Under its light one can safely go along the 'straight path'. In its proof it has discussed the charges of the non-muslims against it in a well reasoned manner and rebutted them with convincing arguments.
11. It has no discrepancies.
12. It has remained untempered.

Imam Shafai once observed that sura 'Al-Asr' was so important and comprehensive that it would have sufficed even if the rest of the Quran had not been revealed. Hazrat Umro bin As, when still a non-muslim, once went in deputation to Mussalima, the imposter 'Prophet', who was latter killed in a severe action with the muslims. On the imposter's enquiry Hazrat Umro informed him that sura Al-Asr was said to be the latest revelation to the Prophet of the muslims. After a little pause the imposter told him that the following sura was revealed to him: 'O wild mouse! O wild mouse! Your body, infact,

consists of two ears and chest only. The rest is all worthless'. He looked up to Umro with pride and asked him about his opinion concerning the revelation to him. Umro told him: 'You know quite well that it is all farce'.

The other relevant passages in the Quran are:

1. If you are true (in your dissension), bring a Divine scripture offering better guidance than both these books (Torat and Quran). I would then accept and follow it.
2. If all genii and human beings combine and make a concerted attempt to produce a Quran-like book, it would still be impossible for them to do it.

برگ درختان سبز در نظر پوشیار

هر در قے دفتر لیت معرفت کردگار

(SAADI)

(The learned persons know that every leaf of the green trees conveys volumes of information about Allah.)

23. And if you are in doubt concerning what We have revealed to Our bondman (i.e. the Prophet), then produce a sura, the like of it, and call your helpers, other than Allah, (to help you in its accomplishment), if you are true (in your dissension).

24. But if you do it not, and never shall you (do it), then fear the Fire, whose fuel is men and stones, prepared (primarily) for the disbelievers.

رَیْبٌ

means doubt;

أَدْعُوْا

means call.

سُفَهَاۗءُ may be interpreted here as supporters meaning thereby the deities, learned men or the ruling junta. It should be noted that the contemporary Arabs were famous for their eloquence and versification. They tried hard to compose a verse like that of the Quran but failed in the attempt. When confronted with the verse 'Al-Kausar' they had to admit that it was not composed by a human being.

وَقُوْدٌ

means fuel;

حِجَارَةً

means stones. Some commentators have interpreted it as sulphuric stones required to maintain a particular intensity of fire. Others have taken it to mean the idols and effigies used as objects of worship by the polytheists.

أُعِدَّتْ

means is prepared.

In the preceding verses the fundamental aspects of the unity of Allah were enunciated. Under the present two verses the Divine nature of the Quran is being established by means of a challenge to the dissenters. The latter were asked that in case of any doubt still lurking in their minds about the Quran being a Divine scripture, they should, in collusion with their collaborators, the deities and learned

men, prepare one single sura (chapter) to rival that of the Quran. Simultaneously a prophesy was made that the disbelievers, inspite of their utmost effort and concerted action, shall never be able to compose a single similar sura or even a verse. This challenge was repeated in suras Kisas, Subhan, Hud and Yunus.

Tradition:

Every Prophet was granted some miraculous sign to inspire faith in the masses. My miraculous sign is the Quran, revealed to me. The miraculous signs of the other apostles receded with their death. Mine alone would survive me for ever. I do hope that my followers would be in relatively larger numbers than those of the other apostles.

تو بھی دانی کر آئیں تو یسیت زیرِ گردوں بر سر تکین تو یسیت

آن کتابِ زندہ قرآنِ حکیم حکمتِ اولیٰ زلال است و قیوم

(IQBAL)

حرف اور اریب نے تبدیل نے آیہ اش شرمندہ تاویل نے

تو ہے انسان را پیام آفرینِ حاملِ اور حمت للعالمین

(Do you know what is your constitution and your authority under the sky? That is the Quran, ever living and full of wisdom, which is good for all time. It is not liable to alteration or interpolation. It is the last message to humanity and its bearer is none else than the one who is 'mercy to all the mankind').
(25) And bear glad tidings to those who believe and do righteous deeds: that for them indeed shall be the Gardens beneath which streams flow. Every time that they shall be provided with fruit therefrom, they shall say: 'this is what we were provided with before' (i.e. in this world); and they shall be given what is similar in shape; and they shall have therein pure spouses and they shall abide there.

ازواج means in Arabic what consorts mean in English. زوجہ i.e. consort applies equally to husband and wife respectively.

The word جنت means 'to cover' or to conceal'. It may also mean big shady trees or the garden containing such trees. In the Quranic context it means 'Paradise', the place which abounds in gardens of big, shady and fruit-bearing trees. Since the place is completely invisible to the residents of this world and even of Hell, it is known as 'Janat' or what is hidden.

In verse No. 23 it was declared that the Quran was a bonafide revelation. In its succeeding verse those who still disbelieved in its Divine nature, were apprised of the torment waiting for them in the Hereafter. In the verse No. 25 the believers are given the glad tidings of their prospective admittance in Paradise. All verses in the Quran, as said earlier, are inter-linked. The mention of the believers follows that of the disbelievers and vice versa. In this world three types of possessions are very much prized:-

- A good home preferably with a garden attached to it;
- a healthy, delicious and invigorating food, and

c) a prepossessing and chaste wife.

If the human personality of this earthly existence is to survive after death, it should survive in totality and not in part, excluding of course all taint of vice. Accordingly in Islam, which is a natural religion of the realities of life, there is nothing strange or grotesque in the availability of nice and comfortable houses, delightful and delicious fruits and beautiful and chaste spouses in Paradise. Islam makes the Muslims to understand that the spirit and flesh are not enemies to each other. By righteous deeds are meant those acts which are performed with the best of intentions and are consistent with the Quran and Sharah.

In Paradise some of the fruits, even though similar in form to those available in this world or grown on different trees in the premises, will be considerably different in taste. The spouses, too, will be free from the earthly pollutions i.e. urine, semen, menstruation and other evacuations. The human beings, once admitted into Paradise, will live there for ever. Similarly the comfortable houses, delightful fruits and the beautiful and faultless spouses, too, will remain with them permanently.

Tradition:

The rivers in Paradise take off from the mountains full of musk.

(26) Indeed Allah is not ashamed to use (any) simile, be it of a mosquito or something bigger (than it); then those who believe, know that it is certainly the truth from their Lord; and those who disbelieve, say: 'what does Allah mean by this simile? Many are lost thereby, and many are guided thereby; and He causes not astray by it except the transgressors,—

(27) who violate the covenant of Allah after its ratification and cut asunder what Allah has commanded to be kept joined together and (who) do evil in the land; they (alone) are the losers.

يَنْهَضُونَ means they violate; بَعُوضَةً means mosquito, فَوْقَهَا means bigger than it

يَسْتَحْيِ (from استحياء) means is ashamed. مثل is used in the sense of a simile.

الْقُرْآنُ
الْبَقَرَةُ
هَذَا الَّذِي رَفَعْنَا مِنْ قَبْلُ وَأَتَوَاهِ مُمْتَلَبًا وَلَهُمْ فِيهَا أَنْزَالٌ مُطَهَّرٌ وَهُمْ فِيهَا خَالِدُونَ ۚ إِنَّ اللَّهَ لَا يَسْتَحْيِ أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۚ يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ۚ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ۚ كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّنُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ۚ هُوَ الَّذِي خَلَقَ لَكُمْ فَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ

فَاسِقٍ means one who transgresses the normal bounds of obedience. It refers to the disbelievers who disobey the command-ments of Allah and the Prophet.

عَهْدٍ refers to the covenant (either taken from Hazrat Adam or Hazrat Ibrahim or from jews during the days of Hazrat Moosa or any general agreement) taken by Allah for acceptance of His unity and for the recognition of all prophets, more particularly of Prophet Muhammad (Allah's blessings be on him!), whose apostleship was indicated in the previous scriptures too.

خَسِرُونَ means those persons who are put to loss here and also in the Hereafter. This loss is self-inflicted due to transgressions. According to Hazrat Ibn Abbas whenever this word is used in the Quran with reference to the non-muslims, it always means the disbelievers; and when it is used in connection with the believers, it implies the sinners among them.

In verse No. 23 it was established that the Quran is a Divine book. The dissenters remonstrated that since it contained similies refering to small creatures like a mosquoto, gnat, fly and spider and sometimes to objects like fire and water, they were not prepared to accept it as a Divine Scripture. They forgot that in the sight of Allah they too were as contemptible as the above creatures, and as such there was nothing undignified in such similes.

In the verses No. 26 and 27 Allah took cognizance of the above objection of the disbelievers and rebutted it. A mosquito may be contemptible in size, but there are quite a few mysteries connected with its form and the way it carries material parasites from a person down with malaria and inject them, through a bite, into the blood of another person where they create poison, affect liver and spleen and cause malaria. Besides it has relevancy to a human being. So long it is not excessively fed, it retains normalcy; but no sooner it over feeds itself, it suffers and dies. Similarly when a human being becomes excessively materialistic, he too lingeringly dies a spiritual death after his important organs like mind e.t.c. get affected.

Allah has quoted these similies for contemplation by human beings. They would easily realize, through these small creatures, His Omnipotence visavis their fake gods. The believers did not find anything grotesque in these similies. On the contrary they took guidance from them irrespective of the fact whether they related to big or small creatures. These similies actually increased their faith. On the other hand they aggravated disbelief among the infidels.

The verse No. 27 elucidates, as under, who the **فَاسِقِينَ** are:

- a) After entering into a covenant with Allah to worship Him alone and to believe in all Prophets, they have gone back on it. They have, in addition, interpolated their scriptures to serve their ends.
- b) They have ignored the duties prescribed by Allah in respect of Himself, the prophets and other fellow beings. They were ordered to worship Allah alone, to obey their prophet, to believe in their scripture and to be kind and charitable to their relatives and all and sundry. They have forsaken these duties.
- c) In defiance of Allah's orders they created mischief on earth by spreading disbelief; they resorted to violence and even committed murders.

Such persons have lost everything in the bargain. They would not enjoy bliss anywhere. But the misery is self inflicted. In fact it is their policy of transgression that is responsible for it.

The other relevant passages in the Quran are as under:

1. Those whom the disbelievers worshipped were not able to create a fly or even to recover what the latter may have snatched away from them.
2. The protection of which the disbelievers had conceived through worshipping objects other than Allah, was like that of a spider's web — a texture without any protective potentiality.

Traditions:

- a) If Allah had attached value to this world even equal to a mosquito's wing (which means no value), He would not have allowed the disbelievers the barest minimum quantity of water for a drink.
- b) If a believer is pricked by a thorn, the pain or injury caused thereby would increase his spiritual status.

Abu al Aliya has summed up characteristics of the infidels as under:

1. They speak false;
2. They fail to fulfil their promises;
3. They violate their trusts;
4. They disregard their covenants with Allah;
5. They create mischief; and
6. They cause evil in the land.

دشمن خود بوده اند آن منکران

(ROOMI)

زخم بر خودی زندایشان چنان

(The disbelievers inherently are enemies to themselves, and they self-inflict injuries on themselves).

29 Wherefore can you disbelieve in Allah? and when you were dead He gave you life; afterwards He will cause you to die and then (again) He will enliven you, then towards Him shall you be returned.

كَيْفَ means wherefore, اَمَوَاتًا means dead; يُمَيِّتُكُمْ means the causes you to die.

يُحْيِيكُمْ means enliven you,

In spite of the emphasis laid in the previous verses on the unity of Allah, Divine nature of the Quran, liquidation of the doubts, hypocrisies and disbeliefs and finally the judicious but severe retribution after Resurrection, certain infidels were not yet convinced. It is they who were addressed in the present verse. The mysteries of life and death were unfolded to them in a brief but subjective manner. They were informed that before they were actually born, they were lifeless in the loins of their parents and that after they got into their mothers' wombs they were quickened. They would be made to die at the predetermined end of their earthly career. They would then remain lifeless till they are mass resurrect-

ed. They would finally be assembled before Allah to render account of their worldly deeds and receive deserts therefor. In this verse Allah has proclaimed His power to make mankind pass through the above stages — that the human drama would not close finally at death, and that their appearance before Him on the Day of judgment is unavoidable.

The other relevant passages in the Quran are as under:

1. Are they created from nothing? Have they created the universe? No, definitely not. But these persons do not believe.
2. A human being has passed through a stage when he was not even worth mentioning.
3. It is Allah alone who creates you, then causes you to die and then assembles you on the Day of Judgment.

بامرش وجود از عدم نقش هست

کرد اند جزا و کردن از نیست هست

دیگر راه بکنم عدم در میزد

(SAADI)

وزان جا به صحرای محشر میزد

(With His orders the mankind took form from non-existence. Who but He can convert an object from non-existence to existence? Again He takes you to non-existence and then to the plains of judgment.)

- (29) It is He who has created for you all that is on the earth; then He turned to the skies and perfected them as seven firmaments, and He is the Omniscient about all things.

In this verse, too, the discussion on the same theme has been continued though reference here is made to something which meets our eyes every moment—the universe, its creation and sustenance and its subservience to the mankind. Allah has knowledge of the human requirements and He has provided them in the universe.

اِستویٰ means attended to. فَسَوَّاهُنَّ means perfected. سَبْعٌ means seven.

Allah claims His knowledge to be perfect, all-embracing and comprehensive.

Allah obviously attached great importance to the creation of various components of the universe. This is clear from the fact that He has referred in 756 verses of the 'Quran' to the earth, skies and various objects of nature; on the other hand there are only 150 verses in it which relate to the prayers, fasts, 'zakat', divorce, etc. The former contain many scientific references and their inclusion was but necessary to justify the claim that the Quran is comprehensive and true for all time.

The other relevant passages in the Quran are as under

1. Could a Creator be without knowledge?
2. What? Do you disbelieve in Allah who created the earth within two days? Do you set up equals for Him who is the Lord of the universe, Who has fixed mountains in the earth to stabilize it and provided all amenities in the latter, (and) Who perfected the conditions on it within four days? This elucidation satisfies and tranquilizes those who ponder (over these matters). Then He turned to the upper spheres which were in the form of gas. He directed them as well as the earth to come together willingly or unwillingly. They declared their readiness to do it. He completed seven skies in two days and apportioned job to each sky. He decorated the sky nearest (to the earth) with stars as lights and as guards (against the lurking satans). This is a sign from Allah — the Al-Mighty, the Omni-scient.
3. After creating the earth and the skies within six days Allah took His seat on the Emphyrean.

Note: The excerpt No. 2 above shows that Allah created the earth first and then the skies. Hazrat Ibn Abbas elucidated it further by saying that Allah created the earth first and then the skies, though He perfected conditions on the earth afterwards. There is not and there can never be any discrepancy in the Quran about anything including the process of creation of the earth and the skies.

SECTION — 4

30. And (recollect) when your Lord said to the angels: "Verily I am going to post a vice-regent on earth." They said: "will you post thereon one who will commit evil and shed blood, whilst we celebrate your praise and glorify you?" Allah said: "Surely I know what you know not."

جَائِئٌ means Maker; يُسْفِكُ means he will shed; دِمَاءٌ means blood;

In verse No. 29 it was stated that all things created in the universe are meant for the service of mankind. In verses No. 30 and 31 it is stated that the man is privileged from his birth to rule in this world as the vice-regent of Allah with knowledge that is gifted by Him. While the assignment of free will to the man differentiates him from the other creatures of Allah, its provision was considered necessary in his case because, as vice-regent of Allah, he is expected to take initiative, though to a restricted extent. But due to his emotionalism and likely misuse of free will by him, it was apprehended that he might create predicaments for himself. Hence he constantly needs guidance from Allah, which is so much stressed in the Quran.

خَلِيفَةً means a successor. At other places,

too, this word has been used in the Quran in the above sense. These verses justify the appointment of a Khalifa for organizing a theocratic state. Whether there should be one Khalifa or more is a controversial issue.

According to Ibn Abbas the genii had occupied the earth before the conditions thereon were normalized for rehabilitation of mankind. They created a hell of mischief, and under orders of Allah, Iblis subdued them and punished them severely. The angels remembered that precedent and entertained similar misgiving about the man. They asked Allah whether He would appoint as His vice-regent on earth one who was given to evil practices. Their solicitude or interest was merely academic, and it was not motivated by any base considerations, as explained below:

1. The angels are pure, sinless unemotional and incorruptible spirits. They faithfully execute commands of Allah. They have no ambition or independent will. Hence such creatures could not be expected to protest against any decision of Allah!

سَبْعَ سَمَوَاتٍ وَهُوَ يُجِئُ شَيْءٌ عَلِيمٌ وَإِذْ قَالَ رَبُّكَ	29
لِلْمَلِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا	
أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ	
نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا	
تَعْلَمُونَ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى	30
الْمَلِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ	
صَادِقِينَ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا	31
إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ قَالَ يَادُمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ	32
فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ	
غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ	
تَكْتُمُونَ وَإِذْ قُلْنَا لِلْمَلِكَةِ اسْجُدْ لِآدَمَ فَسَجَدَ	33
إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ وَقُلْنَا	34

2. They could not have been prompted by any feeling of jealousy as they are quite pre-occupied in their own sphere of duties. Besides being super-terrestrial beings they are not concerned with the affairs of the earth;

3. They may have been informed earlier by Allah about what the mankind would be upto in this world, As such they may have been bewildered by the new-development. Hence they may have sought guidance from Allah;

4. They had sad experience of what the genii had done on earth, and they apprehended that mankind, too, would create the same chaotic conditions on it; or

5. They may have sensed from the different constituents of the man that he would be a troublesome being.

In view of any of the above reasons the angels submitted their apprehensions to Allah in all humility. Allah lulled their misgivings by merely reminding them that their knowledge of His master-plan was absolutely rudimentary. As per the next verse the angels are said to have actually admitted that their knowledge of things was limited to what they had learnt from Allah.

Tradition:

If any person interposes to disjoin you and creat a division amongst you, he should be killed. Note: This tradition may imply that if any person attacks a well organised Khilafat in order to break it up and divide and disorganise the muslim community, and unnecessarily create another Khilafat motivated by evil intentions, that aggressor should be killed.

نور این تسبیح و این تهلیل را

(ROOMI)

می فروشی بهر قال و قیل را

(You want to exchange (the light of our prayers and our celebration of your praises (or glorification) for a tete a tete with human beings!)

31 And He taught Adam the names of all (objects), then He placed (the latter) before the angels and said: "tell Me their names, if you are right."

32 They (i.e. angels) said: 'glory to You! We have no knowledge except what You have taught us. Verily You are the All-Knowing, the All-Wise.'

33 He (i.e. Allah) said: "O Adam! Tell them their names." When he had declared to them the names, He (Allah) said: "Did I not tell you that surely I know the secrets of the skies and the earth, and that I know what you disclose and what you conceal?"

أَنبِئُونِ means tell me; عَلَّمْتَنَا means you taught us; تُبْدُونَ means you disclose

تَكْتُمُونَ means you conceal.

In verse No. 30 mention was made of the appointment of the man as the vice-regent of Allah on earth. In verse No. 31 Allah is said to have infused in the man the knowledge of various earthly objects of which the angels were ignorant. Allah did it to establish superiority of the man over the angels. Thus knowledge became the basis for this superiority. In verse No. 32 the angels professed ignorance of the names of the same objects and admitted that their knowledge did not extend beyond what Allah, the Fountain Head of all knowledge and wisdom, had taught them. In verse No. 33 it is said that Allah referred the same question to Hazrat Adam, who disclosed the names of those objects.

The fact is that Hazrat Adam was meant to live on earth. It was therefore necessary to familiarize him with the names, habits and utility of the earthly objects e.g. animals, birds etc. Since the angels did not know them, they then realized —

- a) the impropriety of their hasty generalization that all human beings on earth would be mischief makers;
- b) the superiority of Hazrat Adam's knowledge; and
- c) his obvious suitability for appointment as the vice-regent of Allah on earth.

Finally as an epilogue to the above confrontation, Allah told the angels that He knew everything, open and secret, in the universe; and their expression of apprehensions about Hazrat Adam's appointment as His vice-regent on earth was as much known to Him as the feeling of vanity and disdain which Satan harboured secretly in his mind against Hazrat Adam.

Tradition (Summary)

On the Day of judgment the believers would first approach Hazrat Adam, remind him of Allah's particular interest in him in establishing his superiority over the angels for appointment as His vice-regent on earth, and then request him for intercession with Allah for their salvation. He would plead his incompetence to do it, and would refer them to Hazrat Nooh. They would, in turn, be referred to Hazrat Ibrahim, Hazrat Moosa, Hazrat Isa and ultimately to Hazrat Muhammad (May Allah bless all of them!) With Allah's grace the Prophet of Islam would get them the Divine pardon. Only the hypocrites and the infidels would be left-out.

(The opening portion of the tradition is relevant to these verses).

من اگر کرامان گشتم خوش دل پیچید

(HAFIZ)

مستحق بودم داینها چو کاتم دادند

What wonder that I (the man) was victorious and happy! I deserved it (the Zakat), and my Lord gave me all the honour in charity).

34) And (recollect) when We said to the angels:

"bow down to Adam," they (all) bowed down, but not Iblis; he refused and was arrogant; and (thereby) he became of the disbelievers.

اِسْجُدُوْا

means you footrate;

اَبَى

means he refused.

The man's superiority over the angels was primarily based on his superior knowledge of the earthly objects. (vide verse No. 33). In recognition thereof Allah ordered the angels to prostrate before Hazrat Adam. This verse establishes the superiority of knowledge over celestial origin. It also reflects the relative importance which Allah attaches to knowledge.

"Man whom the Quran defines as the representative on earth of Immanent Divinity, possesses the faculties necessary for guiding and acting on his own account. Many are the verses which treat of this subject and the Quran frequently returns to the scene of the creation of man in order to make quite clear his supreme rank in the creation scheme. The Quran teaches that God first created man from terrestrial matter and then completed and perfected him and breathed His own spirit in him. God thus opened the way for him to the attainment of understanding, feeling and judgment. A distinct human personality complete and independent, was to be born. This superior being is defined by the Quran as the vicar of God on earth. As such the angels were commanded to prostrate themselves before him. One of them, Satan, disobeyed this order of God, alleging that man was a mere product of the earth and thus only a simple animal endowed with intelligence, while he himself had a superior origin as the issue of smokeless fire. It was this misconception regarding the divine origin of man which was to give rise to what we call Evil." (The wisdom of Quran).

'Iblis' literally means 'the disappointed one' (from the mercy of Allah). According to Hazrat Ibn Abbas he was originally a Jinn bearing the name of Azazil and he lived on earth. He was raised to the status of an angel due to his knowledge, service and devotion to Allah. This promotion created vanity in him. Though it was latent, but Allah knew it well.

'Sajda', as used in the context, means a mere respectful obeisance. It was permitted during the pre-Islamic times. It has been forbidden in Islam.

'Kafir' کافرین should be interpreted as infidels. Because of his clear defiance of Allah's orders Iblis became an infidel.

Tradition:

Imp. a) The Prophet of Islam forbade prostration before any object other than Allah. He had observed: "If I had permitted 'sajda' for any person, I would have directed a wife to offer it to her husband, who has a considerable claim on her."

Imp. b) If a person has vanity in him of the weight of a grain, he would not be admitted in Paradise.

(SAADI)

تکبر عزرازیل را خوار کرد بزندان لعنت گرفتار کرد

(Haughtiness brought about the downfall of Azazil and made him accursed for all times).

(35) And We said: "O Adam! dwell you and your wife, in (this) Garden and eat plentifully therefrom wherever (both of) you wish, but do not approach this tree, lest you become of the wrong doers."

(36) But satan caused both (of them) to slip on account thereof, and he got them out of the state (of felicity) they were in; and We said: "get down as enemies some to save others; and for you there shall be on earth a sojourn and subsistence for a (fixed) time."

حَيْث means any place;

رَعَدًا means plentiful.

فَتَكُونَا مُسْتَقَرًّا means you become. (from

استقرار) means a resting place or abode.

In the preceeding verses (No. 30 to 33) it was said that Hazrat Adam was given knowledge of the earthly objects and that he was appointed as the vice-regent of Allah on earth and betressed for that job. The verse No. 35 relates to yet another favour of Allah — of housing Hazrat Adam and his spouse in paradise, though with a significant restriction on their movement in the direction of a particular tree. The verse No. 36 refers to their downfall and eviction from Paradise.

The verse No. 35 contemplates the following developments:

- Satan became sworn enemy of the man due to his disgrace by Allah for disobedience of His order to prostrate before Adam;
- Hazrat Adam was housed in Paradise and unrestrictedly allowed the freedom to enjoy fruits available there;
- Creation of the woman from Adam to be his wife to complete his happiness. (The wife's name has not been mentioned in the Quran).
- Restriction on Hazrat Adam and his wife not to approach a particular tree. Since the latter has not been specified in the Quran, it is unnecessary to speculate about it.

The verse No. 36 refers to —

- the seduction of Hazrat Adam and his wife by satan.

الْبَقَرَةُ	9	التَّوْبَةِ
يَا أَدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا		
حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ		
الظَّالِمِينَ ۝ فَآزَلَهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا	35	
كَانَا فِيهِ وَكَلْنَا الْهَيْطَةَ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ		
فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ۝ فَتَلَقَىٰ آدَمُ مِنْ	36	
رَبِّهِ كَلِمَاتٍ تَتَابَعْنَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ۝	37	
قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنْ بَيْنِ يَدَيْ		
فَنِّ تَبِعَ هَدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝	38	
وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ		
هُمْ فِيهَا خَالِدُونَ ۝ يَسْبِقُ إِسْرَائِيلَ إِذْ ذُكِرُوا بِغَمَقٍ	39	
الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ		
وَإِيَّايَ فَارْهَبُون ۝ وَأَمْنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا	40	

The modus operandi adopted by the latter in the above connection has not been disclosed in the Quran.

b) Downfall of Hazrat Adam and his wife and their forced transfer to the earth. The place where each of them landed on the globe has not been revealed. It is clear that they and their progeny were to live in this world for a fixed period during which they would have to find subsistence in it. It was also decreed that the mankind would live here mostly in a state of mutual hostility and in enmity with satan, who ofcourse is their avowed enemy.

Tradition:

a) In reply to Abu Zar's query the Prophet said that Hazrat Adam was not only a 'Nabi' but a 'Rasool' too, and that Allah had, in a personal talk, asked him and his wife to stay in Paradise.

Imp. b) As soon as Hazrat Adam and his wife tasted the 'forbidden fruit', they became conscious of their nakedness. Consequently they ran helter skelter to conceal it.

c) Friday is the best day in the week. It was on that day that Hazrat Adam was born, was admitted in Paradise and was evicted therefrom.

Note. 1: Here a question arises whether Hazrat Adam's action — transgressive of Allah's specific directive — may be construed as a sin, a mere lapse or an oversight. Quran has offered an answer to it at another place. In verse No. 115 of Sura Toba it is said that "Adam forgot it."

Note. 2: It is worthwhile reproducing the following passage from the 'wisdom of Quran.'

"The angels it is said, represent the emotional and moral forces of the human nature. They are all divine in origin, since all power, according to the Quran, dwells in and springs from God alone. The prostration of the angels before man, when in possession of the dynamic spiritual force, signifies, they say; the submission of all these powers to his transcendal will. Satan, who is declared in the Quran to have had his origin in a smokeless flame, and who is represented in the Bible by a snake that is to say as crude elemental force let loose on earth, is explained by this esoteric exegesis as being the fire of earth-born passions which will inevitably consume man, unless he should succeed in getting free from them through the power of faith."

37 Then Adam learnt certain words (of prayer) from His Lord who relented towards him (i.e. He accepted his repentance); (for) indeed He is the Relentant, the Merciful.

تَوَابَّ means was tuaght; تَوَابَّ means acceptor of raprutance, Relentant.

In this verse Allah is pleased to observe that When a man commits a sin or a lapse, the best course for him is to sincerely regret it. It is appropriate to say here that the bonafide repentance is generally based on three factors:

- a) unstinted admission of having committed the sin;
- b) sincere remorse on its commission; and
- c) firm resolve not to re-commit the sin.

Such a repentance is acceptable to Allah.

The Quran has reproduced at another place the words which Allah, as a Divine grace, taught Hazrat Adam. They are as under:

قَالَ رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

("Both of them said: 'we have wrouged our souls. If You do not forgive us and show us Your mercy, we shall indeed be the losers').

Allah graciously accepted their repentance. Verily He is Oft Returning and most Merciful. At other places, too, Allah has distinctly said that He accepts sincere repentance of erring humanity.

Tradition:

Imp. After repentance the sinner's position

is that of the sinless — as if he has not committed the sin.

بانہیپ جو بیڑی میں، وکو وڈا ٹون،

موتی معرفت جاسچا، سود یا ٹون،

التائب من الذنب، ای کت کتیا ٹون،

(SHAH)

این جی آٹون - برکت بار لنگھیان

(They loaded the boat with the cargo of complete submission. They transacted genuine pearls. They profited from the tradition 'those who repent of their sins are as good as sinless.' In pursuance of that tradition, I request that I may also cross the ocean with my load of sins).

38) We said: "Go down hence — all; and when there comes to you guidance from Me, then whoso shall follow My guidance, they shall have no fear, nor shall they grieve.

39) And those who disbelieve and belie Our signs, they shall be companions of the Fire; therein shall they live permanently.

إِهْطُوا means get you down; يَأْتِيَكُمْ means I would come to you.

In verses No. 36 and 37 Hazrat Adam's downfall and his recourse to repentance to regain Allah's grace were mentioned. The verses No. 38 and 39 contain Allah's order for eviction of the erring couple and Satan. They also enunciate the general policy of Allah with regard to the award of deserts to mankind. It was hinted in these verses that apostles and Divine scriptures of guidance would be sent to mankind to reform them culturally and spiritualaly. Therein the latent reference to Prophet Muhammad (May Allah's blessings be on him!) and the Quran is also included. It is then held forth that whoever profited from the guidance, they will be immune from all fear of interrogation and of remorse in the Hereafter; but those who disbelieved and belied Allah's signs and transgressed the normal bounds, they would be marked for Hell, to live therein permanently.

گوش نه اَوْ فَوْجهدی گوش دار

تاک اوف عہد کم آید زیار

(Lend your ear and sedulously comply with your covenant (verse No. 33), so that your friend may not remember His covenant (verse No. 39).

SECTION — 5

- 40) O Children of Israel! Remember My favour with which I blessed you, and fulfil your covenant with Me and I will fulfil My covenant with you; and you should fear Me alone.
- 41) And believe in what I have (now) sent down, (i.e. the Quran), confirming what is with you (the Torat), and be not the first (from amongst the people of the Book) to disbelieve in it, and barter not My revelations for a small price; and Me alone you should fear.

أَوْفُوا means fulfil; إِيَّاي means Me specifically; تَسَرَّوْا means you barter pureliness.

In verses No. 38 and 39 Allah's general retributive policy visavis the mankind was announced. In verses No. 40 and 41, under comment, a definite appeal is made to the Bani Israels, reminding them of Allah's past favours to them and of their covenants with him and asking them to believe in the Quran, specially when it corroborated their own scripture.

Hazrat Yakoob's another name was Israel, which means **عبد الله** (slave of Allah). The Bani Israelis are descended from him. They were addressed in the Quran as such mainly to move them in the name of their illustrious ancestor. They were asked to be as completely submissive to Allah as he was. The 'Favour' referred to in verse No. 40 included creation of springs from out of a rock, provision of special food, liberation from Firaon and his followers and appointment of some Bani Israels as apostles, or kings.

Some of the jews, after their expulsion from Jerusalem, had occupied the north eastern belt of Arabia and established themselves there as a great power — ecclesiastical as well as financial. They had entrenched themselves in regular forts and they maintained armies for offensive and defensive purposes. They controlled the inter-territorial trade to a great extent. They actually dominated the pagan Arabs to such an extent that some Arab tribes had even adopted their cult and mode of life. Thus they were a very important section of the inhabitants of Arabia. Hence in the Quran the appeal was first made to them.

الْبِسْرَةُ ١٠ الْيَتَّى

مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ وَلَا تَشْتَرُوا بِإِيَّتِي
ثَمًا قَلِيلًا وَإِيَّاي فَاتَّقُونِ وَلَا تَلْسُوا الْحَقَّ بِالْبَاطِلِ
وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَانْكَعِرُوا مَعَ الرَّاكِعِينَ إِنَّا أَمَرُونَ النَّاسَ
بِالْبِرِّ وَتَسُونَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا
تَعْقِلُونَ وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا لَكَبِيرَةٌ
إِلَّا عَلَى الْخَاشِعِينَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقَوْنَ رَبَّهُمْ
وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ يَبْنَى إِسْرَءِيلَ أَذْكَرٌ وَابْتِغَى
الْبَقَى أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ
وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا
يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يَأْخُذُ مِنْهَا عَدْلٌ وَلَا هُمْ
يُنصَرُونَ وَإِذْ يَجْنِبُكُمْ مِنَ آلِ فِرْعَوْنَ يَوْمَ مَنَعَكُمْ

Two covenants are referred to in the verse No. 40:

- a) That made by the jews with Allah and
- b) That made by Allah with them.

The first covenant included:

- i) the jews' acceptance of the successors of Hazrat Moosa in apostleship, more particularly Prophet Muhammad (May Allah's blessings be on him!) as apostles as referred to in the Torat; and
- ii) belief in the Quran as a Divine scripture.

Allah's covenant with the jews was that He would consequentially give them kingdom of Syria and later an easy-to-follow religion in the form of Islam, which is outlined in the succeeding verses of the Quran.

The Torat contained many references to the Prophet of Islam — that a descendant of Hazrat Ismail would be raised as a great prophet with a universal mission, and that those who followed him and did good deeds would be admitted in Paradise. The appeal made to the jews is particularly moving as they were generally acclaimed as religious leaders with a great hold on the masses. They were referred to these prophesies in the Torat, their own scripture which they were bound to obey, and asked to fear Allah alone and not barter away their belief in the above prophesies for a small material gain e.g. subsidies from rulers and contributions from masses.

Note: Incidentally the issue of accepting some material gain for rendering a religious service is discussed in the following traditions:

Traditions:

Imp. a) If a person acquires knowledge, which normally would please Allah, simply to have wordly return for it, he would not be admitted in Paradise.

b) A person after settling the cash return, recited a part of the Quran for the relief of a person, who was bitten by a snake. When the Prophet was apprized of it, he did not disapprove of it. On the contrary he said that the best service for which charges may be settled in advance, was the teaching of the Quran. In fact on the occasion of a marriage the Prophet fixed as dower the teaching of the Quran to the bride.

پھر تو پارسا، پارت پوء پنهوتی،

(SHAH)

بول مہ ساریج، ہو جو عتی، هوت سین.

(Fulfil your covenant with Allah first. It is then for Him to fulfil His covenant with you. Do not forget your covenant with Him.)

42 And do not blend the truth with falsehood and do not hide the truth knowingly.

43 And establish (regular) prayer and give the obligatory alms and bow down with those who bow down (in worship).

تَلْسِينَ means blending; تَكْمُونَ means you hide; اِكْمُوا means you bow.

What was required of the jews is further amplified in these verses. Mere belief in the last Prophet and the Quran, though fundamentally necessary, is not enough. It should be supplemented by regular prayers in the prescribed manner and by payment of the obligatory alms.

The jews perverted the Torat and suppressed some of its passages, more particularly those which related to the last Prophet and the Quran, as the occasion suited. They also mixed some of their conventions with the Islamic fundamentals. All this they did knowingly. They were accordingly directed here to abstain from doing so, to acknowledge the apostleship of the Prophet of Islam without reservation and join the muslim congregation to offer prayers in the prescribed manner and also to pay the obligatory alms.

'Zakat' literally means purification; but in the Quranic context it means that form of charity which is obligatory and which, generally speaking, is 1/40 of the value of the property including the cash balance, held by a muslim at the close of the Hijri year, the minimum amount of such value liable to the levy of Zakat being about 200 Dirhams.

44) Do you enjoin righteousness on the people and forget yourselves (to practise it), while you read the Book? Do you then have no sense (or understanding)?

يُسْ means good, righteousness; تَنْسُونَ means you forget.

"In addition to their other shortcomings stated in the preceding verses, the jews were reminded in the present verse, of their another prominent weakness —or preaching what they did not practise themselves. This was perhaps due to a perverse notion that "he who induces others to do a good deed, stands in the sight of heaven higher than the one that does the deed."

The jews were informed that they preached to others to refrain from disbelieving in the Torat, but at the same time they themselves disbelieved in it by discarding all the prophesies contained therein about advent of the Prophet of Islam. Allah disapproved of this inconsistency on their part. This verse No. 44 upholds the general principle that the one who preaches good conduct to others must practise it too. It also implies that a learned man stands on a higher pedestal visavis an un-lettered person. While a lapse on the part of the latter may be ignored, the same, committed by the former, may call for a severe action.

Traditions:

Imp. a) On the night of the Ascension I observed that lips of certain persons were being scissored. On enquiry I learnt that they were all learned men, Imams who led prayers, and preachers from amongst my ummat (followers) who, inspite of their learning, did not practise what they preached to be good.

b) Hazrat Usama said that he had learnt from the Prophet that when a denizen of Hell, whose intestines were out, was confronted by some of his previous congregationalists and now his fellow mates, he attributed his plight to his non-practising what he had preached as good to them in this world.

c) An ignorant man is not equal to a learned man. While the latter may be forgiven once, the former may be pardoned seventy times.

ہم جو بہت اونہ آہے می خور

(ROOMI)

آب ازو بہر آب خواراں بگذرد (ردی)

(They are like a stream which benefits others with its waters but not itself).

45) And seek the help (of Allah) through patience and prayer; and that indeed is a hard thing except for the humble,

46) Who know that they shall indeed meet their Lord; and that they shall certainly return to Him.

The word **كُنْ** has been used in the Quran and in the hadis more than once. It means 'belief.'

خَاشِعِينَ means humble; **مَالِقُونَ** means they meet.

These verses lay down the basic line of thought and action for the muslims (and the jews are asked to adopt the same), that in the face of difficulties, material as well as spiritual, Allah's help should be sought for relief through patience (which includes fasting and hence Ramazan is known as the month of patience) and prayers. It is, however, conceded that observance of patience and offering of prayers are indeed a toilsome and hard task except for those who fear Allah, believe in the Quran and are convinced about the resurrection of human beings and their appearance before Allah.

The other relevant passages in the Quran are as under:

1. Establish prayer. Verily it guards you against all evils.
2. Allah is with those who are patient.

Traditions:

a) According to Hazrat Ali he saw the Prophet busy with prayers during the entire night preceding the action at the battle of Badr.

b) According to Hazrat Hazifa he saw the Prophet occupied with prayers at night time during the war of the Trench.

Imp. c) When Hazrat Abu Huraira had suffered from stomach ache, the Prophet had advised him to offer namaz.

Imp. d) Patience is half of faith.

e) On the Day of judgment Allah will enquire from a sinner whether inspite of his having been blessed with material possessions (which was entirely a favour from Him), he had disbelieved in the hu-

man resurrection; and when the latter would admit his disbelief, Allah would tell him that since he had forgotten Him while he lived in this world, enjoying His blessings, He would ignore him at the time of the Reckoning.

چهار چیز ز دل غم برند، کدام چهار؟

(ZAIBUNISSA 'MAKHFI')

نماز روزه تسبیح و توبه استغفار

(Four things afford relief to mind from sorrow. What are those four? Namaz, fast, remembrance of Allah and penitance.)

SECTION — 6

- 47 O Children of Israel! Remember My favour with which I blessed you, and indeed I preferred you over the worlds (i.e. over all other people).

فَضَّلْتُكُمْ

means I preferred you, elevated you.

In this verse again Allah made an appeal to the jews and reminded them of their past history and of His favour to them in preference to their contemporaries living before the advent of Islam. Naturally the question arises: what was this favour of Allah which has been referred to in this verse? Allah elucidates the point in 20, sura Maidah (food) as under:

(And when Moosa said to his people: 'O my people! Remember Allah's blessings on you when He raised prophets from amongst you and made you kings and gave you what has not been given to other people.')

The blessing last referred to was the knowledge of monotheism, so far not given to any other people. The jews, therefore, became the standard bearers of monotheism, and that was considered as the discriminating sign between a jew and a non-jew. Due to this favour there was a regular chain of prophets from amongst the Bani Israels. The muslim community, which is alluded to in the Quran as the 'best 'ummat', is not included in the 'people' referred to in this verse.

- 48 And fear the Day when no person shall avail (another) person aught, nor shall intercession be accepted for him, nor shall (any) ransom be received from him, nor shall they be succoured (by outside agency).

تَجْرِي

means avail;

يُؤْتَى

means to be received;

يُقْبَلُ

means is accepted

In this verse a general picture of absolute helplessness of human beings on the Day of judgment is presented. This portrait is at variance with the Jewish doctrine that 'grace is to be given to some because of the merits of their ancestors, to others because of the merits of their descendants! (Book of Ceremiah, vide Allama Abdul Majid, Daryabadi's Tafsir of the Quran).

After referring to Allah's favour to them the Bani Isra'el were informed in clear terms in this verse that except for a complete belief in the Quran nothing shall avail them on the Day of judgment. As stated at different places in the Quran, their ascendants or descendants shall not avail them; they shall not find any helper or intercessor; and no ransom shall be accepted from them even if they were in a position to offer wealth of the entire world. All disbelievers will be cowed down, with faces down cast and humiliated, exchanging recriminations with fellow disbelievers; and finally the place for all disbelievers to live in permanently shall be Hell.

The word **عَدْل** is used here to mean 'compensation' or 'ransom.' This interpretation is based on a tradition reproduced below:

The other relevant passages in the Quran are:

1. No person shall bear the burden (of sins) of another person.
2. None shall intercede for an infidel. No such intercession shall be acceptable.

Tradition:

On an inquiry what **عَدْل** implied in the context of this verse the Prophet interpreted it as **فَدْيٍ** or ransom.

صالح و طالح متاع خویش نمودند

(HAFIZ)

تا که قبول افتد و که در نظر آید

The good and bad persons would parade their goods (on the Day of judgment) to see which of them would be accepted or even looked at).

49 And (recollect) when We rescued you from Firaon's people, who caused you terrible torment, killed your sons and let your women live; and in this there was a great favour from your Lord.

50 And (recollect) when we divided the sea for you, then We saved you and drowned Firaon's people while you watched by.

BACKGROUND OF FIRAON AND HAZRAT MOOSA

Just as the Iranian pagan king was previously known as Kasra, the Roman king as Kaiser, the Yemani king as Tubba, the Egyptian pagan king used to be known as Firaon. The particular Firaon, contemporaneous with Hazrat Moosa, is said to be Valid son of Masaah or Masaah himself. His identity has generally been a matter of controversy. Originally he is said to have belonged to the Iranian family of Aslakhhar. This Firaon, as the story goes, had dreamt that a fire had started from Baitul Mukadas and had engulfed and destroyed the houses of all Kabtis (followers of Firaon) but had not affected the houses of Israilis. He interpreted that some Israilis would destroy him and his entire community. Accordingly he ordered that all Israili new born sons should be killed immediately after birth and their daughters spared to be brought up as slaves. It was in consequence of this royal decree that Hazrat Moosa was concealed for about three months after his birth, and when his further concealment was impossible he was placed in an ark and floated on the Nile. Firaon's people saw and picked it. They discovered Hazrat Moosa and took him inside the palace. His life was spared and he was adopted as son by the then Firaon at the intercession of the Quran. Thus he grew up in the royal palace.

يَسُوءُ مُؤْنَكُمْ is interpreted as 'continuous' in the sense that the torment caused to the Jews was continuous.

يَذَرُكُمْ means they stay; يَسْتَحْيُونَ means they are allowed to live; تَنْظُرُونَ means you looked on.

بَلَاءٌ normally means a 'test' as held by several commentators. But according to the interpretation of Ibn Abbas, Mujahid, Abu Al Aliya, Sidi and others it should be taken to mean a favour. If the بَلَاءٌ refers to the rescue of the Israilis from Firaon's people, then it should definitely mean a favour; and I think this word may better be connected with the 'rescue' rather than with the "torments".

The afflictions caused by Firaon to Israilis and referred to in this verse may be categorised as under:

الْعَذَابِ يَذَرُكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَ
فِي ذَلِكَ بَلَاءٌ لِّمَنِ رَبُّكُمْ عَظِيمٌ ۝ وَإِذْ فَرَقْنَا
بَيْنَكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ
تَنْظُرُونَ ۝ وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ
اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ۝ ثُمَّ
عَفَوْنَا عَنْكُمْ قَرْنًا بَعْدَ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ۝ وَ
إِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ۝
وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقَوْمِ إِنَّا كُنَّا ظَالِمِينَ لَكُمْ
بِأَعْيُنِكُمْ قَتْلُ أَبْنَائِكُمْ فَأَقْبَلْتُمْ الْقَتْلَ أَنْفُسَكُمْ
ذَلِكَ خَيْرٌ لِّكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ
هُوَ التَّوَّابُ الرَّحِيمُ ۝ وَإِذْ قُلْتُمْ يَمُوسَىٰ لَنْ نُؤْمِنَ
لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّعِقَةُ ۝

1. Worst torments (in different forms);
2. Murder of the new born sons;
3. Later enslavement of the new born daughters who were to be spared for the purpose.

As per history Hazrat Moosa led the Israilis towards Syria, their original region from where they had migrated to Egypt when Hazrat Yusuf was in power there. Migration back to Syria seemed the only feasible course for their liberation from slavery and other 'torments'. Hence Hazrat Moosa wanted to lead them there. He was followed by Firaon, but he reached the Red Sea earlier. Acting under the orders of Allah he immersed his staff in it, and the sea water was divided, making a passage for him and his followers. Firaon was very close to them. He saw the cleavage in water and he wanted to take advantage of it. He plunged in the sea mounted on a horse and he was followed by his army. When they were in the midst of it and Israilis safe on the other shore watching their enemy anxiously, the two blocks of water, under orders of Allah, rejoined one another swallowing up Firaon along with his entire army and equipment. This seems to have happened on a Friday. Hence the Jews observed it as the day of deliverance from Firaon.

Tradition:

When the Prophet heard of the celebration of Friday by the Jews at Madina and its background, he too ordered it to be celebrated, he being successor to Hazrat Moosa in the line of Prophets.

خٹک ساز دیت اویں را

(IQBAL)

میرداد مصر اسرائیل را

(Allah's awe dried up the Red sea when Hazrat Moosa was leading the Israilis from Egypt).

عشتی جنین کی آکر دم ترهوشی تن،

(SHAH)

جی ساھر کی سکن، تنی جرجید شئی،

(In the case of those whose love (for Allah) dominates them, they need no extra raft. Their love is enough to keep them afloat. Infact in their case water gets frozen and hard like a grinding stone).

51 And (recollect) when we commissioned Moosa for forty nights, then you took the calf (as God) during his absence; and you were wrongdoers.

52 But We forgave you (even) after that, so that you may be grateful.

53 And (recollect) when we gave to Moosa the Book and the criterion (to discriminate between the right and the wrong) so that you may be guided.

اَرْبَعِينَ means forty; عِجْلُ means calf; تَهْتَدُونَ means you may be guided.

With the death of Firaon and his horde as per the preceding verse No. 50, the Israilis became a free nation. Hence they needed some rules and regulations. Accordingly Allah asked Hazrat Moosa to pray and fast for forty nights (and days) and then He would give him the Torat. To comply with this directive the latter went to mountain (Tur), also called Jabal Moosa. During his absence there Samri,

one of the Israilis, made a golden calf which, by some contrivance, bellowed; and at his instance, the Israilis started worshipping it as Allah and they offered sacrifices to it. This was perhaps due to their having lived in Egypt for about 400 years and been influenced by the animal cult prevailing there. Allah has referred to this incident from the past history of Israilis in verse No. 51, under comment.

Worship of the calf amounted to disbelief. Normally even under the Mosaic law it merited the punishment of death. But Allah eventually pardoned the reprobates as a great favour, and it was expected that they would be grateful to Him for it.

كِتَابُ refers to the Torat. فُرْقَانُ means anything that distinguishes or separates truth from falsehood. Since the Torat also did the same, Furqan may refer to it. According to another interpretation the Furqan means the Sharah introduced by Hazrat Moosa or the signs with which he was equipped by Allah.

54 And (recollect) when Moosa said to his people; 'O my people! You have indeed wronged your souls by your taking the calf (as God); so repent unto your Creator and slay yourselves (the wrong-doers); that is best for you in the sight of your Creator; then He relented towards you; Verily He is the Relentant, the Merciful.

اِتَّخَذَكُمْ means your making (for worship); بَارِئِكُمْ means your Creator.

When Hazrat Moosa accused the Israilis of gross idolatry in worshipping the golden calf as God, they repented. Allah ordered that the wrong-doers should be killed in expiation of the above sin. This was consistent with the Mosaic law under which the punishment for disbelief was death. After those who were innocent of the crime of calf worship had carried out the above sentence against the guilty ones to a great extent, Hazrat Moosa and Hazrat Haroon prayed for Divine mercy and pardon. Allah graciously accepted their prayer, pardoned those who were still to be killed in the execution of His decree, raised the status of those who were killed to that of martyrs and treated the action of the executioners as jihad against disbelievers.

(ROOMI)

اُتْلُوْا اَنْفُسَكُمْ كَفْتَا سَنِي

(The sublime ordered "kill yourselves").

55 And (recall) when you said: "O Moosa! We shall not believe in you until we see Allah publicly;" then a thunder bolt seized you while you looked on.

56 Then We raised you up after your death so that you may offer thanks.

فَاَخَذَ تَكْرًا (from اَخَذَ) means then He

seized you; صَاعِقَةً means thunder bolt.

بَعَثْنَاهُمْ جَمْعَةً means publicly; اَبْعَثْنَاهُمْ means He resurrected you

After closing the incident of the calf worship, as narrated in the preceding verse, Hazrat Moosa selected seventy leading Israelis and led them to the mount to offer prayers to Allah and receive the Torat from Him. When they reached the mountain, the Israelis told him to request Allah to speak to him so that they may hear His voice. Hazrat Moosa prayed to Allah accordingly. Soon a cloud enveloped them and all Israelis fell down in prostration. Simultaneously Allah spoke to Hazrat Moosa and the Israelis heard the conversation. But when the cloud passed away the Israelis remonstrated and said that so long they did not see Allah publicly, they would not believe Hazrat Moosa's statement that it was Allah who had spoken to him within their hearing.

Naturally Allah was exasperated at this impatient demand. Immediately a thunder bolt struck all the Israelis dead. It was a fundamental belief of the Jews that no human being could see Allah and live. Hence the punishment to be awarded to the Israelis for their insistence to see Allah was death and they received it. But due to their demise Hazrat Moosa feared the failure of his mission. Hence he pleaded with Allah for clemency. Allah accepted his prayer and restored all the dead Israelis to life.

57 And We cast over you the shade of the cloud and We sent down to you the 'manna' and quails, saying: "eat of the wholesome things We have provided to you." And they did Us no harm, but they harmed themselves.

غَمَامًا means cloud.

When the Israelis entered the mountainous region of Sinai they felt uncomfortable due to heat. Their tents were already reduced to tatters. Besides the tract was barren and no provisions were available. Allah relieved them of their hardships by (a) overcasting the valley with a cloud offering cool shade, and

الْبَرَاءَةِ ١٢ آتٍ

55 اَنْتُمْ تَنْظُرُونَ ۚ ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ

56 لَعَلَّكُمْ تَشْكُرُونَ ۚ وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَاَنْزَلْنَا

57 عَلَيْكُمُ الْمَنَّاءَ وَالسَّلَوى كُلُّوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلٰكِنْ كَانُوا اَنْفُسَهُمْ يَظْلِمُونَ ۚ وَاِذْ

58 قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَاَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَاَدْخُلُوا الْبَابَ سُبْحًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ ۚ فَبَدَّلَ الَّذِي ظَلَمُوا

59 قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَاَنْزَلْنَا عَلَى الَّذِي ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ۚ وَاِذْ

اَسْتَسْقَىٰ مُوسٰى لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ اُنَاسٍ مَّشْرِبَهُمْ كُلُّوا وَاشْرَبُوا مِنْ رِزْقِ اللّٰهِ

by (b) providing them with 'manna', a sweet fluidy substance which used to drop in their camp like snow flakes, and (c) with quails which were made available in large numbers within their easy reach. The Divine directive, however, was that the Israilis were to collect these provisions sufficient for the day only, except of course on Friday, when they were permitted to stock them for Saturday also, as it was a holiday for them. Thus was the problem of food solved for them. How the water problem was tackled is stated in the verse No. 60.

The Israilis instead of being grateful to Allah for these favours adopted subterfuges and secretly contravened His orders. They started stocking excessive provisions, only to their obvious harm and discomfort, as whatever they stocked for the next day became stale and unfit for human consumption. Thereby they harmed themselves by suffering in health. This only reflected —

- a) their lack of appreciation of Allah's blessings, and
- b) their continuous disobedience to Allah's orders.

Tradition:

Mushroom also may be classified as manna. It cures eye trouble.

Note: Incidentally the conduct of the muslim army which the Prophet led during the Tabuk expedition was, in comparison, very much different from that of the Bani Israilis. The muslims, though worse affected by hunger and thirst, never made a complaint of it or requested the Prophet for manna or quails. These patient stalwarts pooled their meagre resources and subsisted on them with contentment.

ولهون، وپلا، واد، جو کین جھلیا جان،

(SHAH)

اجھوری اللہ، کو نہی کا پڑین جو۔

(The momins suffered patiently the climatic vagaries and hardships. They had no other anchorage except that of Allah).

58) And (recollect) when We said: "Enter this town and eat therein plentifully whatever you wish, and enter the (outer) gate bowing down, and say 'pardon', (so that) We may pardon you your lapses; and We would add more (favours) for those who do good."

59) But the transgressors changed the 'word' for another, different from what had been said to them hence We sent down upon the transgressors a heavenly scourge, since they had disobeyed.

قَرِيَّةٌ means a town or village;

حِطَّةٌ means putting down the burden (of sins), pardon;

سَرَجَنًا generally means a calamity. Here it implies plague.

Allah had promised with Hazrat Yakoob that the Israilis would some day be put back as rulers at Baitul-Maqadas, then capital of Kinaan. Banking on that prophecy Hazrat Moosa led the Israilis to that town. When they got near a town he asked them to fight with Amalikans, a tribe of warriors, who had taken over government of the town after Hazrat Yakoob had vacated it and gone to Egypt to join Hazrat Yusuf there. But the Israilis point blank refused to do it, pleading that the Amalikans were much too power-

ful for them. Hence as a punishment for their disobedience they were forced into wilderness for forty years. There after they conquered the above town. In that moment of triumph the Israills were permitted by Allah to enjoy as food whatever pleased them in the town, but they were enjoined to enter it with deep humility, doing obeisance to Allah and seeking His forgiveness for sins so that He may be pleased to forgive them (their sins) and to grant the righteous amongst them more blessings and victories. But they did neither. They held their heads high and crawled on their buttocks through the gate. They even changed the 'word' which they were asked to chant at the time of entering the town. Instead of saying **حِطَّةٌ** 'pardon', they said **هَيْبَةُ** 'brown wheat.' The result was that the displeasure of Allah visited them in the form of plague as a punishment for their disobedience and transgression.

Traditions:

- a) Allah had directed the Bani Israills to enter the town in prostration seeking forgiveness of Allah for their sins. But they changed the 'word'. They even evaded doing obeisance to Allah. They were thus guilty of disobedience of His orders.

Imp. b) You should not visit knowingly a place that is still affected by plague.

- c) When the Prophet conquered Mecca he was all humility. His head was bowed down touching the camel's saddle. After entering Mecca he took bath and offered eight rakats of 'nafl' prayer.

Note: The Prophet's example was followed by Said bin Vakas when the latter conquered Iran and entered the royal palace.

ظفر آدمی اسکو نہ جانے ، بروہ کتنا ہی صاحبِ مہم د کا

جسے عیش میں یاد خدا نہ رہی ، جسے طیش میں خوفِ خدا نہ رہا

(ZAFAR)

O Zafar! do not consider him a human being, however wise he may otherwise be, who does not remember Allah in affluence or who does not fear Allah when his passion is aroused).

SECTION 7

60 And (recollect) when Moosa prayed for water for his people, We said: "Strike the stone with your staff." Then twelve springs (of water) emanated therefrom; all tribes knew well their drinking place. "Eat and drink out of the provisions of Allah and do not move about in the land as malefactors."

عَشْرَتَ عَيْنًا means gushed forth انْفَجَرَتْ means to pray for water or rain. اسْتَسْقَى

means Twelve springs; اَنَاسُ means persons; تَفَتَّوْا means move about.

The blissful incident, referred to in this verse, took place in the Sinai desert where water was scarce. The Jews that got impatient due to thirst and asked Hazrat Moosa to procure water for them. The latter used to carry a legendary stone, said to be of the dimensions of a bull's head. Under Allah's directive Hazrat Moosa struck it with his staff and twelve springs of water sprouted out — 3 on each side of it. There were twelve tribes of Bani Israills and each tribe utilized one spring for its use. It was revealed to Hazrat Moosa that the Jews were to enjoy manna, quails and the spring water, but that they had to refrain from doing evil in the land.

61) And (recollect) when you said: 'O Moosa ! We can not (always) bear patiently with one (type of) food, hence invoke your Lord for us that He may bring forth for us out of what the earth grows — of its vegetables, its cucumbers and its wheat and its lentils and its onions', He said: 'do you wish to take in exchange the inferior for what is superior ? Go down into a town and you will surely get there what you ask for.' And (consequently) they were covered with humiliation and poverty. And they worthily drew (on themselves) the wrath of Allah. That was so because they rejected the signs of Allah and murdered prophets without just cause; that was so because they disobeyed and transgressed.

The word قَوْمٌ means wheat as well as garlic. It may also mean any grain or bread-making grain. مَصْرًا means a town, not necessarily a particular town. عَصَوْا means they disobeyed. اُدْعُ means invoke, request;

عَدَسِهَا means vegetables, بَقْلِهَا means lentils, مَسْكَنَةً means poverty; بَاءَوْا means they became fit for.

The staple food of the Israelis in Egypt was vegetable, fruit and bread. They missed it in the Sinai desert and pestered Hazrat Moosa for the same. This reflected on their part rank ingratitude for Allah's favour of providing them, without any effort on their part, manna and quails for food.

On receiving the above protest Hazrat Moosa, out of disgust, asked the Israelis to go to any town to get the common place stuff which they wanted. But their ingratitude earned for them humiliation and poverty. They were subsequently conquered by the muslims to whom they had to pay jizya or the capitation tax, as a subject community. In addition they drew on themselves the wrath of Allah for disobeying His signs and thereby indulging in disbelief, for wantonly slaying their prophets and for general transgression.

Traditions:

Imp. a) The Prophet interpreted 'pride' as rejection of Allah's commands and display of contempt for other persons.

Imp. b) Once Malik bin Mararah told the Prophet that he was a handsome man and he did not appreciate that any other person may have even a shoe lace better than his. Did it amount to pride? he enquired. The Prophet replied in the negative.

وَلَا تَعْتَوُوا فِي الْأَرْضِ مُفْسِدِينَ ۚ وَإِذْ قُلْتُمْ يٰمُوسَىٰ
لَنْ تُصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ
لَنَا مِمَّا نَشْتِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا
وَعَدَسِهَا وَبَصِلَهَا ۚ قَالَ أَتَسْتَبِذُّونَ الَّذِي هُوَ
أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ۚ اهْبِطُوا مِصْرًا فَإِن لَّكُمْ مَا
سَأَلْتُمْ ۚ وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا
بِعُضْبٍ مِّنَ اللَّهِ ۚ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ
اللَّهِ ۚ يَقْتُلُونَ النَّبِيَّاتِ بِغَيْرِ الْحَقِّ ۚ ذَلِكَ بِمَا عَصَوْا
وَكَانُوا يَعْتَدُونَ ۚ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا
وَالنَّصَارَىٰ وَالصَّبِيَّانَ مِمَّنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَعَمِلُوا صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يُحْزَنُونَ ۚ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَ

c) The person to receive the worst punishment on the day of Reckoning would be the one who kills a prophet.

(ROOMI)

درمیان قوم موسیٰ چند کس بے ادب گفتند کوسیر و عدس

(Some disobedient followers of Hazrat Moosa inquired from him where are the garlicks and lintels?)

SECTION 8

in oneness of God?

62) Verily those who believe (in the Quran) and those who are jews and the christians and the Sabians — whoso believe in Allah and the last day and act righteously, for such then, there is the reward with their Lord; and they shall have no fear, nor shall they grieve (on the day of Judgment).

اٰمَنَ means who believe.

In the preceding verse mention was made of the humiliation and misfortune of those Israilis who were unrighteous in their conduct and deeds. In this verse, in contrast, reference is made to those persons—be they muslims, jews, christians or sabians, who believe in Allah and the Last Day and perform good deeds. Such persons are entitled to salvation. They would not be made to fear the interrogation on the Day of judgment nor would they grieve for what they would leave behind in this world. They shall be compensated with better things.

There is another verse in the Quran (No. 85 sura Al-Imran) supplementary to this one! "and whoso seeks a religion other than Islam, it shall not be accepted of him"). These two verses should better be read together to know in a clearer manner the actual meaning of the present verse No. 62.

Before the advent of Islam the general criteria for salvation were belief in the unity of Allah and the Last Day and performance of good deeds. These fundamentals are also maintained by the Islam but alongwith them, belief in the Quran and the final Prophet and obedience to his sharah are basically necessary. Without that the faith would be incomplete and no deeds, however, commendable otherwise, will avail such a person in the Hereafter. In short acceptance and adoption of Islam as a faith is Sine qua non for salvation.

The jews who were contemporaries of Hazrat Isa were required to accept him as Prophet and follow his teachings — the principle being that each succeeding apostle was to be accepted as such and his teachings followed in supersession of the previous Sharah.

The word يَهُود is derived from

- a) هَوَاة meaning friendship;
- b) تَهْوَد meaning repentance;
- c) يَهُودا the name of the eldest son of Hazrat Yakoob;

- d) **يهود** itself meaning 'moving', as the jews used to oscillate while reading the Torat.

The word **نصري** is derived from

- a) **نصرة** meaning help. (The followers of Hazrat Isa used to help each other;
- b) **ناصر** which was the name of the village where Hazrat Isa and his followers lived.

The word **صابي** literally means the 'one who goes from one religion to another'. The sabians believed in Allah, but like polytheists, they worshipped other objects too. They were more or less naturalists, though according to Imam Abu Hanifa, they too, were people of the Book and they used to recite Zabur and as such, their women are lawful for wedlock with the muslims. They offered namaz also but not in the direction of the Kaaba.

- 63) And (recollect) when We took your covenant and raised over you the mountain (Tur), saying: "Hold fast to what We have given to you (the Torat) and keep in mind its contents, so that you may become reverant."

- 64) But you turned back thereafter; hence had it not been for the grace of Allah to you and His mercy, you would surely have been among the losers.

مِيثَا تَكُم means your covenant;

تَتَّقُونَ means be righteous or reverent.

In these verses Allah reminded the Israilis of the covenant taken from them under the towering heights of the (Tur) mountain, which seemed hanging over them and creating awe in them by its position. According to the covenant they were to believe in the unity of Allah and follow and expound the Torat, which was definitely a Divine scripture meant for their guidance, and the teachings of Hazrat Moosa. But they again resiled from it as they had done from a prior covenant. Had it not been for the favour and mercy of Allah and for His general solicitude for them in as much as He consistently accepted their repentance and also maintained the chain of prophets amongst them, the Israilis would surely have suffered heavily in both worlds. The verse No. 90 post of this sura is relevant.

الْبَقَرَةُ ١٢

رَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ۝ ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ قُلُوبًا فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ۝ وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدُوا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ۝ فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ۝ وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبُحُوا بَقَرَةً ۚ قَالُوا أَتَتَّخِذُنَا هُزُوعًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ۝ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِصٌ وَلَا يَبْكُ عَوَانٌ بَيْنَ ذَلِكَ ۖ فَافْعَلُوا مَا تُؤْمَرُونَ ۝ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْ هِيَ ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ

Tradition:

When the Israilis refused to do obeisance, the mountain (Tur) was made to hang over them. Then all of them fell in prostration. Allah was pleased to relent towards them and reset the mountain in its original position.

Note: The Israilis are said to have encamped at the foot of the mountain for about a year. It was here that they entered into the covenant, referred to above, under the roaring thunder and blinding lightning and the awful mountain.

65) And surely You know of these from amongst you who transgressed in respect of the sabbath, so We said to them "be apes, despised."

66) Thus We made it a deterrent for their contemporaries and the posterity and an admonition for the reverant.

نكال means punishment; موعظة means admonition, warning.

Sabbath or Saturday was a closed day for the Israilis. It was the seventh day of the week and was meant for their recreation. They had to cease all activities except those necessary for religious purposes. Accordingly hunting or fishing was banned on that day. But during the time of Hazrat Daud some Israilis of Aibah adopted a subterfuge to by pass the religious injunction in respect of fishing. They dug pits, let water in them and fixed up nets therein on Friday. Fish used to collect in large numbers on the Sabbath and were thus trapped in the nets on that day. The Israilis, however, removed them and utilized them on Sunday. By this subterfuge they 'defiled' the Sabbath. According to the Mosaic law the punishment for this sacrilege was death. A section of the jews remonstrated with the transgressors against the above subterfuge. Some of them even boycotted them socially, but the culprits remained unaffected. Allah got annoyed at this persistant transgression, and ordered transformation of the delinquents into apes. It is said that the physical transformation did take place, and the apes survived for three days only. This spectacular metamorphosis was a horrible sight and it was meant to serve as a warning not only to the contemporaries but to the posterity as well. It was also to serve as a sort of lesson, admonition or eye-opener to the spiritually minded Israilis.

Tradition:

Imp. According to Imam Abu Abdullah the Prophet had warned the muslims not to resort to subterfuges like Israilis and not to treat as 'halal' what was actually forbidden as 'haram'.

Note: The word خاسيس means 'despicable' or 'despised'. It significantly categorizes the apes as despicable, thus condemning the doctrine of ape-worship.

67) And (recollect) when Moosa said to his people: 'Allah indeed commands that you should slaughter a cow'. They said: 'do you jest with us'? He said: 'I take refuge with Allah from being of the ignorant.'

68) They said: 'request your Lord,' on our behalf, to make it clear to us what type (of cow) she should be'. He said: 'Verily, says He, that she should be neither too old nor too young but of the middle age between the two; now do as you are commanded.'

69) They said: 'request your Lord, on our behalf, to make plain to us of what colour she should be.' He said: 'Verily, says He, she should be a fawn — coloured cow, intensely deep in hue, as may delight beholders.'

70) They said: 'request your Lord, on our behalf, to make it clear to us of what sort she should be, for many (such) cows appear alike to us; and indeed if it please Allah, we shall be guided'.

71) He said: 'Verily, says He, that she should be a cow, not (yet) yoked to plough land, nor used for watering cultivation, sound, without a blemish in her.' They said: 'now you have brought out the truth (full facts.)' Then they slaughtered her, and (it appeared) they were well nigh not doing it.

تَذْبَحُوا means slaughter; بَقَرًا means

cow; عَوَانٌ means middle aged;

صَفْرَاءُ means fawn; تَنْذِيرٌ means for

ploughing تَهْتَدُونَ means guided, ذُلُولٌ means trained yoked.

The background of the above verses, briefly referred to in the next two verses (No. 72 and 73), but otherwise mostly based on a Jewish legend, is that a particular rich Jew, who had no issue save a daughter, was murdered by his nephew with a view to inherit his property, marry his daughter, and then by foisting the crime on some other person, claim blood money from him. The matter about identity of the murderer raised a serious controversy. Hazrat Moosa was apprized of it. Acting under the Divine orders he asked the Jews to sacrifice a cow. A lengthy dialogue ensued between him and the Jews, as referred to in the

Quranic verses, under comment about the colour, age etc. of the cow. Eventually much against their desire the Jews slaughtered a cow. Hazrat Moosa touched the corpse of the murdered man with a piece of her flesh. The dead body was miraculously restored to life. He disclosed the name of the murderer and his motive for the murder. The culprit was punished with death. Thus a serious riot among the Jews was averted.

Tradition:

No wife should describe to her husband another woman in such details as if he sees her in person. Note: The moral of the Quranic story is that —

- a) We should refrain from putting unnecessary questions or having avoidable expostulations with others. According to a tradition 'idle talk, extravagance, unnecessary requests or inquisitiveness are unwarranted.'

الْبَقَرَةُ ١٥ النِّحْرُ

فَاقِعٌ لَوْنُهَا تَسُرُّ النَّظِيرِينَ ۖ قَالُوا اذْعُرْنَا رَبُّكَ يَبِينُ
لَنَا مَا هِيَ ۚ اِنَّ الْبَقَرَ تَشْبَهُ عَلَيْنَا ۖ وَرَاۤى اِنْ شَاءَ اللّٰهُ
لَهُمْ تَدْوُونَ ۖ قَالَ اِنَّهُ يَقُولُ اِنَّهَا بَقَرَةٌ ۙ لَا ذَلُولَ
تُسِيرُ الْاَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةً ۙ لَا شَيْءَ فِيهَا
قَالُوا اَلَنْ جِئْتَ بِالْحَقِّ ۚ فَذَبِّحُوهَا وَمَا كَادُوا يَفْعَلُونَ
وَاِذْ قَتَلْتُمْ نَفْسًا ۖ فَادْرَأْتُمْ فِيهَا ۗ وَاللّٰهُ مُخْرِجٌ مَا كُنْتُمْ
تَكْتُمُونَ ۚ فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ۚ كَذٰلِكَ يُحْيِي اللّٰهُ
الْمَوْتٰى وَيُرِيكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَعْقِلُونَ ۚ ثُمَّ قَسَتْ
قُلُوبُكُمْ ۖ مِنْۢ بَعْدِ ذٰلِكَ ۚ فَمِى كَالْجَارِمَةِ اَوْ اَشَدُّ
قَسُوۡةً ۚ وَرَاۤى مِنَ الْحِجَارَةِ لَبًا يَنْجَبِرُ مِنْهُ الْاَنْهَارُ
وَاِنْ مِنْهَا لَبًا يَشَّقُّ فَيَخْرُجُ مِنْهُ الْبَآءُ ۚ وَاِنْ مِنْهَا
لَبًا يَهِيْطُ مِنْ خَشْيَةِ اللّٰهِ ۚ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا

- b) A murderer, eventually, does not succeed in his designs.
 c) A sacrifice is necessary for the mental and spiritual betterment of an individual or community.

مزن ز چون و چرا دم که بنده مقبل

قبول کرد بجان هر سخن که جانان گفت

(HAFIZ)

(Don't expostulate. A person approved by Allah readily accepts what is conveyed to him.)

مان پچینی سپرین، چنان لاه مچر،

(SHAH)

اُنین جا امر کُن ته خالی ته تئین.

(The Lord may enquire about you.; Don't forget it. If you abide by His orders, you will not go unrewarded.)

72) And (recollect) when you killed a person, then quarrelled among yourselves respecting it (the killer's identity); and Allah was to bring out what you were concealing.

73) So we said: 'strike him (the corpse of the murdered man) with a piece of her (the slaughtered cow). Thus will Allah quicken the dead; and He shows you His signs so that you may understand (that Allah is capable of resurrecting the dead).

إِدَارْتُهُ according to Sahib Bukhari means 'you disputed'. مَخْرِجُ means who discloses;

يُهِيكُمْ means He shows you.

The incident referred to in the above verses has already been discussed in some detail under the previous verse. It is unprofitable to try to fix which part of the cow was placed on the corpse. Let us not be a party to the controversy about it. The Quran is silent in that respect and so is the tradition. What we are really concerned with is the main issue that Allah is competent to restore to life any dead person. Infact this sura contains some other instances too where in Allah had quickened the dead.

In verse No. 243 of the same sura it is mentioned that Allah restored to life thousands of persons who had fled from their homes due to the fear of war or plague and had died on the way. In verse No. 251 it is mentioned that Hazrat Uzair remained dead for a century and was then restored to life. Verse No. 260 refers to restoration to life of four dead birds within view of Hazrat Ibrahim. All these verses are illustrative of Allah's Omnipotence.

Another relevant Quranic passage is: 'the dead earth also is a sign for these infidels — how we fertilize it and grow there on stalks of grain which they eat.'

Tradition:

Abu Razin Uquaili once enquired from the Prophet of Islam how the dead persons would be restored to life. The Prophet enquired from him whether he had seen a waste land and again after it had been brought under cultivation. On receiving a reply in the affirmative the Prophet told Abu Razin that the same process would occur for resurrection of the dead.

74) Then your hearts hardened thereafter till they were like rocks or firmer in hardness; and verily there are rocks out of which streams gush forth; and there are some others which split up and emit water; and there are some (others) indeed which fall down (or sink) in awe of Allah; and Allah is not unmindful of what you do.

كَسَتْ means they became hard; يَنْفَجِرُ means emanate, يَهْبِطُ means fall down.

The previous experiences of the jews failed to chasten them. On the contrary their collousness made them hardened sinners, allegorically worse than the hard rocks we see around us. The jews did not repent of their sins like the weeping rocks; they remained unmoved. They did not help or serve their fellow human beings like the rocks which emit water when they split up; nor were they submissive to Allah like the rocks that fall down or sink due to the fear of Allah. Finally Allah warned the jews, or as a matter of that all human beings; that He was aware of their actions and that they will have to render account for the same on the Day of judgement and receive deserts accordingly.

"Matter is alive, conscious and entelligent, that it is intelligible to us and we are in a position to deal with it Matter is not dead." (Ideology of the future).

In this verse three types of rocks have been mentioned as under:

- those which feed rivers and rivulets;
- those which when cloven, emit water; and
- those which sink through fear of Allah.

The fact that rocks sink implies that they have a sort of understanding.

The other relevant passages in the Quran are reproduced below:

- Allah offered the trust to skies, earth and mountains, but none of them, through fear, was prepared to take it up.
- All objects remember and praise Allah.
- The stars and trees do obeisance to Allah.
- The rocks, too, are impressed by the Quran and they split up through fear of Allah.

Traditions:

- The Prophet had said that the Uhud mountain loved him and he, too, loved it.
- The palm trunk which supported the roof of the Prophet's mosque and against which he used to lean while delivering a sermon, had wept when it was removed due to the construction of a pulpit.
- Imp. c) If any person sincerely kisses 'Hijre Aswad' (the black stone fixed unto the Kaaba), the latter would testify to his faith on the Day of judgment.

Imp. d) In connection with hard heartedness the Prophet had observed: 'do not talk much about anything except Allah. Such excessive talk makes the speaker hard hearted, and then he gets further away from Allah.'

Imp. c) Four things are calamitous:

- Not shedding tears through fear of Allah;
- Becoming hard hearted;

- 3) Growing extremely ambitious;
4) Developing avarice.

آپجنان دلہاکہ شانِ ماوس

(ROOMI)

نعتِ شانِ شدریل آشدُ نصوۃ

(Their minds became so perversely unrelenting, and hard that (in the Quran) they are referred to as harder than stone).

73) Do you (muslims) still (longingly) expect that they would believe you? And indeed a party of them have heard the word of Allah, then they have perverted it after having understood it, and they know it!

76) And when they meet the believers they say: 'we believe'; and when some of them are closeted with some others (the rejectors), the latter say: 'shall you tell them of what Allah has revealed to you, so that they may disprove you thereby before your Lord? Do you have no sense?'

77) Do they not know that Allah knows what they conceal and what they disclose?

The 'word of Allah' used in the verse No. 75 implies the Torat.

عَقَلُوۡهُ means they pervert; يَجْرِفُوۡنَ

means they understand it; نَتَجَ اللّٰهُ

means Allah has unfolded;

يَسْرُوۡنَ means they conceal.

In the previous verses Allah has exposed some vices of the jews and thereby made it plain to the muslim not to be too optimistic about their mass conversion to Islam. It has already been stated in the preceeding verses that the very impressive Divine signs, which the jews had witnessed, instead of softening them, had made them callous. In these verses they were accused of —

a) knowingly and deliberately prevaricating the text of the Torat with a view to suppress or expunge from it all references to the Prophet of Islam, and also to treat as lawful what, infact, was declared in the Torat as unlawful and vice versa;

b) worse than rock-like hardening of heart against Islam;

c) Hypocrisy in that when they met the muslims they told them that they, too, believed in the Prophet's mission, but when they were amongst themselves, some of them accused others, more particularly the

تَعْمَلُوۡنَ ۝ اَقْضٰمُوعُوۡنَ اَنْ يُؤْمِنُوۡا لَكُمْ وَقَدْ كَانَ	74
فَرِيقٌ مِّنْهُمْ يَسْمَعُوۡنَ كَلِمَ اللّٰهِ ثُمَّ يَلْمِزُوۡنَهُ مِنْ	
بَعْدِ مَا عَقَلُوۡهُ وَهُمْ يَعْلَمُوۡنَ ۝ وَاِذَا لَقُوا الَّذِيۡنَ	75
اٰمَنُوۡا قَالُوۡا اٰمَنَّا ۚ وَاِذَا خَلَا بِعَضٰثِهِمْ اِلٰى بَعْضِ	
اَتَحٰدِثُوۡنَهُمْ بِمَا فَتَحَ اللّٰهُ عَلٰیكُمْ لِيُخٰجِبُوۡكُمْ بِهِ عِنْدَ	
رَبِّكُمْ ۚ اَفَلَا تَعْقِلُوۡنَ ۝ اَوْ لَا يَعْلَمُوۡنَ اَنَّ اللّٰهَ يَعْلَمُ مَا	76
يَسْرُوۡنَ وَمَا يَعْلِنُوۡنَ ۝ وَفِيۡهِمْ اٰمِيۡنُوۡنَ لَا يَعْلَمُوۡنَ	77
اَلْكِتٰبَ اِلَّا اَمَانًا ۚ وَاِنْ هُمْ اِلَّا يَطۡغُوۡنَ ۝ فَوَيْلٌ	78
لِّلَّذِيۡنَ يَكْتُمُوۡنَ اَلْكِتٰبَ بِاَيْدِيۡهِمْ ثُمَّ يَقُوۡلُوۡنَ	
هٰذَا مِنْ عِنْدِ اللّٰهِ لِيَشۡتَرُوۡا بِهِ ثَمَنًاۭ قَلِيۡلًا ۚ فَوَيْلٌ	
لَّهُمۡ مِّمَّا كَتَبَتۡ اَيْدِيۡهِمْ وَوَيْلٌ لَّهُمۡ مِّمَّا يَكْسِبُوۡنَ ۝	79
وَقَالُوۡا لَنْ نَّسۡتَنۡا النَّارَ اِلَّا اَيَّامًا مَّعۡدُوۡدَةً ۚ قُلْ	

Madinite jews, of taking the muslims into confidence and communicating to them the prophecies contained in the Torat relating to the Prophet's apostleship.

Finally the argument is rounded up by a question to the jews whether they did not know such a simple fact that Allah knew all that they secretly harboured in their minds or expressed in words. Hence their double dealing policy was no secret to him.

'The jews as a body were jealous of (Prophet) Muhammad (May peace of Allah be on him!) and played a double part. When the muslim community began to grow stronger, they pretended to be of them but really tried to keep back any knowledge of their scriptures from them, lest they may be beaten by their own arguments. The more general interpretation holds good in all ages. Faith and unfaith are pitted against each other. Faith has to struggle against power, position, organization and privilege. When it gains ground, unfaith comes forward insincerely and claims fellowship.' Allama Abdullah Yusuf Ali's Tafsir of the Quran).

The other relevant passages in the Quran are reproduced below:

1. I have cursed them because they broke their covenant. I have made them hard-hearted.
2. A party of the people of the Book had settled between themselves to believe for a part of the day in what was revealed to the believers, and to disbelieve in it in the later part, so that the believers' faith might thereby be weakened.

Traditions:

Imp. a) The Prophet had directed that no disbeliever should come to them in Madina. There upon the infidels and the jews settled it amongst themselves that whoever of them went to the muslims in Madina he should pretend to be a believer. Accordingly these pretenders, while associating with the muslims in the morning in Madina, used to claim that they too believed in Islam but when they returned home in the evening they shook off the belief and joined the disbelievers.

b) On the day the Kariza jews were besieged by the muslims the Prophet had addressed them as 'brothers of apes and swines and followers of Satan!' This had upset the jews and they accused each other of having communicated their history to the muslims.

وانكهاں گفتہ خدا کہ بنگرم

(ROOMI)

ہم بظاہر ہم باطن ناظر

(Allah has, therefore, said that He sees (and therefore knows) everything manifest and concealed.)

78) And among them are the unlettered, who have no knowledge of the Book, but, who have their vain desires and who do nothing but conjecture,

79) So woe to those who write (i.e. forge) the Book, with their hands and then say: 'this is from Allah,' that they may barter it for a paltry price! So woe to them for what they have written with their hands, and woe to them for what they earn (thereby)!

(According to the Tafsir-i-Hussaini the back-ground of the verse No. 79 is that the jews had, for the sake of material gains, substituted in the Torat, the identification marks of Dajal for those of the Prophet of Islam and had, on the strength of their own interpolation, disclaimed the Prophet. Trans).

اُمِّي means a person who does not know well how to read and write. اِمَانِي may be

interpreted as longings or vain desires. وَين means severe calamity or woe

يَطْمُنُونَ means they conjunctive.

In these verses the same theme as of the preceding verse is continued. The following two categories of the jews are referred to:-

- a) those who were illiterate. They merely relied on conjecture about the real meaning of the textual contents of the Torat or based it on their vain desires and longings.
- b) Those who were learned men. Very deliberately they either expunged portions of the original text and substituted their own products for them and still claimed them to be the Divine revelations or they exploited the contents of the Torat in a prejudicial manner—in both cases for their material advantage. Their object was two-fold a) to misguide their followers, and b) to obtain money from them and from others. Allah has emphatically condemned both — the means and the end under reference. The jews bartered for a miserable gain the rewards obtainable in the next world Woe to them for what they did and for what they earned thereby!

کجا عقل با شرع فتویٰ دہد کہ مرد خرد دین بنیادہد

(SA'ADI)

(How can a religious divine agree to the barter of the religion for materialism?)

(80) And they say: 'the Fire shall not touch us save for a small number of days.' Say: "Have you taken a covenant from Allah? If so, Allah shall not break His covenant; or is it that you fabricate against Allah what you do not know?"

The background of the verse is that a party of the jews saw the Prophet and arrogantly expressed that if they were sent to Hell at all, they would stay there, at the most, for a period of forty days, and thereafter the muslims will take their place permanently. The Prophet placed his hands on their heads and said; 'No, no, you will stay in Hell permanently.' This verse was then revealed.

نَمَسْنَا means numbered, some
مَعْدُودَةً means touch us.

The present verse contradicts the following mis-statements generally made by the jews:

- That they would suffer punishment in Hell for 7 days only i.e. one day for each 1000 years of the life of this world, which they fixed at 7000 years.
- That they would be incarcerated in Hell for a maximum period of 40 days equivalent to the period for which their ancestors had worshipped the golden calf during the days of Hazrat Moosa, and after that the muslims would permanently take their place in Hell.
- That the distance from Hell to the 'Zaqum' tree could be covered in 40 years and after that period the punishment in Hell for them would be cancelled by Allah and they would be taken out of it.

In contradiction of the above mis-statements Allah challenged the jews to state if they had secured such a covenant from Him; because in that case Allah shall not resile from it. Finally Allah repudiated their statements as a mere fabrication, and that too based on ignorance of facts.

(81) Nay, whoever does evil and his sins have encompassed him — these then are the companions of the Fire; they shall abide there-in.

(82) And those who believe and perform righteous deeds, they shall be companions of the Garden; they shall abide therein.

سَيِّئَةٌ means evil; أَحَاطَتْ means has encompassed.

In these two verses Allah has further rebutted the mis-statements of the jews, referred to under the preceding verse. He distinctly announced that ancestry shall not help any person on the Day of

الْبَقَّة	١٤	تَبَرَّأ
أَتُخَذَ تَمَّ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَفَمَنْ		
تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ۚ يَلَىٰ مَنْ كَسَبَ	80	
سَيِّئَةً وَاحَاطَتْ بِهِ خَاطِبَتُهُ ۚ فَأُولَٰئِكَ أَصْحَابُ النَّارِ		
هُمْ فِيهَا خَالِدُونَ ۚ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ	81	
أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ۚ وَإِذْ أَخَذْنَا	82	
مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ ۚ وَالَّذِينَ		
إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا		
لِلنَّاسِ حُسْنًا ۚ أَفَيسُوا الصَّلَاةَ وَأَنؤُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ		
إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ۚ وَإِذْ أَخَذْنَا	83	
مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنفُسَكُمْ		
مِّن دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَسْهَوْنَ ۚ ثُمَّ	84	
أَنتُمْ هَٰؤُلَاءِ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ فِرْقَانَكُمْ		

judgment, but that irrespective of the dynastic influences the case of every individual shall be judged in the context of his faith and righteous deeds. Hence those persons who are completely steeped in sins beyond redemption, and who show no sign of remorse, shall remain in Hell for ever; and those persons, who have faith and good deeds to their credit, shall live in Paradise for ever.

Another relevant passage in the Quran is: "neither your longings nor those of the people of the Book shall materialize in the next world."

Traditions:

Imp. a) Do not evaluate sins lightly or contemptuously. They may cumulatively be the cause of a person's ruin.

Imp. b) You will be confronted with your deeds on the Day of judgment.

If the deeds are good, you will thank Allah for the same; if they are bad, you will blame yourself for them.

Imp. c) The Prophet enquired from Wabisa: 'Have you come to know from me what are good and bad deeds respectively?' The latter replied in the affirmative. The Prophet joined his fingers and struck his breast therewith and repeated thrice "consult your mind." A good deed is that which gives satisfaction and tranquility to your mind; and an evil deed is that which causes disturbance to it.'

تن ۾ ترازو ٿو ٻڌي، گهڻو ڪوري،

ادب ۽ اخلاص جا، سڙه ٻڌج سوري،

وڪري ويندين جو تنهن ۾ پاڻ ٿوري،

(SHAH)

ته عاديئون اوڀري، تنهنجو ٿو ٿئي نه شي

(Strive to secure a Divinely blessed boat, fit it with the sails of obedience and sincerity (faith); and load it with the cargo of submission. Then you will surely reach the goal soon and safely.

Section 10

83 And (recollect) when we took a covenant from the children of Israil (to the effect); 'you shall not worship (any god) save Allah, and (you shall) be kind to (your) parents and to the kindred and the orphans and the poor; and (you shall) speak well to the people (in general); and (you shall) establish prayer and pay the obligatory alms. But you turned back, except a few of you, and you were backsliders.

بَتِيمَ means a minor child whose father is dead. عَرِيبُ is he who can not provide maintenance for himself and his dependants.

حَسَنًا means well; تَوَلَّيْتُمْ means you turned away.

This verse contains a summary of the Divine commands issued to the Bani Israels. Mainly they fall under two categories as under:

- a) duties towards Allah; and
- b) duties towards mankind.

Under the first category unity of Allah has been unequivocally stressed not only in this verse, but in good many other verses too. Allah is very emphatic in this respect. The Israeels were also asked to be regular and steadfast in prayers and payment of the obligatory alms.

Under the second category they were commanded to be kind to their parents, relatives, orphans and the needy persons and to be courteous to all and sundry.

In the end Allah informed the Bani Israels that most of them had turned refractory, and they had disobeyed the above Divine orders.

The other relevant passages in the Quran are as under:

1. We sent apostle to each community to direct them to worship Allah alone and ignore all other fake gods and deities.
2. Be grateful to Me and also to your parents.

Traditions:

Imp. a) Performance of prayers at fixed times, cordial treatment of parents and participation in religious wars are the best acts in the order of merit.

Imp. b) In reply to an enquiry made by a person as to with whom in particular he should be kind and humane, the Prophet said: 'with your mother.' The questioner asked: 'after her'? The Prophet said: 'with your mother.' On the question being repeated again the Prophet said: 'with your father and after him with your relatives in the order of nearness.'

Imp. c) Paradise lies at the feet of your mother.

Imp. d) Do not appraise contemptuously a good act. If you can not do any other good act, at least meet your brethren with a smiling face.

Imp. e) Do not be the first to offer the usual salutation to the people of the Book.

چين توءر مڇين، پاءِ اميري ان سين،

جي هوا گڻ ڪنسي اسونهيون! ته تون گڻائين گڻ.

پاڻڊ جهليو تون پن، هن سونهاري سڱ ۾

(SHAH)

(If they break relations with you, you should not disrupt them at your end. Nay, you should reconstruct them. If they recount your faults, you should consider it a praise for yourself. You should always hold forth your 'bowl' of politeness humbly in this world.)

84) And (recollect) when (again) We took your covenant (that) "you shall not shed blood, nor turn out your people from your homes"; then you ratified it and you were witnesses to it (its ratification);

85) Yet it is you, (the same people), who kill each other, and expel from their homes a party from amongst you; you assist (their enemies) against them with sin and cruelty; and if they (the same persons) come before you as prisoners you ransom them, whereas their (very) ejection was forbidden to you. Do you then believe in a part of the Book (Torat) and disbelieve in (another) part thereof? What then is the reward of those amongst you who do so? — except disgrace in (this) life; and on the Day of judgment they shall be subjected to the severest of agonies; and Allah is not unmindful of what you do.

86) They are those who have bought the life of (this) world (in exchange) for the Hereafter; hence their agony shall not be lightened for them; nor shall all they be succoured (through intercession).

أَقْرَبْتُمْ means you shed blood; تَسْفِكُونَ

means you ratified; تَطَهَّرْتُمْ means you helped

عُدْوَانَ means cruelty; أُسْرَى means

prisoners خِزْرَى means disgrace, يُودُّونَ

means subjected to.

In these verses too the reference is made to the covenants which the Israelis had ratified with Allah and which they violated later either in full or in part.

The ansars of Madina mainly comprised Aus and Khizrij tribesmen. They were very hostile to each other. The jews of Madina were split up in three tribes of a) Bani Karizas (who supported the Aus Tribes), and b) Bani Kinkas and c) Bani Nazirs

(who were allied with the Khizrij tribe). When ever a war broke-out between the Aus and the Khizrij tribes, and that was quite a frequent occurrence, the jews ranged themselves on the side of their allies, and thus fought against each other. Some of them got killed in these wars. It is this blood shed that is referred to in these verses. During the course of these wars quite a few jews were, as a punitive action, exterminated from their homes and their property was confiscated. When some of them were later

الْبَقَرَةُ	١٨	التَّوْبَةُ
قَرْنٍ دِيَارِهِمْ تَطْهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ		
وَأَنْ يَأْتِيَهُمْ أُسْرَى تَقْدِرُ لَهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ		
إِخْرَاجَهُمْ أَفْتُوهُمْ مِنْ بَعْضِ الْكِتَابِ وَتَكْفُرُونَ		
بِبَعْضِ مَا جَاءَكُمْ مِنْ يَفْعَلُ ذَلِكَ مِنْكُمْ الْآخِرَى		
فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ		
الْعَذَابِ ۚ وَمَا لِلَّهِ بِغَافِلٍ عَمَّا تَعْمَلُونَ ۚ أُولَئِكَ الَّذِينَ	85	
اشْتَرَوْا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَخَفُفُ عَنْهُمْ		
الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ۚ وَلَقَدْ اتَّيْنَا مُوسَى	86	
الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ ۚ وَاتَّيْنَا عِيسَى		
ابْنَ مَرْيَمَ بِالْبَيِّنَاتِ وَإِنَّا لَهُ بِرُؤُوسِ الْقُدُسِ أَفَكُلَّمَا		
جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرَّقْنَا		
كَذِبَكُمْ وَفَرَّقْنَا قُلُوبَكُمْ فَنَقَلْنَاهُ ۚ وَقَالُوا قُلُوبُنَا غُلْفٌ	87	

produced as war captives, they were ransomed and released on the plea that it was a mandate from Allah as per the Torat, that such prisoners should be ransomed. This showed that by ransoming the prisoners they obeyed the orders of Allah, and by waging the internecine wars and killing fellow beings they disobeyed them. Thus it reflected their belief in a part of the Torat and disbelief in another part thereof. The latter particularly included their wholesale disbelief in all references and prophesies contained in it about the Prophet of Islam.

In verse No. 86 under comment Allah warned the jews that disbelief in the Torat, even though partial, motivated by a little material gain, will earn for them the disgrace and humiliation in this world and the severest agonies in Hell in the Hereafter. Allah is not unaware of their acts. He will positively call them to account for the same; and no agency will intercede for them, unless authorised by Allah.

Tradition:

Imp. All believers, as if, constitute one body; and injury to an individual member means injury to the entire community.

Section 11

(87) And indeed We gave Moosa the Book (Torat) and followed him up by apostles (in succession); and We gave to Isa son of Maryam clear signs and We strengthened him with the Holy Spirit; then was it not that every time an apostle came to you with what you yourselves did not desire, you became arrogant? Some (of them) you belied (as imposters) and some (others) you killed.

فَتَيْنَا means followed; تَمَوَّاءَ means desires, تَقْتُلُونَ means killed أَيْدِيَهُ

(from يَدٍ = strength) means strengthened.

رُوحُ الْقُدُسِ is generally accepted to mean Hazrat Gibril, who is known to be one of the most powerful angels. تَقْتُلُونَ implies continuity of crime, the latent reference being to an attempt of the jews, contemporaneous with the Prophet of Islam, to poison the latter through meals served to him at the feast hosted by them.

In this verse too the misdeeds of the Bani Israels are recounted — their vanity, selfishness, indifference, opposition and even heinous crime like murder. They developed all these vices mainly because they did not appreciate some of the rules and regulations promulgated by Hazrat Moosa and his successors, including Hazrat Isa (the last Prophet from Bani Israels), even though the latter was invested with quite a few miraculous powers and was, in addition, aided by the arch angel Gibril. The Bani Israels belied, opposed and persecuted some apostles. They even killed some of them. They had attempted to kill the Prophet of Islam too.

Another relevant passage in the Quran is: "We revealed the Torat which contained guidance and (spiritual) light."

Traditions:

a) The Prophet had expressed that the 'Ruh-ul Qudus' was to help poet Hissan to rebut the mischievous insinuations of the pagan Arab poets.

Imp. b) The Prophet had said that Hazrat Gibril had revealed to him that no person would die before he had consumed the provisions earmarked for him and before the term of his life had expired. He (the Prophet) was, therefore, advised not to be attached to the accumulation of wealth.

88) And they say: 'our hearts are sheathed.' Nay, Allah has cursed them because of their disbelief; hence little it is that they believe.

نَقِيلًا مَا يُؤْمِنُونَ may mean —

- a) scanty belief of the jews in Islam,
- b) negligible number of the jewish believers in the prophesies contained in the Torat about the apostleship of Prophet Muhammad (may Allah's blessings be on him!), or
- c) Complete disbelief (as per use of the phrase in the Arabic vocabulary).

عُلْفُ means covered, sheathed.

The only argument of the Bani Israels in their defence against belief in the Quran was their concealed expression that their hearts were already brimful with the knowledge of their religion which was quite secure with them, that there was no vacant space in them for any additional knowledge and that actually they were sealed and sheathed against the influences of the other faiths.

However Allah conveyed to them the correct position that His curse was on them for their deliberate and persistent disbelief.

Another relevant passage in the Quran is: "Our hearts are wrapped up against the thing to which you invite us. They are sealed. They would not understand it or be inclined towards it or remember it."

Tradition:

Some hearts are wrapped up. They are accursed: They are of the infidels.

محروم تي مري ديا، ماهرتي نه مناء

چري جيئن چهنج هي، لڏيائون لئا،

حباب تي هئا، انهي وادي وچ ۾

(SHAH)

(They posed to have intensive learning, but they did not end as experts — rather as frustrated ones. Their knowledge could be compared to the picking of a grain from a stack by a sparrow. In fact they were a mere bubble.)

(89) And when the Book (the Quran) has come to them from Allah, confirming what is with them (the Torat) — and before that they used to desire victory over the disbelievers yet when what they recognise (to be true) has come to them, they disbelieve in it; so the curse of Allah is on the disbelievers.

يَسْتَفْتِحُونَ means confirming; مُصَدِّقٌ means they desire victory.

Whenever the jews suffered violence at the hands of the pagan Arabs in the past they used to remind the latter that the time for the advent of the great Apostle was on hand and That with his aid they would crush them (the pagans). They used to pray to Allah to send at an early date the apostle whose indications were already available in the Torat. But when the great Apostle was actually born, the jews did not appreciate his birth in an Ismaili Arab family. Hence they denied his apostleship, though they did identify him as the apostle conforming to his description in the Torat. The transfer of prophethood from Israillis to Ismailis aroused their racial animosity. For their disbelief they earned the curse of Allah.

تَابَا مِرَاحْمَدِ اَزِ يَسْتَفْتِحُونَ

(ROOMI)

باعيا نشان می شدیدی سرنگون

(In the name of Ahmad; (may Allah's blessings be on him!) they used to invoke Allah for victory against their enemies, who may thereby be down cast).

(90) Evil is that for which they have bartered. their souls, that they should disbelieve in what Allah has sent down, grudging that Allah, in His grace, should reveal to such of His bondmen as He wills. So they have earned wrath upon wrath; and for the disbelievers there is an ignominious punishment.

بَغِيًّا means resenting grudging. (from بَاغَا) means they earned.

The jews knew quite well that Prophet Muhammad (on whom be Allah's blessings!) was really the apostle concerning whom the Torat contained good many prophesies and yet they rejected him. Before his birth they had promised full cooperation with him, but after the grant of prophethood to him they opposed him tooth and nail. Similarly they had ample evidence in the Torat that the Quran was a Divine book and yet they rejected it. All this they did out of chagrin that the Prophet was a non-Israilli.

The Israillis could be charged, among others, with the following acts of disbelief:

بَلْ لَعَنَهُمُ اللَّهُ يَكْفُرْهُمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ۝	88
لَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ	
وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا ۖ	
فَلَمَّا جَاءَهُمْ مَا عَدَوْا كَرُّوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى	
الْكَاذِبِينَ ۝ يَتَّبِعُ أَهْوَاءَ غِيَاظِهِمْ أَن يَكْفُرُوا بِمَا	89
أَنزَلَ اللَّهُ بَغِيًّا أَن يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ	
يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ ۖ	
لِلكَافِرِينَ عَذَابٌ مُّهِينٌ ۖ وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا	90
أَنزَلَ اللَّهُ قَالُوا نَحْنُ مِنْ بَنِي آدَمَ نَكْفُرُونَ	
بِمَا وَرَّاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ قُلْ فَلِمَ	
تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِن كُنْتُمْ مُّؤْمِنِينَ ۝	91
وَلَقَدْ جَاءَكُمْ مُوسَى بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ	

- a) Worship of the golden calf during the temporary absence of Hazrat Moosa. It definitely amounted to disbelief in the unity of Allah;
- b) Disbelief in the prophesies in the Torat about the apostleship of the Prophet of Islam and about the Quran, and the rejection of the earlier prophets, more particularly Hazrat Isa; and
- c) violation of the covenants ratified with Allah. For **these** acts of disbelief they earned manifold wrath of Allah and the consequential ignominious punishment in Hell.

Another relevant passage in the Quran is: "he who is too haughty to worship Me, will be disgraced and sent to Hell.

Traditions:

- a) The conceited persons like ants, will be trodden upon on the Day of judgment. They will be incarcerated in Hell.

Imp. Malice eats up good acts, as fire consumes fuel.

- 91) And when it is said to them: "believe in what Allah has sent down (now)," they say: 'we believe in what has been sent down to us'; and they disbelieve in what has come after it; and it is the truth confirming what is with them (the Torat). Say: "why then did you kill the prophets of Allah ere this, if you have (really) been believers?"

- 92) And Moosa did indeed come to you with clear signs, but you took the calf (for worship) after that; and you were wrongdoers.

وَرَأَتْ

means after it;

بَيِّنَاتٍ

means clear signs.

In verse No. 91 Allah has tried to allay the rancour of the jews against the Quran. He assured them that it was not only true in itself but that it confirmed the Torat too. He appealed to them to believe in it. But the jews said that they believed in their own scripture and that it was enough for them. Allah then impeached their belief in the Torat by asking them as to why they had killed some of their prophets, belonging to the same race, who had succeeded Hazrat Moosa, though they had not brought any new scripture but had merely confined their preachings to the Torat and Hazrat Moosa's sharah. Surely that disproved their belief in the Torat itself. Their animosity against the later apostles seemed to be due to their rank materialism, selfishness and dislike of the sharah expounded to them.

In verse No. 92 Allah has reminded the jews that Hazrat Moosa had performed many miracles within their knowledge. Yet inspite of them as soon as he went to the mount under orders of Allah, they took to the worship of the golden calf during his temporary absence. That indeed justified their being branded as unjust folk.

The other relevant passages in the Quran are:

1. The people of the Book recognise you (the Prophet) as clearly as one can recognise his own progeny. Hence by rejecting you they disbelieve in the Torat and the Ingil.
2. When they came to their senses they repented, and realizing their disbelief they prayed to Allah that if He did not show mercy to them and forgive their sins, they would be lost for ever.

Tradition:

Imp. If a sinful act is performed at a place, those persons who forbid or criticise it may be presumed not to be residents of that place. On the other hand those persons who approve of it would be considered residents of that place, even though they may not be residing there then.

93 And (recollect) when We took your covenant and raised over you the mountain, (saying): "hold fast to what We have given you, and listen." They said: 'we hear and we disobey'. And on account of their disbelief, (the reverence of) the calf was made to sink deep in their hearts; say: "evil is that which your faith rejoins on you, if you have any faith."

يَسْمَعُوا means hear; وَاسْمَعُوا means seize; هُذِرُوا means enjoins on you.

In this verse, too, Allah reminded the jews of their another covenant with Him and its violation by them as soon as the mountain was removed from over their heads. In fact when they had ratified the covenant they had already made up their mind not to implement it. It was particularly because of their inherent callousness that they got inclined to calf-worship. It is said that after burning and breaking the golden calf, made by Samri and worshipped by the jews as god, Hazrat Moosa threw its fragments or powder in some adjoining stream. The jews drank its water and the love of the calf worship seems to have got embedded in their system. Perhaps the Quran had allegorically referred to this incident.

"Finally in rebuttal of the professions of the jews that they were men of faith and belief Allah tells them: 'look at your deep rooted calf-worship. Is that to what your faith leads up? Then that faith must be very vile indeed.'" (Moulana Abdul Majid's Tafsir of the Quran).

It would indeed be a travesty of faith if the actions of the jews were an indication thereof.

The verse No. 63 ante is relevant.

زاید از لقمه حلال ای مسخضور

(ROOM)

در دل پاکس تو و در دیده نور

(Use of lawful things purifies your mind and brightens your sight).

الْقُرْآنُ ٢٠ السُّورَةُ
 مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ۚ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ
 وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ
 وَاسْمِعُوا ۚ قَالُوا سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُوا فِي
 قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِسْمَايَا مَرْكُمُ بِهِ
 إِيْمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ۚ قُلْ إِنْ كَانَتْ لَكُمْ
 الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ
 فَتَمَنَّوُا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ۚ وَلَنْ يَمُنُّوهَ
 أَبَدًا ۚ بَلَا قَدَرَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ
 وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِ وَمَنْ الَّذِينَ
 أَشْرَكُوا ۚ يَوْمَ أَحَدُهُمْ لَوْ يُعْمَرُ أَلْفَ سَنَةٍ وَمَا هُوَ
 بِمُرْجُوئٍ مِنْ الْعَذَابِ أَنْ يُعْمَرَ ۚ وَاللَّهُ بِصِرَتِكُمْ
 بَعِيرٌ ۚ قُلْ مَنْ كَانَ عَدُوًّا لِلْجِبْرِيلِ فَإِنَّهُ نَزَّلَهُ

94) Say: "If the home with Allah in the Hereafter is for you alone, to the exclusion of all (other) people, then wish for death, if you are truthful."

95) And never will they wish for it due to what their hands have sent forth in advance; and Allah knows well the wrongdoers.

96) And surely you will find them, of all people, the greediest in respect of life (longevity), (even greedier) than the polytheists. Each of them would wish to live for a thousand years; and his (long) life would not save him from the torment; and Allah sees (well) what they do.

دَارُ الْآخِرَةِ means the future Home in the Hereafter; يُمَرَّحُونَ (from مَرَّحَ) means will save. تَمَنُّوْا means you should wish for," idiomatically it is a synonym of مُبَاهِلَةٌ meaning mutual execration. Incidentally it may be mentioned here that a similar challenge was offered to the christians of Nijran and pagan Arabs on different appropriate occasions but none of them had accepted it.

In the preceding verses it was established that the jews did not fully believe in the Torat in disobedience of Allah's clear orders. But they still contended that they were the favourites of Allah and that Paradise was exclusively meant for them. In the present verse No. 94 they were challenged to prove the authenticity of this claim by wishing that they may be put to death by Allah. Those who seemed so sure of Paradise would surely not mind death in order to reach it as early as possible.

It was, however, prophesied in the next verse that the jews would never accept the challenge, (as it ultimately turned out,) because —

- a) they were conscious of their disbelief and other misdeeds and were, therefore, afraid of the Divine retribution. Besides their belief, that Paradise was reserved for them, did not seem to be firm and well founded; and
- b) As a class they were inordinately greedy to have the longest term of life — greedier than even the polytheists, who did not believe in the Hereafter and therefore wanted to have a very long life in this world.

Allah, however, warned them that even if they were allowed the longest span of life, it would not avert from them the torment that was waiting for them in the Hereafter; and that Allah was Omniscient and as such none of their acts escaped His notice.

Another relevant passage in the Quran is: "They used to say that only the jews and the christians would go to Paradise."

Traditions:

- a) If the jews had accepted the challenge and invoked death for the liars, none of them would have been left alive.

Imp. b) That person is better amongst you who has a long life and righteous deeds (to his credit).

Section 12

97) Say: "Whoso is enemy to Gibril, for surely it is he who, by Allah's command, has brought down (the Quran) to your mind, confirming what went before it (i.e. the earlier scriptures) and (bearing) guidance and glad tidings to the believers;" —

98) "Whoso is enemy to Allah and His angels, and His apostles and Gibril and Mikail, then verily Allah is enemy to (such) disbelievers."

بُشْرَى means tidings;

The background of verse No. 97 is that after their disbelief in the Torat was brought home to the Jews, they visited the Prophet and promised to embrace Islam if he satisfied them on certain points. They put three questions to him and the Prophet did satisfy them with his answers. This they admitted on oath. In the course of conversation, however, the Prophet told them that it was Hazrat Gibril, who, as a messenger of Allah, used to bring revelations to him. This news exasperated the Jews, who always considered Hazrat Mikail as their national guardian as being, according to them, the angel of rain and prosperity. They believed that Hazrat Gibril was a destructive angel, inferior in rank to Hazrat Mikail. They informed the Prophet that if Hazrat Mikail had been the messenger of Allah to him, they would have accepted his apostleship. Perhaps they supposed that Hazrat Gibril, because of their aversion to him, had managed to take the Divine revelations to an Ismaili Arab instead of an Israeli. It was in this context that the verse No. 97 was revealed. Allah made the following facts very plain in it:

الْبَشَرِ ٢١ النِّبَا
عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى
وَبُشْرَى لِّلْمُؤْمِنِينَ ۝ مَن كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ
وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِّلْكَافِرِينَ ۝
وَلَقَدْ أَنزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا
الْفَاسِقُونَ ۝ أَوْ كَلِمَاتٍ عَاهَدُوا عَهْدًا ثَبَاتًا ۚ فَرِيقٌ
مِّنْهُمْ بَلَّ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ۝ وَلَمَّا جَاءَهُمْ
رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ
فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ
ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ۝ وَاتَّبَعُوا مَا تَتْلُو
الشَّيَاطِينُ عَلَى مُلْكٍ سَلِيمٍ ۚ وَمَا كَفَرَ سَلِيمٌ
وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ الْتِحْرَ
وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَازِلَتِ مَعَارِجُ

1. It was Hazrat Gibril who used to bear the Divine revelations to the Prophet of Islam;
2. Hazrat Gibril merely acted as a messenger and that too when Allah commanded his services;
3. The Quran confirms the previous scriptures; and
4. It bears guidance and glad tidings (of reward) from Allah to the believers.

In verse No. 98 Allah declared that whoever was hostile to Him, or to any of His angels including Hazrats Gibril and Mikail, (they all belonged to the same order and they merely carried out the Divine commands), or to any of His apostles—such a person was a disbeliever, because disbelief in one particular faith or apostle or angel spells disbelief in the entire system; and Allah is hostile to the disbelievers.

The other relevant passages in the Quran are as under:

1. These persons (the infidels) practise disbelief in respect of Allah and His apostles and create a distinction between Allah and His apostles by believing in some and rejecting others.
2. The Quran is a guidance and a cure for the believers.

Traditions:

Imp. a) Allah says: "I declare war unto those who bear hostility to any of My friends."

b) Allah says: "I retaliate for any wrong done to My friends."

c) Allah says: "My hostility against a person means his complete annihilation."

99) And We have certainly sent down to you (O prophet!) clear signs, and none disbelieves in them except the transgressors.

100) Is it not that every time they enter into a covenant, a section of them cast it aside? Nay, most of them do not believe.

101) And when an apostle from Allah came to them, confirming what was (already) with them, a section of those who were given the Book, cast away Allah's Book behind their backs, as if they did not know (it).

102) And they practise what the evil ones recited during the reign of Suleman; and Suleman did not disbelieve but the evil ones disbelieved, teaching magic to people; and they also practise what was sent down to the two angels in Babil (Babylon) Harut and Marut. But neither of the two taught it (i.e. the magic) to any (person) until they had said: "we are but a test. Hence do not be disbelievers (by misusing what you learn from us)." So it is from these two that they learnt that by which they might separate man from his wife; and they could not harm any person thus except with Allah's will. And they have learnt what harms them and does them no good. And indeed they know with that he who makes this (sort of) bargain, will have no share (in the Divine bounties) in the Hereafter. And indeed vile is the price for which they have bartered their souls, if they only knew (it)!

(103) And if they had believed and been reverant, they would surely have had a better reward from Allah, if they but knew (it)'.

وَمَا يَعْلَمِينَ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا كُنَّا فِتْنَةً
فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ
الْمُرءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ
إِلَّا بِإِذْنِ اللَّهِ وَبِتَعَلُّمُونَ مَا يُضَرُّهُمْ وَلَا يُنْفَعُ لَهُمْ
وَلَقَدْ عَلَّمُوا لَمَنِ اشْتَرَاهُ مَالَهُ فِي الْآخِرَةِ
مِنْ خَلْقٍ وَلَكِنَّ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا
يَعْلَمُونَ ۝ وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ
عِنْدِ اللَّهِ خَيْرٌ لَّوْكَانُوا يَعْلَمُونَ ۝ يَا أَيُّهَا الَّذِينَ
آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمِعُوا
وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ۝ مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ
أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنْزَلَ عَلَيْكُمْ مِنْ
خَيْرٍ مِّنْ تَرَكُمُ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ

According to Ibn Abbas the background of verse No. 99 is that Ibn Sur or Katwini jews had asked the Prophet of Islam to produce some manifest sign by which they could recognise his apostleship. It was in reply to this more or less general demand from the jews that Allah revealed in this verse that the Prophet was actually given several clear signs. For instance he knew the important contents of the Torat and the interpolations made by the jews therein, which but for the Divine guidance, were impossible for an illiterate man to detect. Besides the Quran itself was the most miraculous sign of his prophethood. Such evident signs could be ignored by the transgressors only.

The background of the verses No. 100 and 101, under comment is that some of the jews always expressed that Allah had not taken any covenant from them to believe in the Prophet of Islam. In that respect they were reminded of the relevant prophesies contained in the Torat, which they had definitely covenanted to believe. It was, therefore, disappointing to find them forgetting all about the

above covenant and disbelieving in the Quran which confirmed and corroborated the Torat. Such callous disbelievers, with whom ratification of a covenant and its later violation had become a routine matter, had, it, seemed, become oblivious of the Torat itself, of its contents and of the fact that it was their own scripture which they had covenanted to believe.

In the present verse No. 102 Allah gives a clear picture of some of the jews contemporaneous with the Prophet. Disappointed at their failure to have used the Torat with success against the latter, they resorted to magic which was quite popular then and which was formerly practised by perversely disposed persons during the reign of Hazrat Suleman. According to the jews it was a Divinely inspired art and that even Prophet Suleman and the two angels Harut and Marut had patronised it. In fact some jews had practised magic against the Prophet of Islam too, but Allah dissipated its effects. In this verse Allah rectified the popular jewish impression about Hazrat Suleman, and angels Harut and Marut as under:

وَمَا يَعْلَمِينَ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا كُنَّا فِتْنَةً
فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ
الْمُرءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ
إِلَّا بِإِذْنِ اللَّهِ وَبِتَعَلُّمُونَ مَا يُضَرُّهُمْ وَلَا يُنْفَعُ لَهُمْ
وَلَقَدْ عَلَّمُوا لَمَنِ اشْتَرَاهُ مَالَهُ فِي الْآخِرَةِ
مِنْ خَلْقٍ وَلَكِنَّ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا
يَعْلَمُونَ ۝ وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ
عِنْدِ اللَّهِ خَيْرٌ لَّوْكَانُوا يَعْلَمُونَ ۝ يَا أَيُّهَا الَّذِينَ
آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمِعُوا
وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ۝ مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ
أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنْزَلَ عَلَيْكُمْ مِنْ
خَيْرٍ مِّنْ تَرَكُمُ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ

102

103

104

- a) That Hazrat Suleman was not a magician, nor a disbeliever. He never practised nor patronised magic. (Infact he had seized all the books relating to magic and got them buried beneath his throne).
- b) That it was the evil ones, ginn included, who used to practise magic during the reign of Hazrat Suleman.
- c) That the two angels Harut and Marut, who were gifted with intimate knowledge of magic, were sent to Earth in human form on a mission to expound distinction between apostles and magicians, to explain to their visitors that magic was different from miracle and was ineffective visavis the latter, and that the people should know that the practice of magic constituted disbelief. Before teaching magic to its seekers, the two angels used to warn them that they themselves were on trial and that the seekers of magic should not practise it or misuse the knowledge acquired from them, else they would be considered as disbelievers.

Finally Allah made it clear in the same verse and in the verse No. 103 that:

- a) The magic which some of the jews used to practise more often in respect of amorous flirtations could not take any effect without the will of Allah — consistent with the operation of His physical laws and universal plan, signifying thereby that the magic, by itself, was ineffective.
- b) It was not good to learn and practise magic. It was prone to harm them considerably as the magicians had nothing to gain in the Hereafter. Such a bargain in exchange for their conscience and the good of the Hereafter was suicidal to them from the moral and spiritual angles.
- c) On the other hand if the jews were to abandon the above malpractices, embrace Islam without any reservation and be reverent, a much better reward from Allah was ensured for them.

The other relevant passages in the Quran are as under:

1. These people do find mention of the Prophet in the Torat and the Ingil.
2. What? Are you knowingly drifting towards magic?
3. They (i.e. the magicians) do their job unseen (or undetected) by other persons.

Traditions:

- Im. a) Allah has provided remedies for whatever maladies He has created.
- Imp. b) He who consults a magician and feels convinced in respect of his forecast is a disbeliever.
- Imp. c) The punishment for a magician is death.
- Im. d) The last two verses of the Quran dissipate magical influence.

Note: It is not profitable for the purpose of study of the Quran to speculate, beyond what is available in it, about the identity of the angels Harut and Marut or their mission and life on earth. The Quran is declared to be the Book of guidance for us and we should refer solely to it for the necessary elucidation rather than turn to the Hebrew legends.

ظاہر مِزانی، نکر مِزانی،

تین کی تعلیم جی، گڑھ اندر کافِی،

(SHAH)

حرف حقانی، دوسر کیا ٹون دل یم،

(To all appearances they seemed seducers. But infact they were immersed in Divine contemplation. They had received the arrow of guidance in their hearts. They always remembered Allah in their minds.)

آن فرشتہ عقل چون ہاروت شد

(ROOMI)

سحر آموزِ دو صد طاغوت شد

(When that angel of intellegence became Harut, he tutored in magic two hundred satans).

Section 13

(104) O you who believe! Say not (to, the Prophet): 'Raina,' but say "unzurna," and listen (to him); and for the disbelievers there is a painful torment.

(105) Those of the people of the Book who disbelieve and the polytheists do not like that any good be sent down to you from your Lord; and Allah, in His mercy, chooses whom He wills; and Allah is possessor of immense grace.

اِسْمَعُوْ means wish, like, يُودُّ means wish, like, يَخْتَصُّ means particularizes

In the preceding verse Allah had informed the muslims that the jews, out of frustration, had resorted to magic to secretly cause them harm. In the present verses Allah exposed their disrespectful style of address to the Apostle and commanded the muslims not to adopt the same style out of ignorance of its real import and subsequent consequences.

In His address to the believers in verse No. 104 Allah forbade them adoption of the style of address, use of certain words and conduct of the jews in respect of the Prophet of Islam. An instance is quoted of their using the word 'Raina' which literally means 'listen to us.' But the way the jews uttered it and the twist that they gave to their tongue smelled of mockery and disrespect to the Prophet. It then meant 'our grazier.' Some of the local muslims, out of ignorance of the impious motives of the jews, also used the same word.

Allah disapproved use of the above word and directed the muslims to use, instead, the word 'Unzurna,' which means 'we have listened and agreed.' This implies, in a general way, that we should never address words of disrespect or of doubtful import to our leaders. Allah also commanded the muslims not to interrupt the Prophet or be impatient while he addressed them but to listen to him with

attention and respect. Syllogistically we may conclude from the sense of this verse that Allah disapproves any similitude of the muslims with the non-muslims specially in words and deeds. This inference is reinforced by the traditions quoted below later.

In verse No. 105 Allah exposed the inherent desire of the people of the Book (more particularly the refractory jews) and the pagans that the muslims may not receive any favour from Allah, little realizing that it entirely rests with Him to favour any whom He wills. Verily Allah has unlimited grace and its dispensation is not restricted by any agency.

Note: The verse No. 104 may be read alongwith the verse No. 46 of Surat-un-Nissa.

The other relevant passages in the Quran are:

1. There are some jews who pervert certain words and make them lose their original form.
2. When you hear the words: 'O you who believe, attend to the Prophet with rapt attention.

Traditions:

a) The jews generally offer the salutation of **السلام عليكم** meaning 'I wish you death.'

The return salutation from a muslim should accordingly be **وعليكم** meaning: 'I wish you the same.' Allah will kindly grant the wish of the muslim and reject that of the jews.

Imp. b) If any person maintains likeness to a non-muslim (in custom, dress or observance of holidays etc.) he would belong to that group.

بذتہ بیایں لہی، آئون اٹی نہ آہ

کچین کندی لاه، کن تی، کچین کچیر

(SHAH)

Hear patiently so that all doubts and disbeliefs may vanish. There is no room for ego. Remove the collar of interruption and hear the Lord attentively while he speaks).

(106) Whatever verse We abrogate or cause to be forgotten, We bring a better one or similar to it, do you not know that Allah is indeed potent over all things?

(107) Do you not know that to Allah, indeed, belongs the sovereignty of the skies and the earth? And beside Allah there is no protector or helper for you (the mankind).

خَيْرٌ means better; نَصِيرٌ means helper.

The jews were of the view that Allah's commandments, being of a permanent nature, could not be subject to any modification or abrogation. It was in the context of this objection that they disbelieved in the Injil as it had superseded certain Mosaic laws. On the same analogy they were not reconciled to the abrogation of certain verses of the Quran. In the verse No. 106, under comment, Allah rebutted their contention on the basis that He, who promulgated a law, was definitely competent to amend or abrogate it, and to introduce a new enactment if the then prevailing conditions warranted it. Actually it would fit in better with the Divine Universal plan, if the revelation is progressive and not static. The verse No. 106 is a general verse asserting the power of Allah to change His previous orders whenever He considered it fit. There was nothing derogatory or objectionable in it, specially when the new orders better suited the changed conditions.

The word نسخ generally means—

- Introduction of two or more contradictory orders at the same time. This contingency has not occurred in the Quran.
- Alteration of certain minor laws and their replacements. This has occurred in the Quran and the jews objected to it. It should, however, be noted that the principal laws, the fundamentals of belief and the moral precepts, have remained unaltered. Whatever amendments have been effected e.g. change in the Kibla, extent of namaz, period of mourning for a widow, will, giving of charity before consulting the Prophet privately etc. were warranted by the developments which had cropped up then.

The word نسخ has other meanings too as under:

السورة	٢٣	آل عمران		
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۖ مَا نَسَخَ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۚ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ۚ أَمْ تَرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلَ مُوسَىٰ مِنْ قَبْلُ ۚ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ۚ وَذِكْرُ مَنْ أَهْلِ الْكِتَابِ لَوْ يُرِيدُونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كَقُرْآنٍ حَسَدًا ۚ هُنَّ عِنْدَ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۚ فَاعْتَمُوا وَاصْطَبُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرٍ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۚ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ	106	107	108	109

Copying from a book, change in orders, conversion of 'halal' into 'haram' and vice versa or the withdrawal of previous orders. **نُسْيًا** is illustrated by the fact that whenever a supersession occurred, the previous orders receded from the Prophet's memory.

Incidentally the Jews should have known that alterations were effected by Allah in certain Divine orders in the pre-Islamic times too. Some of them are recapitulated here under:

1. Prophet Adam's sons and daughters used to intermarry. This custom was forbidden afterwards.
2. Two sisters could be married to the same man during their life time in the pre-Torat times. In fact Hazrat Yakoob, too, was married to two living sisters. This custom was abrogated by the Torat.
3. When Hazrat Nooh disembarked from his boat after the flood had subsided, all animals of different species were declared halal to him and his companions. The distinction between halal and haram was temporarily suspended. It was restored later.
4. Hazrat Ibrahim was ordered by Allah to sacrifice his son Hazrat Ismail. This order was cancelled by Him later.
5. At first Allah had ordered that all calf worshipping Israilites should be killed. Later He modified the orders at the intercession of Hazrat Moosa.

Hence in view of these precedents there was nothing strange or objectionable in the supersession of certain Quranic verses.

In the verse No. 107 Allah brought home to the contenders the fact that the entire universe belongs to Him, that He alone is its owner and ruler, and as such it is within His power to pass any enactment or supersede it. He can do whatever pleases Him. There is none else for the mankind, who can help to get them any favour of Allah or ward off His punishment from them.

Tradition:

Two Muslims had memorized a Quranic verse. They used to recite it often. On a particular night, in spite of their best efforts, they could not recollect it. They spoke about it to the Prophet of Islam, who advised them not to worry about it as the concerned verse had been superseded.

در نسخ آیه او نسیها، تا تخییر آن در عقب دان ای مها

هر شریعت را که حق منسوخ کرد، ادگیا برد و عوض آورد و در

(ROOMI)

O great one! know that the solution of the riddle of the verse concerning cancellation of orders by Allah lies in its later portion. Every order that Allah cancelled, He, as if, withdrew it and replaced it by another order (or verse).

103 Do you (Muslims) intend to interrogate your Apostle as Moosa was interrogated before? And whoever takes in disbelief in exchange for belief, he has, indeed, strayed from the straight path.

تَرِيدُونَ means you intend; تَسْأَلُونَ means to question.

"Moses was constantly harassed with foolish, impertinent or disingenuous questions by his own people. We must not follow that bad example. In spiritual matters posers do no good; questions should be asked only for real instruction." (Allama Abdullah Yusuf Ali's Tafsir of the Quran.)

The background of the verse is that Rafia and Wahab had asked the Prophet:

- a) to get them some Divine Book for their perusal, and
- b) also to create a river near their town.

They would then agree to their conversion to Islam.

In the preceding verse reference was made to the frivolous objection raised by the jews to the supersession of certain Quranic verses. In the present verse the muslims were advised to refrain from asking the Prophet unnecessary and avoidable questions, because when the previous jews had put such questions or made frivolous requests to Hazrat Moosa (e.g. to request Allah to display himself to them), they had to encounter hardships and even death in their wake. By putting up indiscreet propositions to the Prophet they not only caused harassment to him but they also impliedly drifted towards disbelief; and whoever chose disbelief, had definitely strayed from the path of guidance. The muslims were, therefore, required to repose complete faith in the Prophet, who would naturally keep them informed about all revelations from Allah. Whatever he left out should be considered as unnecessary and it should not be pursued through interrogation.

The other relevant passages in the Quran are as under:

1. O you believers! Do not put questions respecting those matters, which if disclosed, might cause you hardship.
2. The people of the Book ask you to bring them a Divine book; they had asked Moosa for a bigger job—to ask Allah to display Himself before their eyes; and consequentially they were destroyed.

Traditions:

Imp. a) The worst criminal among muslims was he on account of whose interrogation a 'halal' article was declared 'haram' by Allah.

Imp. b) The Prophet forbade:

- i) loose conversation,
- ii) extravagance, and
- iii) avoidable inquisitiveness.

Imp. c) Do not ask me questions before I (finish the) talk (about a subject).

Imp. d) The Prophet severely and repeatedly turned down a suggestion from the muslims that like the jews of old, they too might be allowed to make some atonement for their sins in this world.

e) The Quresh had proposed to the Prophet that if he converted Safa hillock into gold they would agree to embrace Islam. The Prophet, in return, asked them whether they were prepared for the fate of those who had demanded the Divine food. The Quresh replied in the negative.

Imp. f) One prayer atones for sins till another prayer. Similarly one Friday prayer does it till its successor on the next Friday.

كُنْ تِي كُيُحِينِ كُيُحِي كُيُحِي مَ تَاكِينِ،

اشارتون انجون سكونتان سجهن

(SHAH)

د تان ويهي تن، سڻ ته سون پرائين .

(Be all ears; the guide speaks; do not interrupt him; let him speak. His spiritual admonitions and general guidance are better appreciated in silence. Associate with him so that you may imbibe love for Allah).

(109) Many of the people of the Book hold it dear that, after you have believed, they may turn you back unto disbelief, out of malice from their hearts, after the truth has become manifest to them (that the Quran is the truth; however pardon them and forbear until Allah sends His orders (in that respect). Verily Allah is potent over all things.

(110) And establish prayer and pay the Obligatory alms, and whatever good you send in advance for your souls, you shall find it with Allah. Verily Allah observes all that you do.

حسباً means out of malice; تَبَيَّنَ means it became manifest; اَصْحَابُ means you should for

bear; وَدَّ means to like or hold dear تَجِدُوهُ means you shall find;

The background of the verse No. 109, under comment, was the keen desire and consequential machinations of many of the jews to reconvert some of the muslims as infidels. Kaab bin Ashran and the two sons of Akhtab were prominent in their efforts in this connection. The reason seemed to be that the jews could not get reconciled to the Prophet's birth among the Ismaili Arabs. That always generated malice and rebellion in them and made them blind to the fact that the Quran was not only the truth in itself, but that it corroborated the Torat, the jewish scripture. In spite of these intrigues of the jews and their harassment of the muslims Allah directed the latter to be patient and forbearing for the time being. He issued definite orders in that respect. This foreshadowed issue of the Divine orders about adoption of the retaliatory measures (jihad) against the enemies of Islam.

The background of the verse No. 110 is that a muslim suggested to the Prophet that it would have been better if like the jews of old a sin were to be notified on a sinner's house door. The Prophet exclaimed: "O Allah! I do not want it." This verse was then revealed.

In verse No. 110 Allah asked the muslims to be regular in their prayers as well as in the payment of obligatory alms. He informed them that He observed all what they did and that their deeds, good as well as bad, would be credited to their account, which would be produced before Allah on the Day of judgment for awarding them suitable deserts.

"God in His fulness and plentitude, has obviously no need of our adoration or worship. But worship is a necessity for man because that is the means whereby he draws near to God and is uplifted to that knowledge of the Divine which will keep him safe from sin. The ethical system of Islam depends on charity and on unselfishness." (The wisdom of the Quran) —

Tradition:

Allah forgives all minor sins if a person regularly offers 'namaz' five times a day.

چون رقیقی و سوسہ بدخواہ را

کے بدانی تھے وجہ اللہ را

(Since you are a companion of the evil misgivings, how do you expect to see the countenance of Allah?

(111) And they say: 'none shall enter the Garden unless he be a jew or a christian.' Those are their longings! Say: 'produce your proof if you say the truth.'

(112) Nay! Whoever submits himself to Allah and does good, he has his reward with His Lord; they shall have no fear, nor shall they grieve.

تِلْكَ means these; اِنَّا نَتَمَنَّوْا means

these longings desires. اَسْلَمَ وَجْهَهُ means

complete and sincere submission of the human

personality هُوَ مُحْسِنٌ means compliance

with the Prophet's Sunnah.

The jews used to boast that they alone will have salvation on the Day of judgment and be admitted to Paradise. Similarly the christians vauntingly arrogated that privilege to themselves. Allah denounced their assertions as mere wishful thinking, and asked them to produce any evidence in confirmation of their pretension.

The verse No. 112 under comment may be read with verse No. 82 of the same sura, which says: "And those who believe and perform righteous deeds, they shall be companions of the Garden, to abide there in (for ever)." Both verses lay down the same criteria for realization, on the Day of judgment. Such persons shall have no fear of interrogation; world or its belongings. They shall be admitted in

110	عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ۖ وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرَىٰ تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ۝
111	بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝
112	وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصْرَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَلَا هُمْ يَحْزَنُونَ ۝ الْكِتَابُ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ قَالَ اللَّهُ إِنَّكُمْ يَنْتَظِرُونَ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ۝ وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْكِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُ لَّهُمْ فِي

of judgment, of the promised reward from Allah. nor shall they have any grief at having left this Paradise, and they shall be compensated for what

they left behind. The requisite criteria may thus be summed up in the words: faith or complete submission to Allah and righteous deeds. This naturally necessitates that our submission to Allah and good deeds should be based on sincerity and unselfishness. In addition our beliefs and acts should be in accordance with the Prophet's Sunnah. In short there should be a blending of faith, Compliance with Sunnah and righteous deeds. Unless these conditions are satisfied our acts, however commendable otherwise, shall be infructuous.

The other relevant passages in the Quran are as under:

1. I have rejected all the deeds of these persons (infidels).
2. The deeds of the infidels may be compared to the sparkling particles of sand which, like mirage, eventually cause disillusionment.

Tradition:

Imp. If a person's deeds are not in accordance with Sunnah they are wasted. (This means that exclusive monasticism, not being in conformity with Sunnah, is unlawful even though it may be based on sincerity).

تو ایمان حیات افزایت

ورد لا خوف علیہم بایت

(IQBAL)

(The strength of faith raises your life. You should believe in the Quranic words that no fear shall come to them who are humble and submissive before Allah and who do good acts).

آگیا کیا آگہین، نسوروی نور

لا خوف علیہم ولا هم یَحْزَنُونَ، سچین کو بھی سور،

(SHAH)

مولیٰ کبر معمود، انگ ازل پر اُنجیو .

(Allah had completely illumined them with His 'nur' (Divine light) at the time of their creation. The righteous have no fear of interrogation nor remorse. Allah had advanced their status at the time of their creation).

Section 14

(113) And the jews say: "the christians are not grounded on aught"; and the christians say: "the jews are not grounded on aught"; and (yet) they (all) read the Book (i.e. they are literate and are well versed in the knowledge of their Book). Even the illiterates makes a statement similar to theirs. But Allah will judge between them on the Day of Resurrection in respect of their controversies.

The background of the verse is that when the christians of Nijran (to the south of Arabia) had visited the Prophet of Islam at Madina, certain learned jews also turned up there and they denounced the

christians as having no foundation for their religious beliefs. The latter too retaliated using the same language against the jewish beliefs. All this happened inspite of the Injil confirming The Torat. Despite their learning and knowledge of their scriptures they behaved no better than the illiterates (pagan Arabs) who also used the same arguments during their discussions. Allah declared in this verse that He would adjudge their differences on the Day of judgment.

يَتْلُونَ الْكِتَابَ means they read the Book;

لَيْسَتْ means they are not; يَحْكُمُ means He shall judge.

The other relevant Quranic passages are as under:

1. In sura Hajj it is said: "Allah will decide the differences between the muslims, jews, sabians, christians, fire worshippers and infidels on the Day of judgment."
2. Say: "our Lord will assemble the mankind and then dispose of their matters judiciously."

پڑھیو پیا پڑھن، کترھن عین قلوب پر،

(SHAH)

پاٹان ڈوہ چڑھن، جیٹن ورق درائین و ترا۔

(They merely read but do not contemplate on or act according to what they read. The result is that they commit more sins everytime they (read and) turn over pages).

(114) And who is more unjust than he who forbids use of the mosques of Allah for remembrance of His name therein and (who thus) strives for their desolation? It is not for such (persons) to enter them except in a state of fear. There is disgrace for them in this world and a terrible torment in the Hereafter.

أَظْلَمُ means more unjust; مَسْجِدَ اللَّهِ means the places where Allah is worshipped and prostration is offered to Him.

The consensus of opinion is that this verse refers to the Baitul Haram at Mecca and not to the Baitul Maqadas at Jerusalem, and that it alludes to the pagan Arabs and not to the jews. By خراب is meant the desolation of mosques caused through prevention of the muslims from using them for the worship of Allah. The meaning would therefore be: who is more unjust than the pagan Arabs who prevent the muslims from using the Baitul Haram for the glorification and worship of Allah, thereby causing its desolation and ruin, though not causing any physical damage to it? If a place of worship is not used by the votaries or is misused or mismanaged, thereby violating its sanctity, it really implies its desolation. The Meccan pagan Arabs could be accused of both the vices. They had kept idols in the Kaaba itself and worshipped them instead of or in addition to Allah. They also performed circumambulation of the Kaaba while naked and doing hero worship. Subsequently at Hudaibiya they prevented the Prophet and other muslims from proceeding to Mecca for the minor pilgrimage. Earlier they had forced them to migrate to Madina.

"This verse, taken in a general sense, establishes the principles of freedom of worship in a public mosque or place dedicated to the worship of God. This is recognised in Muslim Law." (Allama Abdullah Yusuf Ali's Tafsir of the Quran).

The verse under comment contains a double prophesy that

- a) the time was to come when the Meccan pagans would enter Baitul Haram in fear of the muslims; and
- b) the offenders who had harassed the muslims and prevented their entry in the Baitul Haram, would be humbled.

Both prophecies materialized when Mecca was conquered by the muslims. A year later (i.e. in 9th A.H.) the Prophet actually banned entry of the non-muslims in Mecca — thus completing their humiliation. In addition to the latter a terrible punishment awaits them in the Hereafter.

The other relevant passages in the Quran are:

1. These people check the muslims from entering the Baitul Haram. The infidels can not rehabilitate the mosques of Allah. They entertain disbelief; their deeds are infructuous; and they are earmarked for Hell.
2. These people have been characterized by disbelief. They prevented you from proceeding to Macca or to the place of slaughtering and sacrificing the animals brought for the purpose.

Tradition:

O Allah! kindly bring all my undertakings to a successful end and save me from humiliation in this world and torment in the Hereafter.

The following is the translated quotation from 'Mawaize Ashrifia' (Lectures) by Moulana Sayed Ashraf Ali Thanvi — Vol. IV.

To refer to or discuss or dispose of worldly affairs, except when they are relevant, in mosques is highly improper. The latter are the venues for remembrance of Allah; to discuss worldly matters in them would convert them from خير البقاع into شر البقاع (Bazar), which may amount to their 'desolation'. To remember Allah in mosques is to rehabilitate them properly. Since the non-muslims are alien to this prayer, they are disallowed to construct or rehabilitate them. According to a tradition the mosques are a part of the Paradise. Hence no inconvenience to any person or discussion of worldly matters is authorized there in.'

115 And to Allah belong the East and the West; so whosoever you turn, there is the countenance of Allah. Verily Allah is All-Pervading, Knowing.

تَوَلَّوْا means you turn your faces,

كَارِهُ means All-Pervading.

There are various backgrounds, detailed below, for revelation of this verse:

1) Even after migration to Madina the muslims offered prayers with Baitul Maqadas as the Kibla. After a few months in Madina the verse about change of the Kibla was revealed. This change exasperated the jews and they could not get reconciled to it. Consequently this verse was revealed announcing that the East and the West both constituted the dominion of Allah. Infact Allah has no physical form to be fixed up in any particular direction.

2. The Prophet and some muslims, while in journey, could not fix up the direction of the Kibla owing to pitchy darkness and they offered the 'isha' (night) prayers in a particular direction, presuming it to be the Kibla direction. In the morning they realized that they had made a mistake and had offered prayers in a wrong direction. The Prophet, however, did not ask the congregation to offer again the last night's prayers. This verse was revealed on that occasion.

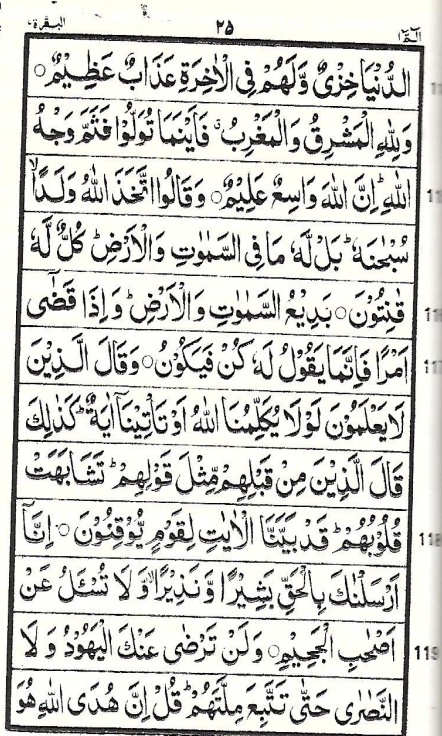
3. This verse is applicable to the occasion of 'danger or 'journey' or 'darkness' when the direction of Kibla can not be fixed with certainty.

4. When the verse "pray to Me and I will accept your prayer" was revealed, the muslims enquired 'in which direction should we offer prayer?' This verse was then revealed.

In this verse the muslims were consoled that inspite of their eviction from the Baitul Haram by the infidels, the latter would not succeed in stopping them from offering prayers which, under this verse, could be offered in any direction under certain circumstances. The injunction about offering prayers in the direction of the Kibla was thus lifted temporarily to suit requirements of a particular occasion.

Tradition:

The Kibla for the muslims of Madina, Syria and Iran lies some where between the east and the west. Note: This tradition confirms the geographical aspect that the Kibla is not situated in one particular direction (i.e. east, west, south or north) uniformly for all countries of the world where the muslims live and pray.



Hence it means that no particular direction symbolizes the Kibla. Islam does not subscribe to the christian practice of the 'orientation'.

منهن محراب پرین جو، جامع سپ جہاں،

اُذائی ات دیو، عقل ۽ عرفان،

(SHAH)

سیوئی سبحان، کیداہن کری نیتان؟

(The Lord's face is the (actual) Kibla. The entire world is the mosque. Intelligence and knowledge are not helpful in this respect. Everywhere you find Allah. Then in which direction to offer prayers?).

(116) And they say: 'Allah has begotten a child, Glory to Him! Nay! whatever is in the skies and on the earth belongs to Him. All are submissive to Him.

(117) (He is) the Originator of the skies and the earth; and whenever He decrees a matter, He has merely to say: "be" and it becomes (fait accompli)

تَبْتُونَ (from تَنْزُتُ) means submissive; بَدِيعُ means Originator.

The people of the Book as well as the pagans had, it seems, lost sight of the unity of Allah and had ascribed children to Him. The jews alleged that Hazrat Uzair was son of Allah and the christians assigned the same relationship to Hazrat Isa. The pagans, in their turn, being worshippers of the angels, were of the view that the latter were daughters of Allah. Hallowed be He from all such relationships! This verse has repudiated all such doctrines. The alleged relationships are preposterous in view of the following facts:

- These persons forget that children could only be begotten from complementary elements. How can the Creator and His creatures be considered as such elements?
- Children constitute a welcome source of strength to their parents. But Allah is already Omnipotent visavis everything in the universe. All creatures in the skies and on earth not only belong to Him but are submissive to Him. In that case where is the need for Allah to have children in the form of human beings or angels? He is the Omnipotent, and as such none of His creatures can contribute to His power. In fact they are all helpless before Him. Whatever little power they wield is derived from Him. He is the fountain head of all powers.
- No father could be visualized as the creator of his children and no children could be absolutely helpless visavis their father.

The immense power of Allah could be assessed from the fact that He is the absolute Originator of the universe and that whenever He wishes something to be created, He merely orders 'Be' and it comes into existence forthwith. Would Allah with such vast potentialities need help from His own creatures, who actually derive their power from Him? The fact is that Hazrat Uzair and Hazrat Isa themselves had acclaimed Allah as their Creator, and they always worshipped Him and obeyed His orders like good slaves. The angels, too, never claimed any relationship with Allah. The doctrine of 'sonship', so fantastic and pre-

posterior in conception, was introduced by the jews and was subsequently adopted by the christians Hazrat Isa did have a mother. The fact that he had no father, does not lift him to divinity. Allah could have created him, as in the case of Hazrat Adam, by a mere exclamation of 'be'.

مُبْدِعٌ = بَدِيعٌ means creator of an innovation which did not exist before. It is wrong to think that the skies and the earth were primeval and eternal. Like other creations they too were created by Allah. The word **بَدِيعٌ** is more intensive than **خَلَقَ**. Whereas the latter may mean mere creation, the former implies creating anything from absolutely nothing.

The other relevant passages in the Quran are as under:

1. In sura Ikhlas Allah asked the Prophet to state categorically that Allah is One, the Unique, who does not beget and is not begotten, nor is there any one like Him.
2. All objects in the skies and on earth prostrate before Him willy nilly each morning and evening.

Traditions:

Imp. a) Allah remonstrates that the mankind dispute with Him by denying His power to resurrect them and that they abuse Him by ascribing children to Him though He is immeasurably above such relationships.

Imp. b) Allah is most patient. In spite of the people, His own creatures, fantastically ascribing relationships to Him, He gives them livelihood and welfare uninterruptedly and ungrudgingly.

معجزہ بجااست دناکس مرغ خاک

مُغ آبی دروے امین از ہلاک

(ROOMI)

(Look at the contrast between a clay fowl made by man and a living water fowl. Where as the former is not safe even on sea shore against the waves, the latter moves about in the midst of water and is still quite safe. This is the difference between the power of man and that of Allah who has created sea, the real miracle in this connection).

آگي آپ خلقيا، پلي خلقيا سڀيون

جوڙيا سڀ جوڙجھان جي، چڻي ڪن نيڪون.

(SHAH)

(Allah, the Lord created the skies and the earth. He created the entire universe by merely saying 'he' and it 'became').

(118) And those who are without knowledge say: 'why does not Allah speak to us or a sign come to us?' Likewise said those before them a similar saying. Their hearts are alike. We have surely manifested signs for the people who would (wish to) be convinced.

ناتينا

means come to us;

نسايت

means are alike.

The consensus of opinion is that this verse was revealed in connection with the demand of the pagan Arabs including Rafi bin Khazima, 'those who have no knowledge,' that they would believe in the Apostle only if Allah spoke directly to them or sent to them a definite sign. Such a demand was also made by the previous people of the Book from Hazrat Moosa. The hearts of these ignorant pagan Arabs were obviously like those of the earlier jews. In that behalf Allah reminded them that He had already sent sufficiently clear signs for those who wished to be convinced. As regards those who were given to deep rooted doubts and scepticisms, all miracles would be wasted on them. A congenial and receptive background is always necessary for belief and proper appreciation of the Divine signs.

The other relevant passages in the Quran are as under:

1. They said: 'We shall not believe in you unless you create springs of water in our fields.'
2. Those who disbelieved in the resurrection, enquired as to why angels were not sent to them or why Allah did not appear before them face to face.
3. Each one of these persons wants that a copy of the Book should be given to him direct by Allah.
4. When a sign comes to them they refuse to believe in it saying: 'we shall not accept it unless what was given to the previous apostles is given now also.'

(Note: This verse makes it clear that just as the fundamentals of guidance have all along been the same, similarly the objections of the disbelievers too, have, in main, remained the same.

موجب ايمان نباشد معجزات

پوءِ جسيت ڪندڙن صفات

(Miracles can not constitute basis for belief. It is the homogeneity of thinking that creates acceptivity).

اڪر چئي هڪڙي، پهون جي نه ٻجهن،

ڪو ڪهڙي تن، سڄي سٿاڻي ڳالهڙي.

(SHAH)

(Such a simple proposition, which could be followed from a mere gesture or a word is not understood by them inspite of the availability of so many evidences. It will, therefore, be positively gratuitous to repeat all the facts to them over and over again).

19) Verily We have sent you (O apostle) with the truth as a bearer of glad tidings and as a warner; and you shall not be questioned about the (non-conversion or misdeeds of the) companions of the Fire.

تسئل means questioned.

It was stated by Abdul Razak and by Ibn Jurair that this verse was revealed in connection with the anxiety of the Prophet of Islam about his parents as to how they fared in the next world. But the verse could, as well, be taken in a general sense.

In this verse Allah has impressed on the Prophet that his mission was merely to preach the truth to the people and to convey glad tidings of the life in Paradise to those believers who had a record of good deeds. He was also charged to warn the disbelievers of the scorching Fire. Allah was conscious of the anxiety and solicitude of the Apostle for mass conversion of the Arabs. In that connection he reassured him that he would not be interrogated or asked to explain or account for the non-conversion or misdeeds of the disbelievers.

The other relevant passages in the Quran are:

- Imp. 1. Your mission is merely to expound the truth. It is for Me to take account.
2. You should continue to impart guidance. You are merely a preacher and not a prefect or an invigilator over the masses.

(120) And the jews will never be pleased with you, nor the christians, unless you follow their religion (and renounce yours). Say: 'Verily the guidance of Allah — that is the (only) guidance.' And if you were to follow their desires, after the knowledge that has come to you, (in that case) you shall surely have neither protector nor helper with Allah.

(121) Those to whom We have given the Book recite it as it ought to be recited (with an unbiased mind); they shall believe in it (the Quran); and whoever, disbelieve in it, they are the losers.

ترضى means pleased; يستوفونه

means they resited; أهواؤهم means evil desires.

In the verse No. 120, under comment, the Prophet was informed that his interrogators, the people of the Book, would never be satisfied with him despite his displaying any number of signs or miracles to them or satisfying them in respect of their questions. They would only be satisfied with him if he renounced his religion and adopted theirs, which, of course, he would never do as the Apostle of Allah. In fact their religion in its present form was alien to the original pattern due to many interpolations and perversions in their scriptures. Accordingly the Prophet was directed to inform the people of the Book that he would adhere to the faith which he was propagating, as it was the true faith and was based on the Divine guidance. Were he to satisfy their desire and renounce his faith, he could have no helper or protector against Allah's wrath (or he would not find a helper or protector in Him against the enemies of Islam).

الْهُدَىٰ وَلَئِنَّ آتِيتَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ ۖ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ۚ يَبْنِي إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ۚ وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يَقْبَلَ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ ۚ وَلَا هُمْ يُنصَرُونَ ۝ وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِنْ ذُرِّيَّتِي ۚ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ۚ وَإِذْ جَعَلْنَا الْبَيْتَ مَكَابَةً لِّلنَّاسِ وَآمَنَّا وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ	120
الْهُدَىٰ وَلَئِنَّ آتِيتَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ ۖ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ۚ يَبْنِي إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ۚ وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يَقْبَلَ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ ۚ وَلَا هُمْ يُنصَرُونَ ۝ وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِنْ ذُرِّيَّتِي ۚ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ۚ وَإِذْ جَعَلْنَا الْبَيْتَ مَكَابَةً لِّلنَّاسِ وَآمَنَّا وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ	121
الْهُدَىٰ وَلَئِنَّ آتِيتَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ ۖ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ۚ يَبْنِي إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ۚ وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يَقْبَلَ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ ۚ وَلَا هُمْ يُنصَرُونَ ۝ وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِنْ ذُرِّيَّتِي ۚ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ۚ وَإِذْ جَعَلْنَا الْبَيْتَ مَكَابَةً لِّلنَّاسِ وَآمَنَّا وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ	122
الْهُدَىٰ وَلَئِنَّ آتِيتَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ ۖ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ۚ يَبْنِي إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ۚ وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يَقْبَلَ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ ۚ وَلَا هُمْ يُنصَرُونَ ۝ وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِنْ ذُرِّيَّتِي ۚ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ۚ وَإِذْ جَعَلْنَا الْبَيْتَ مَكَابَةً لِّلنَّاسِ وَآمَنَّا وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ	123
الْهُدَىٰ وَلَئِنَّ آتِيتَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ ۖ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ۚ يَبْنِي إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ۚ وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يَقْبَلَ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ ۚ وَلَا هُمْ يُنصَرُونَ ۝ وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِنْ ذُرِّيَّتِي ۚ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ۚ وَإِذْ جَعَلْنَا الْبَيْتَ مَكَابَةً لِّلنَّاسِ وَآمَنَّا وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ	124

According to Imam Shafai and Imam Abu Hanifa all disbelievers form one group, quite distinct from the muslims, and they are heirs to each other. Imam Malik and Imam Ahmad were of the view that the groups belonging to different faiths were not heirs to each other. There is no common law of succession or inheritance for them.

In the next verse No. 121 it was said that those people of the Book who studied their scriptures with an unbiased mind and took cognizance of the prophesies contained in them concerning the Islam and its Prophet, would naturally believe in the Quran as it confirmed their Books. But if they failed to do so and persisted in their disbelief, the loss would be theirs and their destination would be Hell.

According to Hazrat Umar the Prophet, while reciting the Quran, used to pause at places where the mention of Paradise and Hell is made, to request Allah for admission in the former and for immunity from the latter.

According to Moulana Sayed Muhammad Ashraf Thanvi the recital of the Quran means talking to Allah. It is definitely His great favour that He has given us His word **كَلَامُ** to talk to Him at all times. The proper recital of the Quran is to be done in the following three manners:

- a) careful, correct and lucid recital with each word to be pronounced separately;
- b) reading it with 'tafsir' (translation) and knowing its meaning and implications; and
- c) complying and acting in conformity with the orders of Allah, as contained in the Quran. (Muwaiza Ashrafia, Vol. V).

The above tests could fittingly apply to the perusal of the other Divine scriptures too.

The other relevant passages in the Quran are as under:

1. In sura Alkafrun it is said, 'for you is your faith and for me, mine.'
2. You may believe or not. But those who have previously been given the knowledge, fall in prostration as soon as a Quranic verse is recited to them, and they at once exclaim: 'Allah be hallowed! His promise is infallible.'
3. Those who disbelieve in the Quran, have their place in Hell.

Traditions!

- a) "Namaz is the light of my two eyes."
- b) "I swear by Him with whom my life rests that those persons who hear me --- be they jews or christians --- and then disbelieve in me, they are destined for Hell."

Section 15

(122) O children of Israil ! Recollect My favour with which I blessed you, and I preferred you to (all others in) the world (for My message).

(123) And fear the Day on which no person shall avail another aught, nor shall (any) ransom be accepted from him, nor shall intercession profit him, nor shall any one be helped.

The Israilis were 'once again' reminded of Allah's unique favour of having selected them out of all people to be the standard bearers of monotheism in this world. Accordingly they were desired to duly recognise the Apostle of Islam as the final prophet, particularly when the Torat contained good many references about him and his mission. In the next verse they were warned to fear the Day of judgment when no intercession, compensation, ransom or any outside help would be available to the rejectors of the Prophet against the retribution of Allah.

Note: The subject matter of these verses is the same as of the verses No. 47 and 48 the same sura. It is repeated for the purpose of emphasis.

وَحَرِّهُ لَا شَرِيكَ لَهُ ، بَدَأَ بِهِ نَبُوْتَاهُ

كَتُوبِهِمْ فِي سُبْحَانِ ، كَتَبَ الْفُرْقَانَ

(SHAH)

بِأَيِّ نَبِيٍّ يُؤْتَاهُ جِثَّةَ الشَّاهِدِ يُبَيِّنُ سَامِعُونَ .

(If you did not heed the orders of Allah, the Unique, and continue to remain apathetic to the natural promptings of your soul, you will be the sufferer, more particularly on the Day of judgment, when witnesses shall be marshalled against you.)

(124) And (recollect) when his Lord tested Ibrahim (in his devotion) with certain words (of command which he executed. He (Allah) said: "verily I am going to make you a leader of mankind." He (Ibrahim) said (beseechingly): "and from my progeny also." He (Allah) said: "My covenant shall not extend to the wrong doers."

إِبْتِلَاءُ is used here to mean a test or examination. كَلِمَاتُ means religious orders for certain performances and prohibitions e.g. performance of namaz, pilgrimage etc. maintenance of personal cleanliness, observance of trusts and avoidance of all forbidden acts.

جَاعِلُكَ means I am about to make you. يَبَيِّنُ means it shall extend.

This verse may be amplified and translated as under: "O Israilis! Remember when Allah tested Hazrat Ibrahim, whom you claim as your venerable ancestor, in the execution of certain orders, which broadly speaking were of three categories as under:

a) Religious matters e.g. prayers, jihad, pilgrimage and avoidance of sins etc;

- b) Personal matters e.g. cleanliness, bath, ablution, maintenance of beard, removal of unnecessary hair, circumcision etc; and
- c) Devotional matter e.g. highest submission to Allah's orders in leaving his family in the wilderness which later came to be known as Mecca, preparedness to sacrifice his son Hazrat Ismail, construction of the Kaaba and readiness to be sacrificed in fire etc.

Hazrat Ibrahim completely satisfied Allah with his devotion and obedience to His orders. Allah then informed him that, as a reward, He was going to appoint him as a leader of the nations. Hazrat Ibrahim was very happy at his elevation and he begged Allah to extend the same favour to his progeny too. Allah accepted his prayer but with the rider that the wrong-doers from amongst his progeny would be excluded from the purview of His covenant.

Hazrat Ibrahim's eminence has been well established. Even now he is acclaimed as the leader of the three great nations of the world — the jews, the christians and the Arabs. As an evidence that Allah had accepted Hazrat Ibrahim's prayer for the elevation of his (righteous) progeny, all subsequent prophets were his descendants.

The other relevant passages in the Quran are:

1. Ibrahim has shown his devotion very satisfactorily.
2. Ibrahim was neither a jew, nor a christian, nor a pagan. He was a devout muslim. He who obeys him in his teachings is nearest to him in relationship.
3. In his (Ibrahim's) progeny there are good persons and bad ones too.

Tradition:

Imp. Five things are natural to mankind (for maintenance of health).

- a) Circumcision (of males),
- b) Removal of unnecessary hair from below the navel,
- c) Removal of hair from arm pits,
- d) Trimming of moustache, and
- e) cutting of nails.

25) And (recollect) when We made the House (the Kaaba) a gathering place for mankind and a sanctuary; (and said): "adopt the station of Ibrahim as a place of prayer." And We ordered Ibrahim and Ismail; "keep undefiled My House for those who circumambulate and who stay there for devotion and who bend down and prostrate (in prayer).

The background of the verse is that when the Prophet was circumambulating round the Kaaba on the day of the conquest of Mecca Hazrat Umar, who was with him, pointed to the slab of stone (Hazrat Ibrahim's station) and enquired from the Prophet if that was the stone referred to as the Kibla. The present verse No. 125 was then revealed particularizing the station of Ibrahim 'as a place of worship'

مَثَابَةً means coming for pilgrimage again and again in large numbers. It also means a gathering

place طَهْرًا means keep clean.

By **مقام ابراهيم** is meant that slab of stone on which Hazrat Ibrahim used to stand to build the Kaaba. It bears his foot prints. After circumambulation round the Kaaba every person is required to offer two rakats of 'nafil' prayer near this stone.

The Qareenations wanted to remove the slab from the Masjid-ul Haram and take it to their stronghold. But in the attempt they broke it and therefore abandoned it. Later it was duly repaired and replaced at the site, outside the Kaaba, contiguous to its wall and between its door and the Hajre Aswad, where the Prophet had kept it after conquering Mecca and purging the Kaaba of the idols placed in it by the pagan Arab. Hazrat Umar, during the period of his khilafat, got it removed to the present site where it is enclosed in a glass case at a short distance from the Kaaba, perhaps to provide larger space for circum-ambulators.

بيت refers to the Kaaba, 'a shrine of immemorial antiquity, one which Deodorus circulus, a hundred years before the christian era, tells us, was even the most ancient and most exceedingly revered by the whole Arab race.' (Bosworth Smith's 'Muhammad and Muhamadanism'). Taken from Allama Abdul Majid's Tafsir of the Quran.)

The verse under comment, may be translated as under:

And Allah has appointed the Kaaba as a place of gathering for mankind and as a sanctuary for all. It unites the muslims and promotes the centripetal force in them simultaneously it disciplines them to respect its holiness. No person, within its precincts, shall harm, abuse or retaliate against another person howsoever grave the provocation may be. Its sanctity is inviolable. The immunity extends to all creatures. Allah has also appointed the 'Station of Ibrahim' as a place of worship. Finally Allah ordered Hazrat Ibrahim and Hazrat Ismail to keep the Kaaba undefiled for His exclusive worship to be offered while standing, sitting, bowing and prostrating.

The other relevant passages in the Quran are:

1. This (Kaaba) is the place for stay of persons.
2. We gave the site of the Kaaba to Ibrahim and asked him to see that he did not put up a peer with Me (i.e. he maintained monotheism at this House of worship).
3. The Kaaba at Mecca is the first House of Allah. It offers blessings, guidance, signs, prayer site, and sanctuary to mankind.

Tradition:

After circumambulating round the Kaaba the Prophet pointed towards the "station" of Hazrat Ibrahim and said that it was a place of prayer. He then offered two 'rakats' of 'nafil' prayer there.

(IQBAL)

بهر ما ویرانه را آباد کرد طائفان را خانه بنیاد کرد

(For our sake he rehabilitated the wilderness. For circumambulators he built the House).

126 And (recollect) when Ibrahim said: 'my Lord! Make this (place) a town of peace, and provide its people with fruits — such of them as believe in Allah and the Last Day! He (Allah) said: "and whoever disbelieves, him (also) shall I allow enjoyment for a little while; thereafter I shall drive him to the torment of the Fire — and it is an evil abode!"

127 And (recollect) when Ibrahim was raising the foundations of the House, and (with him) Ismail, (both) praying: 'our Lord! accept (this service) from us; indeed you are All-Hearing, All-Knowing.

128 'Our Lord! Keep us (both) submissive to you and of our progeny a community submissive to you and show us our rites, and relent towards us (in mercy)! Verily you are the Relentant, the Merciful.'

129 'Our Lord! Raise up unto them an apostle from amongst them to recite to them your revelations and teaching them the Book and the wisdom and purify them. Verily you are the Mighty, the Wise.'

مُصَلِّى وَعِبْدَنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا	125
بَيْتِي لِطَائِفِينَ وَالْعَافِينَ وَالرُّكَّعَ السُّجُودِ ۝	
إِذْ قَالَ رَبُّهُمْ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ	
هَٰذَا مِنَ الشَّعْرِتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ	
الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمْتِعْهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ	126
إِلَىٰ عَذَابِ النَّارِ وَيَسَّ الْمُؤْمِنِينَ إِذْ يَرْفَعُ إِبْرَاهِيمُ	
الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا	
إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ۝ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ	127
لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَمِّرْنَا	
مِمَّا بَيْنَنَا وَتَبْ عَلَيْنَا إِنَّكَ أَنْتَ الْقَوَّابُ الرَّحِيمُ ۝	128
رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ	
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ	

The word **عبد** implies here an order or injunction. **طائفين** means circumambulators and includes those who visit the Kaaba from outside Mecca. **عاكفين** refers to the residents of Mecca and also those who stay temporarily in Masjidul Haram while on pilgrimage or Umra or in retreat during the month of Ramazan. **رُكَّعَ السُّجُودِ** means those who offer 'namaz'. **ثَمَرَات** means fruits; **كِتَاب** means the Quran and **حكمة** means the Sunnah. It may also mean spiritual wisdom and knowledge, and obedience to carry out the orders of Allah and of the Prophet. **قواعد** means foundations.

اضطَرَّ means forcibly drive him; **أمرنا** means show us; **تب** means accept repentance

In the preceding verse Allah ordered Hazrat Ibrahim and Hazrat Ismail to keep the Kaaba pure and undefiled from worship, other than Allah's, materialistic dealings and influences, and all traces of pa-

ganism and physical impurities. The votaris would be attracted to the Kaaba in large numbers to circumbulate it; some may stay temporarily within its premises for 'retreat' or otherwise, and all would use it for prayers in any posture.

(Come in without formality in My House)

ہے حجابانہ درآ از در کاشانہ ما

In the present verses the same subject has been continued as under:

Hazrat Ibrahim had realized that Mecca was situated in a barren tract where nothing was available except water and meat. Accordingly he requested Allah not only to make it a sanctuary in all respects (including ban on the cutting of trees, killing of game of all categories — animals as well as birds — and creation of disturbances and quarrels), but to provide fruits to its believing residents. Allah, in His unique generosity, said that the same amenities would be allowed to the disbelievers too, though as a retribution for their disbelief, Hell, a veritably evil abode, was in readiness to receive them in the Hereafter. Hazrat Ibrahim was diffident in his above request in excluding the disbelievers in view of the rebuff he had received earlier from Allah when he had requested Him for appointment of his progeny also as leaders of men. Allah had then, rather bluntly, told him that the wrongdoers from amongst his progeny would be excluded from such patronage (vide verse No. 124).

Hazrat Ibrahim, aided by Hazrat Ismail, raised the walls of the Kaaba. The words used in the Quran in this connection are significant. It is not said there in that they laid the foundations of the Kaaba. The impression, based on a tradition, is that previously too the House of Allah existed on the same site. Obviously it had disappeared due to the ravages of time. Hazrat Ibrahim reconstructed the Kaaba on the old foundations still existing below the ground level. Both he and his son knew that they were doing a commendable job; still as spiritual leaders and humble slaves of Allah, and in full conviction that Allah was capable of hearing all requests and knowing the bonafides and background of each request they implored Him to —

- a) accept that as their humble service;
- b) help and guide them to remain obedient to Him in the execution of His commands;
- d) make their progeny a submissive community, a truly muslim nation;
- d) explain to them the religions rites and the ordinances of pilgrimage and worship;
- e) extend to them His forgiveness, grace and mercy; and
- f) raise an apostle (and not apostles) from their progeny, so that he may —
 - i) recite to them (i.e. his followers) the Divine Book (i.e. the Quran) in his capacity as the Divine messenger;
 - ii) expound to them the teachings in the form of Sunnah by precepts and by personal examples as the Divine teacher;
 - iii) Initiate them in the spiritual mysteries and higher philosophy as an exponent of the Divine wisdom; and

- iv) uplift and reform them morally, culturally and constitutionally as a Divine reformer and law giver.

راہِ این است سعدی کہ مردانِ راہ

بعزت نکردند در خود نگاہ

(SAADI)

(O Saadi! This is the correct way as adopted by the truly guided persons who do not think of themselves (or their achievements) with pride).

Allah in His infinite mercy, competence and wisdom, to which Divine attributes in particular the two prophets had appealed, granted all the above requests and in addition, He gave universality to the apostleship of the Prophet of Islam.

Other relevant passages in the Quran are as under:

1. Allah has authorized the construction of mosques so that He should be worshipped and remembered in them every morning and evening.
2. O Allah! Make this town (Mecca) a place of security.
3. Whoever came to the Kaaba, he enjoyed immunity.
4. They (the momins) perform good acts and give charity but still they fear Allah.
5. (Allah asked the Prophet to) say: 'O mankind! I am the apostle of Allah for you all'.
6. We shall give (the material) benefits to the disbelievers also. Your Lord's favours will not be withheld from them (in this world).

Tradition:

- a) Hazrat Moosa had circumambulated the Kaaba.
- imp. b) The mosques should be reserved for the purpose for which they are primarily meant.
- imp. c) The Prophet blessed Madina on the same lines as Hazrat Ibrahim had blessed Mecca. He had prayed to Allah to grant sanctity and prosperity to Madina.

خوشتر آن شهرے کہ دروے ولبرسیت

(That town is indeed attractive far excellence where in the beloved lives)

- imp. d) On the day of the conquest of Mecca the Prophet expressed that Allah had sanctified Mecca from the day He had created the universe, and that its sanctity will endure till the Last Day. All types of warfare are banned within its precincts; the Prophet had excepted his very short-lived warfare there (which occurred on the day Mecca was conquered). No body is to pursue or kill a game within its limits. No person is to cut grass grown there (except Azkhar type), or pick up a thing dropped on the ground by some other person.

ما من ہے توہارا معبد ہے توہارا

تیرے ہی ہر دم سے ہر سو منصب کا غللا ہے

(You (Kaaba) are the place of security for us! You are our place of worship. You are the heart and soul of the religion.)

Imp. e) Some of the companions enquired from the Prophet as to when he was appointed the apostle. He referred them to the prayers of Hazrat Ibrahim to Allah (vide the verse No. 129), news of his apostleship brought by Hazrat Isa and the dream in which his mother had seen a light emanating from her and completely enveloping Syria, thereby symbolizing propagation of Islam in that territory. He further said: "I have been the 'Last' apostle with Allah even when Hazrat Adam was a mere mould of clay."

نساكن فيكون هي، نكولنك لحم،

بنيوهونه بتير، ايجان كي آدم،

(SHAH)

مون توھين سين سنگ، اھاسا جاي سپرين.

(Even the order of 'be' was not there, nor its compliance of 'it became.' The limbs of human beings were neither formed nor clothed with flesh. The clay mould of Hazrat Adam was not yet dressed up in a human form. I met the Lord at the time).

Imp. f) There is none more patient than Allah who, inspite of hearing unpleasant things from some of the human beings, does not take action against the offenders. Nay, He gives them (unrestricted) livelihood and welfare.

سوڊا صبر تنھنجو، بي عقلن عقل،

(SHAH)

آھي انگ امل، ما تنھنجي ميندرا،

(My Lord! your patience is appreciated even by the disbelievers, who are surely without sense. Your forbearance, despite human excesses, is marvellous.)

Imp. g) Allah be merciful to the mother of Hazrat Ismail! If she had not banded up the water of the spring 'Zam Zam,' it would have formed a perenial stream.

Imp. h) The Prophet told Hazrat Bibi Aiysha that if her community people (i.e. the Quresh) had not been "Ignorant" (i.e. non-muslims) of late, he would have given away in charity the treasures deposited in the Kaaba, extended its limits by including in it the area under "Hatim" and also added another door to it, so as to make one for entrance and the other for exit. He further observed that the Quresh had put up one door in the Kaaba simply to maintain their privilege to admit in it the persons of their choice only.

Imp. I) Since 'Hatim' is a part of the Kaaba, prayers offered in it are equal in spiritual value to those performed within the Kaaba itself. (This is what the Prophet had said to Hazrat Bibi Fatima and Hazrat Bibi Aiysha (may peace of Allah be on them!) on the occasion of the Hajatul-wida).

Imp. j) With the death of a person his actions (in this world) discontinue except in the case where he has left behind —

- i) 'Sadka' which is continuous e.g. a well, or
 - ii) Source of knowledge from which benefit is derived e.g. books, schools, or
 - iii) pious children who pray to Allah for forgiveness of sins of the deceased in the Hereafter.
- Imp. k) We can serve our parents after their death by —
- a) praying to Allah for forgiveness of their sins,
 - b) fulfilling their covenants, and
 - c) maintaining good relations with their friends.

A community of my followers (ummat) will always be firm on right lines. They would never be harmed or frustrated by their opponents.

A short note on the Kaaba:

Hazrat Ibrahim was the illustrious semite, progenator of the two important nations of the world — of the Arabs through his son Hazrat Ismail and of the Israilis through his another and younger son Hazrat Ishaq, founder of a chain of prophets, all of whom except the last Prophet were Israilis from the line of Hazrat Ishaq. Hazrat Muhammad (may Allah's blessings be on him!) alone of the chain was an Ismaili Arab. Hazrat Ismail had lived in Mecca and Hazrat Ishaq in Syria. Hazrat Ibrahim was born in 2160 B.C. and he died in 1985 B.C. He was the builder of the Kaaba, whose history is briefly sketched as under:

Allama Ibn Kasir does not support the theories that the angels, or Hazrat Adam or Hazrat Shes had built the original Kaaba. We are thus left with the Quranic version only. According to it Hazrat Ibrahim had raised the Kaaba on its old foundations under the orders of Allah; who had laid its original foundations is not stated in the Quran. We had better leave it at that.

Under the orders of Allah Hazrat Ibrahim left his wife Bibi Hajran and the infant son, Hazrat Ismail, on a small elevation in the wilderness, which later has come to be known as Mecca. There was then no habitation at all. The provisions left with Bibi Sahiba were scanty, and they were soon depleted. Hazrat Ismail needed water and nourishment. After a while he got frantic about them. As mother Bibi Sahiba could not endure the sight quietly. She went up the nearby hillock Safa and strained her eyes in all directions to see if any human succour was available within sight. Noticing none she went up the other nearby hillock Merva, all the time looking in the direction of Hazrat Ismail to see that he was not attacked and harmed by any wild animal. The view around Merva was equally disappointing. She made seven such peregrinations between Safa and Merva hillocks, but all in vain. Ultimately she returned to the place where infant Ismail lay on the ground.

جناب ماجرہ ہر سو تلاش آب میں دوڑی

مغاورم پر فکر شے نایاب میں دوڑی

(Bibi Hajrah ran in all directions and between Safa and Merva hills in quest of the unavailable water).

At this stage Allah sent Hazrat Gibril to their place and he miraculously opened up a spring of water near them. It was later known as Zam-Zam. Bibi Sahiba banded up the water in a pool so that it should not be wasted. She was thereby relieved of the water problem. But the food problem still faced her.

After some time a caravan of Jaraham tribesmen was attracted to the spring of water by the water fowls flying over head. They proceeded thither and having reached the site they settled down there with the permission of Bibi Sahiba. When Hazrat Ismail grew up, he married a Jaraham girl.

Some time after Bibi Hajirah's death Hazrat Ibrahim retraced his steps to where he had left his wife and son. He was relieved to see a small village there. After some period under the orders of Allah he and Hazrat Ismail embarked upon construction of the Kaaba on its previous foundations, which were revealed to him through Hazrat Gibril. Hazrat Ismail used to get him the material and he worked as a mason. When the walls reached a particular height, Hazrat Ibrahim used a slab of stone for standing thereon. This stone which bears his foot prints, has been referred to in the Quran as مقام ابراہیم or the Station of Ibrahim. It is still preserved near the Kaaba in a glass case with a brass top. Every person, male or female, who circumambulates the Kaaba, is traditionally required to offer two 'rakats' of 'nafl' prayer near the site of the Station of Ibrahim.

The 'Kaaba built by Hazrat Ibrahim and Hazrat Ismail was an unfinished small structure, not raised to the full height. It was without roof. It was rebuilt when the Prophet of Islam was about 35 years old. The old building was damaged earlier by an accidental fire. The valuable offerings stocked in a pit in the Kaaba were stolen. A wooden boat was stranded to Jedah harbour by a severe storm. The Quresh of Mecca purchased it and provided roof to the Kaaba from its wood. During the course of its reconstruction a serious situation in connection with the replacement of 'Hajre Aswad' or the black stone originally fixed in a corner of the Kaaba wall was averted through the wise arbitration of Hazrat Muhammad (May Allah's blessings be on him!). He personally placed the black stone on a sheet of cloth and got it lifted by the various contending Quresh. Chiefs, who took it to the Kaaba, where again the Prophet picked it up personally and fixed it in the particular corner of the Kaaba, earmarked for it as before.

According to Agha Badruddin Khan Durrani, the author of 'Musafir-e-Hijaz' the Kaaba approximately measures 66 feet length-wise (including Hatim) and 33¼ feet breadth-wise. Its height is 31 feet. There is only one door in the Kaaba and it is 7 feet above the outside paved floor. Its threshold could be reached by means of a ladder which is provided temporarily when an occasion needs it.

غریب و سادہ و رنگین ہے داستانِ حرم

(IQBAL)

نہایت اس کی حسین ابتداء ہے اسماعیلؑ

(The history of the Kaaba is simple and un-ornate. It is symbolized by two personalities, Hazrat Ismail s/o Hazrat Ibrahim and Hazrat Imam Hussain s/o Hazrat Ali).

Section 16

(130) And who would be disinclined to the faith of Ibrahim save one who makes a fool of himself? And We did indeed choose him (Ibrahim) in this world; and in the Hereafter he shall surely be of the righteous.

(131) (Recollect) When his Lord said to him: "submit," he said: 'I do submit to the Lord of the worlds.'

(132) And Ibrahim bequeathed to his children and so did Yakoob (to the effect) 'O my children! Allah has indeed chosen (this) faith for you, so die not except while you are muslims.

سَفِهَ نَفْسَهُ means makes a fool of himself;

وَصَّى means he bequeathed.

اصْطَفَى means chose; chose of purity; chose and purified. It is the same root from which 'Mustafa' is derived, one of the titles of (the Prophet) Muhammad (May Allah's blessings be on him!)" (From Allama Abdullah Yusuf Ali's Tafsir of the Quran).

In the previous verses it was revealed that Allah had appointed Hazrat Ibrahim as a leader of mankind and that He had even agreed to confer that office on the latter's believing descendants also. In these three verses a mention of their religion is made with a view to confront therewith the jews, who claimed with pride to be the descendants of Hazrat Ibrahim through Hazrat Yakoob. The latter's religion and that of his descendants was what Hazrat Ibrahim and later his grandson Hazrat Yakoob had specifically bequeathed on their death bed — Islam, symbolising complete submission to Allah. It was, therefore, stated unequivocally in verse No. 130, under comment, that he who by passed Islam as faith, was indeed a fool, as it was the faith approved by Allah and held by Hazrat Ibrahim, who was selected by Him to uphold monotheism in this world. In appreciation of his signal services Allah further elevated him and called him His friend. He would surely bestow great reward on him on the Day of judgment.

In the present verse No. 131 Allah briefly referred to the faith of Hazrat Ibrahim. He described him as an ideal muslim who completely submitted to the will of Allah, the Lord of all the worlds — not only theoretically but in practice too.

In the verse No. 132, under comment, Allah alluded to the will or the death-bed direction of Hazrat Ibrahim and that of his grandson Hazrat Yakoob to their children respectively — to maintain Islam — the faith approved by Allah — and to die as true muslims.

129	الْعَزِيزُ الْحَكِيمُ وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا
130	مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَ
131	إِنَّا فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ إِذْ قَالَ لَهُ رَبُّهُ
132	اسْلِمْ قَالَ اسَلَمْتُ لِرَبِّ الْعَالَمِينَ وَوَضَىٰ بِهَا
133	إِبْرَاهِيمَ بَيْنِي وَبَيْنَكَ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمْ
134	الْدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ أَمْ كُنْتُمْ
	شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا
	تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ
	إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ
	لَكَ مُسْلِمُونَ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا
	مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ
	عَمَّا كَانُوا يَعْمَلُونَ وَقَالُوا كُونُوا هُودًا أَوْ

The other relevant passages in the Quran are:

- 1) Ibrahim was sincere and obedient. He was not a pagan. He was extremely grateful to Allah.
- 2) Ibrahim was neither a Jew, nor a Christian nor a pagan. He was a sincere monotheist Muslim.

Tradition:

Imp. A person who consistently does good deeds but performs a hellish deed at the fag end of his career, goes to Hell. This is equally true of a person who, all along, does impious acts, but winds up his life with a truly good deed; he goes to Paradise.

(133) Were you present (O people of the Book!) when death visited Yakoob, (and) he asked his children: "whom will you worship after me?" They said: "we shall worship your Allah and Allah of your fathers Ibrahim, and Ismail and Ishaq. (He is) the one Allah, and to Him we submit (in Islam).

(134) That was a community that has passed away; for them shall be what they earned and for you what you earn; and you shall not be questioned concerning what they did.

حَضَرَ means came; بَنِيهِ means children; نَحْنُ means We.

فَلَّتْ means passed away; كَسَبْتُمْ means you earned.

The Jews particularly were proud of their ancestry. Their hope of salvation was mainly pivoted on the excellences of their ancestors, more particularly, of Hazrat Ibrahim. Similarly the Christians depended on the theory of 'son ship' and the alleged crucifixion of Hazrat Isa for their eventual redemption.

In the verse No. 132 they were all reminded of the respective wills of Hazrats Ibrahim and Yakoob. In the next verse No. 133 they were particularly referred to the will of Hazrat Yakoob alias Israil after whose name they are known as Israels. (vide commentary on verse No. 40 of the same sura). Hazrat Yakoob had obtained a definite pledge from his children that after his death they would always remain monotheists and worship Allah alone in the same manner as Hazrats Ibrahim, Ismail, Ishaq and Yakoob had done. It is thus clear that the religion espoused by them all was the same which later the Prophet of Islam resfated and preached. The people of the Book, by rejecting it, had infact rejected the religion of their illustrious ancestors.

In the verse No. 134 the people of the Book were clearly informed that their ancestry and the ancestral accomplishments or their patriarchs in person would not avail them; and that each individual, as a unit, will have to account for his own acts and receive deserts for the same. That, infact, was an article of faith in Torat as it is in Islam (vide verses No. 36 to 39, Al-Najm).

"The idea of a collective redemption based on a definite historical event which took place at a fixed moment in the past and the connected notion of a purchase of freedom for humanity at the price of the torture of god are both equally foreign to the thought of a devout muslim." (The Wisdom of the Quran).

The other relevant passages in the Quran are as under:

1. All objects of the earth and the sky, willy nilly, submit to Allah and they would be made to return to Him.
2. It was revealed to all apostles that there was no other object to be worshipped excepting Allah, and that they should worship Him alone.

Tradition:

Imp. He who is backward in his deeds will not be pushed forward because of his lineage.

(Note: Hazrat Ishaq was the second son of Hazrat Ibrahim, he was from Hazrat Bibi Sarah. He was younger than Hazrat Ismail. He was born in 2060 B.C. and he died in 1880 B.C. He was father of Hazrat Yakooab alias Israil who again was father of Yohuda and eleven other sons).

از مکافات عمل غافل مشو

(SAADI)

گندم از گندم هر وید جواز جو

Do not forget that you will receive the Divine retribution for your deeds. You will reap whatever you sow).

(35) And they say: "be jews or christians, (and thereby) you will have guidance." Say: "Not so. We follow the faith of Ibrahim, the upright: and he was not of the polytheists."

كُونُوا means be; حَنِيفًا means upright;

The background of the verse is that Abdullah bin Soorma Amour had suggested to the Prophet to be converted to jewism alongwith his followers so that they may receive the true guidance. The christians, on the other hand, had suggested to the Prophet to enter their fold alongwith all other muslims so as to be properly guided. In that context this verse was revealed directing the Prophet to reject their suggestion, and to tell them that amongst those who claimed to follow Hazrat Ibrahim, he alone was pursuing the latter's teachings on the right lines. Hazrat Ibrahim was not a pagan. He was a sincere believer in the unity of Allah. He had performed pilgrimages, built the Kaaba and maintained it as his Kibla. He had avoided all types of sins. He was very upright in all respects.

مُكَلِّمِينَ مُنْجَمَاءً، جِبْنَ يَتَوَقَّظُونَ بَيْتِمْ

(SHAH)

سَنِيَّاتِ اللَّهِ، تَبِي دَلَامُونَ دَوْرِمِ

The preachers (the people of the Book) are working destructively as does a gall bladder which

135	نَضْرَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وِإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ
136	فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَلَنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمْ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عِيدُونَ
137	قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ
138	
139	

bursts inside the abdomen. They are, of course, learned and they know the commands of Allah. Yet like the illiterates, they wallow in the dust, causing harm to themselves).

(136) Say: "we believe in Allah, and what has been sent down to us, and what was sent down to Ibrahim and Ismail and Ishaq and Yakoob and (his) children; and what was vouchsafed to Moosa and Isa, and what was vouchsafed to the (other) prophets (in general) from their Lord; we do not discriminate between any of them, and we are submissive to Him (in Islam)."

آسباط means 12 sons of Hazrat Yakoob. Some commentators have interpreted it as the 12 tribes of Israilis, possibly descendants of the 12 sons who therefore had the common ancestor in Hazrat Yakoob. This term is generally applied to Israilis and the word قبائل is used for Ismailis.

أوتى means was given.

In amplification of the preceding verse the muslims were asked here to inform the non-muslims, more particularly the people of the Book, about the creed of Islam that they believed in the unity of Allah, in the Quran and in all other Divine scriptures received earlier, as well as in all prophets without discrimination. Their religion, in short, was Islam implying complete submission to Allah and His orders, as basically preached by all prophets. They were muslims in every sense.

Tradition:

Imp. The Prophet asked the muslims to believe in the Torat, the Zabur and the Injil, but to act only in conformity with the Quran.

هَنَجَ مَرِيئِي هَنَجَ، مِير وَمَنْجَهَن نَاهُ كَو،

(SHAH)

جَنِي رَهَن سَنَجِه، سَو سَو كَن سُرْهُو،

(The swans (prophets) are all alike. None of them is reprehensible, Whereever they halted for the night, they made that pool fragrant i.e. they left permanent evidences of their mission).

(137) So if they believe just as you believe, then they are indeed guided; but if they turn away, then they alone are in schism; so Allah will suffice you as against them; and He is All-Hearing, All-Knowing.

(138) (Say): "our dye (i.e. our faith) is that of Allah. And whose dye is better than that of Allah? And we we His worshippers."

صِبْغَةٌ means dye in the ordinary sense; يَكْفِيهِمْ means He is enough against them.

The verse No. 137, under comment, rebuts the pretension of the people of the Book, as referred to in the earlier verse No. 135. It was revealed to the muslims in this verse (No. 137) that if on the contrary the people of the Book adopted Islam as their faith, then they were surely guided correctly. But if the latter remained detached, then they were responsible for the schism. The muslims were not to feel ejected or apprehensive on that account, as Allah would help them and give them victory over the non-muslims. Verily it is His privilege to hear and know everything. He did hear the open avowals of hostility of the non-muslims and know their secret conspiracies against the muslims; and He was quite enough as the Protector against all enemies of Islam. This prophesy was soon fulfilled.

In this connection it is said that Hazrat Nafia had expressed that he had personally seen the blood of Hazrat Usman, sprinkled over the words—فَسَيُكْفِيهِمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ—verse while he was reading the Quran when he was martyred. This had augured that Allah would retaliate against his murderers.

In the verse No. 138 the word صبغة implies religion or faith. Literally it means a dye. It seems the Arab christians mixed some dye with the baptismal water just to give a 'new color' to the baptised person.

Allah directed the muslims to proclaim that their faith was that of Allah who had approved and perfected it and that for them the sacrament of baptism had no meaning and that they worshipped Allah alone to the exclusion or abrogation of all unnecessary rites (i.e. use of saffron dye) and doctrines.

کٹیوتکیرتکیا، حیلایوہلن

(SHAH)

موتہاتانہ لہن، لمی راہیطیف چٹی.

(They are arrogantly callous in their disbelief. They have put up false doctrines, and adopted artifices too. They are a confounded lot. If they were to meekly submit to Allah, they would be on the right guidance).

(QBAL)

قلب را صبغتہ اللہ رنگ دہ عشق را ناموس نام و رنگ دہ

(Dye your mind with Allah's dye. Your love should be based on the Islamic integrity.)

صبغتہ اللہ نام آن رنگ لطیف

(ROOMI)

لَعَنَتُ اللہ پوسے آن رنگ کثیف

(The dye of Allah is the name of that charming colour. Allah's curse is on the (other), sordid colour).

(139) Say: "Do you contend with us (the muslims) with regard to Allah, and He is our Lord as well as your Lord? And unto us are our deeds and unto you your deeds; and we are His sincere devotees, —

(140) Or "do you say that Ibrahim and Ismail and Ishaq and Yakoob and his children were jews or christians? Say: "who knows better, you or Allah"? And who is more unjust than he who conceals the evidence given to him by Allah? And Allah is not unmindful of what you do."

(141) That was a community that has passed away; for them shall be what they earned, and for you what you earn; and you shall not be questioned concerning what they did.

حَاجُّو means disputed; شَہَادَۃ means

testimonies; تَسْتَلْزُونَ means questioned.

The people of the Book fondly believed that Allah would never appoint a non-jew or a non-christian as His apostle. That always was their

الْبَقَرَةُ	۳۰	النَّحْلُ
أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلْ		
ءَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ		
عَمَّا تَعْمَلُونَ ۚ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ		
عَمَّا كَانُوا يَعْمَلُونَ		

140

141

contention — their trump card. In that connection Allah asked the Prophet of Islam in the present verse No. 139 to enquire from both these communities whether His power to appoint an apostle was in anyway restricted. Allah is the Lord of all peoples of the world. All persons whether, the jews, christians or the muslims acknowledge and worship Him as such. He could certainly choose, as His apostle, any person from any community as He wished. If the people of the Book still clung to their belief, then let them be told that it was no use having a controversy with them, since each individual will have to account for his deeds. So far the muslims were concerned they would certainly continue to believe in all attributes of Allah and completely submit to Him.

In the verse No. 140, under comment, Allah, once again, rebutted the argument of the people of the Book that Hazrats Ibrahim, Ismail, Ishaq and Yakoub and his children were either jews or christians. Actually these communities sprang up after the above apostles had long passed away. There were no jews or christians during their time. It was plainly stated in the Torat and the Ingil that the religion of these prophets was monotheism, a synonym of Islam. Similarly Allah had given indications in the above scriptures about the apostleship of Hazrat Muhammad (on whom be the blessings of Allah!). But it was strange that inspite of their knowledge being vastly inferior to that of Allah, the people of the Book, mainly through frustration and without any support from their scriptures, had very unjustly indulged in an unwarranted dispute with the muslims. They had specially clung justly suppressed the references in their scriptures about the Prophet of Islam.

But Allah was not unmindful of it; and in the present verse No. 141 He warned the contenders that mere ancestry, without adoption of their faith and mode of life, would not, in the least, help them with Him; nor would the good acts of the above apostles or of their progeny extenuate the disbelief of the later jews and christians in the unity of Allah and in the apostleship of the Prophet of Islam. Each one of them will surely have to account for the same in the Hereafter.

The other relevant passages in the Quran are:

1. If they contend with you, tell them: "my deeds are for me and yours for you. You are not concerned with my deeds nor am I with yours."
2. Ibrahim was neither a jew, nor a christian, nor a polytheist. He was a sincere muslim.

ذات نہ آہی ذات تی، جو وہی سولہی،

آریوں ابو جہن جون، سپر تہام سہی،

(SHAH)

جوراء و ترات رہی، تنہن جکی تان نہ تنہی

(The Divine favour is not dispensed on the basis of lineage, but on merit alone. The Lord hears the requests of the unsophisticated persons. Whoever passes the night remembering the Lord (i.e. submits to Allah like a true muslim), he does not experience any sorrows or regrets.)

بندہ عشق شوی ترک نسب کن جانی

(JAMI)

کاندین راہ فلان ابن فلان چیزی نیست

(Since you offer full submission to Allah, O Jami! forget all about your lineage. It is of no significance.)

Before migration the muslims at Mecca had adopted Baitul Muqadas as the Kibla. For about 16½ months even after migration to Madina they maintained the same Kibla. But all the time they inwardly longed to have the Kaaba as their Kibla. Then one day while the Prophet was leading Zuhur prayers in the Bani Muslim mosque, he received the 'Vahi' for change of the Kibla from Baitul Muqadas to Baitul Haram. The Prophet and the congregation at once changed the Kibla and completed the prayers in the direction of the Kaaba, as the new Kibla. Wherever the muslims heard of the change in the Kibla,

they adopted it with the utmost readiness. The non-muslims, more particularly the jews, did not appreciate the change and they questioned its propriety. Allah authorized the Prophet to tell them that He alone is the Lord of all places, that He is transcendent and independent of space, that He pervades the entire universe, and as such the direction of prayers, i.e. the Kibla, actually was not of much consequence. It is only the discipline and the brotherhood which the Kibla symbolized. But one can appreciate all this through guidance and it is the privilege of Allah to guide whomso He wills. In verse No. 143 Allah conveyed the good news to the muslims that He had -

- a) guided them along the straight path;
- b) given them the Kibla of Hazrat Ibrahim as their Kibla, and that is definitely the best Kibla;
- c) made of them a well balanced and just community;
- d) appointed them as witnesses against the rest of the mankind to establish the fact that the latter had really not believed in the mission of the previous apostles; and
- e) appointed the Prophet of Islam as a witness in respect of them (i.e. the muslims).

Allah knew that the change in the Kibla from Baitul Muqadas, which was maintained as such by all the previous prophets, would appear momentous and hard, but His only purpose behind it was to test the muslims thereby. Those who were well grounded in faith, adopted the new Kibla at once. The others faltered and retraced their way back to disbelief. Finally Allah reassured the muslims that the prayers which they or those who had died in the meantime, had offered in the direction of the old Kibla, were quite recognized by Him. Verily He is much too Loving and Merciful to His creatures to ignore such prayers!

The other relevant passages in the Quran are as under:

1. Allah has selected you.
2. When a verse is revealed, some of them enquire: 'whose faith has increased due to the new verse?'
The fact is that the faith of the believers increases by it, and they become happy; but those with a diseased mind, sink deeper in disbelief.
3. The Quran is a guidance and a cure for the believers; but it deafens and blinds the disbelievers.
4. The Quran revealed by Me is a cure and mercy for the momins. But it increases losses for the unrighteous (disbelievers).

Traditions

Imp. a) On the Day of Judgment all apostles and their followers would be assembled. When questioned by Allah whether their apostles had conveyed the Divine commandments to them, the followers of the previous apostles would reply in negative. The muslim community would then be called up as witnesses and they would testify to the correct performance of duties by those apostles. They would base their evidence on the knowledge about the matter, as imparted to them by their Apostle Hazrat Mohammad (may blessings of Allah be on him!).

Imp. b) You will presently recognise good and bad persons respectively in this world through public appreciation, favourable or adverse, about their performances.

Imp. c) The Prophet noticed a woman prisoner, frantically searching for her child whom she had lost. During the course of her search she picked up each child she met and hugged him like a mad woman. Ultimately she came upon her own child. She wildly embraced him and put him on her breast. The Prophet enquired

from those present if such a mother would put her child in flames. On receiving a reply in the negative, he swore by Allah and said that Allah is many times more tender to His creatures than that woman was to her child.

سڀ ڪڏهن ڏانهن سامهون، ڪونه ڏاڍي ستاه
احد جي اڻ رک ٿيا، سي ڪانه ڪا ڪانه؟
محب منجهين من مانهن، مون اڃا ٿيندي اجهيلو

(SHAH)

(Allah pervades all places. He is in front of every individual. No place is without Him. Those who are unmindful of Allah, the unique, are absolutely worthless. I, for one unsophisticated, discovered Allah within myself.)

مي داني آئين اُم الكتاب
اُمّت عادل تر آمد خطاب
آب تاب چسرايم تو
درجهال شايد علي الاقوام تو

(IQBAL)

(Do you not know the Quranic verse that the muslims have been called a justly balanced community by Allah? You are the glory of the ages and a witness against other communities of the world.)

(144) Indeed We have (often) observed you turning your face to the sky; hence We shall assuredly cause you to turn towards the Kibla which will please you. So turn your face towards the sacred mosque and wherever you are, turn your face towards it. And indeed those who have been given the Book, know for certain that it is the truth from their Lord. And Allah is not unmindful of what they do.

نَظَرُ means observed; تَقَلُّبُ means turning; تَرْضَاهَا means you shall be pleased with it.

The muslim community was in exile at Madina. They had maintained the previous practice of offering their prayers in the direction of the Baitul Muqadas. But the Prophet always longingly looked towards the Kaaba more so, as it was the Arab centre and was linked with their venerable ancestor, Hazrat Ibrahim. He always lifted his face towards the sky, wishing for revelation of the appropriate verse for change of the Kibla. At length it was revealed and the muslims were directed to adopt the Kaaba as their Kibla; and wherever they be, they were, for the sake of prayers, to turn their faces towards it. This naturally made the muslims extremely happy. Simultaneously it infused in them a hope of the eventual restoration of Mecca to them. But the people of the Book were definitely chagrined at this change though they knew as per their traditions that the Prophe of Islam would have Kaaba as his Kibla. Allah knew well that when the jews and the christians opposed the change in the Kibla, they did it by suppressing their traditions. He was definitely not unmindful of what they were doing. Incidentally the change in the Kibla constituted the first instance of supersession of the earlier Divine orders.

Traditions

a) The Kaaba is between the east and the west.

Imp. b) The Kaaba is Kibla for devotees in the Masjidul Haram, that the latter is Kibla for residents of Mecca and that Mecca is Kibla for all muslims outside it, wherever they may be.

Note: This rule is relaxed for

- a) those who are in journey when the exact direction of Kibla is not ascertainable;
- b) those who are engaged in warfare.

چس چٲڪن چٲ ٲر، ھسن منجھ ھيئڻ
لطف ٿيڻو، لطيف چئي، مھر ڪي ميڻ
ڏکي ڪي ڏسڻ، سس ھايون سا ٿريھه جون!

(SHAH)

(I remember constantly my native place. Latif says: 'Allah has favoured me through His mercy. May He convey to my sad soul the good news of my native land!')

اڻ دل غم ڏيھه ڪاش ٿيڻو دل بد ڪن
ڏي ستر ٿيڻو ڏيھه باز آيد بس مال غم غور

(HAFIZ)

(The condition of this sorrow-smitten heart is bound to improve. Do not get disheartened. The (estranged) distracted person will return alongwith the goods (love), (i.e. Mecca alongwith the Kaaba will soon be restored). Do not worry).

میزل

(147) It is the truth from your Lord; therefore be not of those who doubt.

يَعْرِفُونَ means they know him; يَكْتُمُونَ means they conceal; مُشْرِكِينَ means doubters

The people of the Book knew for certain that the Prophet of Islam corresponded to the description given of him in the Torat and the Injil; and as such he was really the Prophet of Allah. They could identify him as such as easily as a father identifies his own children. But it was purely out of inherent selfishness and a sort of communal hostility that they refused to accept him. Allah directed the Prophet and through him the muslims in the verse No. 147 under comment, not to entertain any doubt about the truth from Allah in connection with the change in the Kibla. The new Kibla will never change its character whatever the people of the Book might wish or say.

Tradition

The Prophet of Islam enquired from a person if the lad with him was his son. He replied in the affirmative, and requested the Prophet to be a witness to his assertion. The Prophet said: 'let not the lad be hidden from you nor you from him.'

مَرَكِي هِيَج مَر هُوَج، تَه سَ مَر تَاث جَهَا نَكِي

جِي تُو كَلِي مَحْمَد تِي، تَه اَكْبِيَان اِچِي اَوَج

(SHAH)

سَهْ سَ تِي سَ بَر جَه! تَه تَه بِي مَكِي دُكِي مَرَكِي

(Do not be evasive; Do not hesitate. Start the boat (i.e. accept the faith in right earnest.) Believe in the apostleship of Prophet Muhammad (may blessings of Allah be on him!) so that you may have the necessary strength (or fortitude against evil forces); that is the easy modus operandi for wise men to adopt in order to reach their goal safely.)

Section 18

(148) And for everyone there is a direction (Kibla) towards which he turns; then strive together to excel in virtues. Wherever you are, Allah will bring you together. Verily Allah has power over everything.

وَجْهَةً means a direction; مَوَلِيَّهَا means where he turns; اَسْتَفْعُوْ means you should hasten.

Every individual or a community of individuals has a distinctive Kibla. They are attracted towards it. It has dominating influence on them. The muslims, too, now had a distinctive Kibla and the most commendable of all Kiblas. They were, under the circumstances, advised to forget all about the controversy raised by the people of the Book in connection with the merits of their Kibla, and strive to excel all communities in the performance of good deeds. That should now be their goal. Wherever they may be, Allah has the power to assemble them, (either at their Kibla, for Hajj, or on the Day of Judgment for account rendering).

The verse No. 177 of the same sura may be read alongwith this verse for amplification of its provisions.

ہر قوم است ای دینی و قبلہ کا ہی
ما قبلہ است کہ ہم بطرف کج کلا ہی

(AMIR KHUSRO)

(Every community has a direction, religion and Kibla. We have set right our Kibla towards (or as directed by) the One with the tilted cap.)

(149) And from whencesoever you proceeds, turn your face towards the sacred Mosque; and that indeed is the truth from your Lord. And Allah is not unmindful of what you do.

(150) And (so) from whencesoever you proceed, turn your face towards the Sacred Mosque; and wherever you are, turn your face towards it, so that no persons should have an argument against you, except those of them who do wrong; hence fear them not, but fear Me; and that I may complete my favour on you and you may remain guided, —

اَتِمَّ means to complete. اَتِمَّ means

I will complete حَيْثُ means wheresoever

خَرَجْتَ means you go; وَتَوَّأ means you turn,

تَخَشَّوْهُمْ means fear them.

The thrice repeated command about Kibla is accounted for differently as under:

- The change in the Kibla was momentous and it related to the entire muslim community. Hence the command was repeated mainly for the sake of emphasizing its importance.
- The first order was addressed more particularly to those muslims to whom the Kaaba was in sight; the second order was meant for those muslims who resided in Mecca, but to whom the Kaaba was not visible from their homes; and the third order applied to those muslims who lived in other places away from Mecca.
- The first order implied acceptance of the Prophet's inherent desire for adopting the Kaaba as the Kibla; the second order signified unanimity about the selection of the Kaaba as the Kibla between

سُورَةُ الْمَائِدَةِ ٣١

قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ إِلَّا الَّذِينَ يَكُونُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةً إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي ۚ وَلَا تَزِمَ بِعِدَّتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ۝ كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْحِكْمَةَ وَالِاتِّبَاعَ وَ الْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ۝ قَدْ كَرِهَ اللَّهُ لَكُمْ أَنْ تَذْكُرُوا كُرْهًا وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ۝ وَلَا تَقُولُوا لِمَنْ يُقْتُلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ۝ وَلَنَبْلُوَنَّكُمْ بِسُعْيٍ مِنْ أَخَوَفٍ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۚ وَبَشِّرِ الصَّابِرِينَ ۝ الَّذِينَ إِذَا

منزل

Allah; and the Prophet; and the third order was meant to rebut the objections of the jews who had completely overlooked the references contained in the Torat concerning the change in the Kibla from the Baitul Muqadas to Baitul Haram.

- d) The first order created a new symbol of unity for the new muslim nation. In the second order it was shown as a symbol of good for the community. The third order was meant to rebut all objections raised by the jews. The objections were manifestly frivolous as the Torat itself contained prophecies about this change in Kibla. But so long the Kibla was not changed, the jews always banked on the hope that since the muslims had retained their Kibla, they would eventually adopt their religion enmasse. The change in the Kibla frustrated all their hopes,
- e) Since those orders implied supercession of the previous orders they were repeated. According to the Tafsir of the Quran by Hazrat Ibn Abbas the orders contained in these verses were meant to:-
 - i) reassure Hazrat Abdullah bin Salam and his companions that the prophecies contained in the Torat were thereby fulfilled; and
 - ii) rebut the objections of Kaab bin'Ashraf and his confederates, who tried to bypass the relevant references in the Torat and who raised untenable objections against the change in the Kibla.

حُجَّةٌ may be interpreted as an argument of the jews that the muslims did not assiduously maintain Kaaba as their Kibla.

Finally Allah directed the muslims not to be swayed by the doubts of the jews in Islam nor by their contentions against the Kaaba as Kibla and not to be afraid of their animosity, but that they should fear Him alone. There is an indication in the verse that in addition to changing the Kibla for the muslims, Allah had in mind to restore Mecca to them, confer other favours on them and complete the list by perfecting their religion.

Note: The orders contained in these verses are broad based. They enjoin on the muslims, wherever they may be, whether indoors or out on journey, to offer their prayers in the direction of the Kaaba: There shall be, no diviation from them under normal circumstances.

(151) Even as We have sent to you the Apostle from amongst you, who recites to you Our revelations, and purifies you, and instructs you in the Book and the Wisdom, and teaches you what you did not know (before).

(152) Then remember Me (and) I shall remember you, and offer thanks to Me, and be not ungrateful to Me.

ذَكَرَ is a very significant word. It is used in the Quran in a comprehensive sense. It means to remember, rehearse, cherish and praise by frequent utterance (of the name of Allah or His attributes) by

frequent utterance يَتْلُو means recites; يُزَكِّيْكُمْ means purifies you.

The verse No. 151, under comment, should be read along with the preceding verse and the verse No. 129 of the same sura for better appreciation. The change in the Kibla was effected in pursuance of one of the prayers of Hazrat Ibrahim. Here acceptance of his second prayer — to raise apostle from his progeny (through Hazrat Ismail) — has been referred to. In verse No. 151 Allah elucidated the mission of the Prophet of Islam which was:

- a) To recite and explain the revelations (the Quran) to the muslims and personally to set precedents in actual practice;
- b) To purify the muslims of all physical impurities, of moral turpitudes and of spiritual defilements. He was to reform them and check them from sinfulness; and
- c) To initiate them into the higher Divine mysteries which the human knowledge or intelligence is unable to reach, comprehend or unravel unless aided by the Divine guidance through revelations.

After recounting His favour to the muslims Allah directed them to offer thanks to Him for the same and to be grateful to Him by complete submission and obedience to His commands. He assured them that if they did as above and remembered Him, He too would remember them and continue His favours to them culminating in their eventual salvation.

The other relevant passages in the Quran are:

1. The appointment of such an illustrious prophet was a great favour to the muslims.
2. Do you not perceive that those, who were inappreciative of this favour of Allah, had brought about destruction of their community?
3. Your Lord has made it plain that if you remember Him, He will bless you with increase in everything.

But if you show ingratitude to Him, then remember that His retribution is terrible.

Traditions

Imp. a) Allah says: "he who remembers Me in his heart, I too remember him in My heart; if any person remembers Me in a congregation, I also remember him in a congregation, better than his ("i.e. among the angels).

Imp. b) Allah says: "O son of Adam! If you advance one cubit towards Me, I will advance two cubits towards you. If you walk towards Me, I would run towards you.

تشنگان گمراہ جو دنیا را زبهر سال
آب ہم جوید بے الم تشنگان

(ROOMI)

If the thirsty persons seeks water in the world, the water too seeks them in it).

تو جنین جي ڄاڻات، تن پڻ آهي تنهنجي

فاڌ ڪروني از ڪرسم، اي پهر وڌج بابت

هٿ ڪافي گهٽ وات، پيڇڻ ٿي پهرين جي

(SHAH)

Those whom you remember, they also remember you. Note the Quranic verse: remember Me, I will remember you.' Allah's modus operandi is that He carries a dagger in His hand and sweets in His mouth. Lord expects you to get reconciled to His policy of allowing apparently mixed favours.)

Section 19

153) O you who believe! Seek help through patience and prayer; Verily Allah is with the patient.

154) And say not of those who are slain in the way of Allah, (that they are) 'dead'. Nay, they are living, but you do not perceive (it).

اَسْتَعِينُوا means seek help; يُقْتَلُ means slain, اَمَوَاتُ means dead;

The background of the verse No. 154, according to the Tafsire Hussaini, is that the muslims used to refer to the martyrs of the war of Badr as 'dead' and they used to lament their having been cut off in their youth. Allah corrected their impression through this verse.

In the last preceding verse Allah had directed the muslim to remember Him and to be grateful to Him. In the verse No. 153 He directed them not to yield to depression or frustration due to the callous opposition of the jews etc., but to resort to patience and prayer and to remember that Allah is always with those who are grateful to Him in prosperity and patient in adversity. Prayers, gratitude and patience have always been considered as the means of salvation. Patience is of three kinds:

- a) avoidance of unlawful and sinful acts,
- b) performance of good and righteous acts,
- c) forbearance in adversity.

It must be said at this juncture that Islam does not contemplate passive patience. It expects its adherents always to make an effort and to be ready to sacrifice self, relatives and property in the way of Allah. Our material losses may, perhaps, bring about the real gain to us.

In the verse No. 154, under comment, Allah asked the muslims not to consider the martyrs as 'dead' in the ordinary sense of the word. They are alive even after death, though we can not perceive or follow that philosophy with human argumentative intelligence. Their sojourn in grave is of the purer and holier order than that of the living mankind in general.

The other relevant passages in the Quran are:

- 1) Seek help of Allah with patience and prayer. It is a difficult test, but it is rendered easy for those who fear Allah.
- 2) The patient will have due compensation.

Traditions

Imp. a) A momin is a gainer in all respects. When in prosperity he offers thanks to Allah, he gains; and when in adversity he remains patient, then too he gains.

b) A momin's soul is a bird which flies to Paradise and perches on trees there. On the Day of judgment it will reenter the human body.

Imp. c) Hazrat Abu Huraira said that the Prophet of Islam had told him that there are five categories of martyrs:

1. Those who die of cholera (or plague).
2. Those whose death is brought about by stomach troubles,

3. Those who die of drowning,
4. Those who die due to house collapse, and
5. Those who die in the cause of Allah.

(SHAH)

جنت سندن جو فائق سلیا ضر دوس ڏي

(The righteous persons will go to Paradise and live here permanently).

(ROOMI)

هر نبي زو بيا ورده برات
استعنو بالصبر والصلوة

(Every prophet brought the tidings from Him to the effect that we should seek His help through patience and prayers).

(JAMI)

کشتگانِ نجرتِ سيم را
هر زمان از غيب جان ديگر است

(Those who are slain in the way of Allah get fresh life each moment).

(SHAH)

د مېر پاسو ډک سين کان ډک ٿوري هوږ
والله مع الصابرين، آڻ ڳو ائين چيو ڇو

(Anger brings about remorse. Patience is as beneficial as musk. Allah has said that He is with the patient.)

(155) And We will test you with some what of fear (of the enemy), and of starvation, and of loss of property and of lives and of fruits; and convey glad tidings to the patient, —

(156) Who, when afflicted with calamity say: "Verily we belong to Allah and Verily we shall return to Him";

(157) These are on whom shall be the benedictions of their Lord and (His) mercy; and they are the rightly guided.

جُوع means hunger; نَقْص means loss;

بَشِير means give tidings.

صَلَوَات is used in verse No. 157 in the sense of benedictions.

The verse No. 155 is of general application. There in Allah forewarned the muslims that He would test them sometimes by causing to them fear of enemy, scarcity of provisions, loss of property, lives and of agricultural produce including fruits. Then He would grant great favours in both worlds to those who bear the calamities with patience, resignation and self, effacement.

The 'patient' referred to in verse No. 155, are described in verse No. 156. They are the persons who bear their afflictions with resignation, and express that they belong to Allah and they shall return to Him. Allah would surely compensate them for their worldly misfortunes, if any. The glad tidings to be conveyed to them are briefly explained in verse No. 157. They refer to the bestowal of blessings, benedictions, mercy, and better compensation. Such 'patient' persons are definitely guided along the right lines.

Note: The man needs patience in all cases a) when he has what he desires i.e. wealth, influence etc. He should then maintain equilibrium and offer gratitude and prayer; b) when he is in trouble, He should patiently apply to Allah for relief; and, when he is hurt by some person and he has the power to retaliate. (from kunyas Saad at" yb Imam Ghezali).

The other relevant passage in the Quran is: 'Allah tests His slaves by a little of fear, starvation, diminution in property, loss of lives and decrease in agricultural produce. Those who bear the misfortune patiently, receive from Him better recompense, and those who are impatient and discontent, they are visited with unusual torment.

Tradition

Imp. If a muslim is affected by some misfortune and he appeals to Allah to grant him relief and something better in recompense, Allah grants his prayer.



A concrete instance of such a prayer and its acceptance by Allah is offered by the case of Hazrat Bibi Um Salma who, after the death of her husband Abu Salma, prayed to Allah as above and in spite of her much too obvious handicaps, He got her married to the Prophet of Islam, a person far better than her deceased husband.

(SHAH) پس تو پندھو جو، سہانی سیاف
منہن ذاتی مون آئیو رنگا منگی سراکا
پھریں دیندا پایا، پوچھ رہی تکیں دارگہ

(Lord manifests Himself sometimes in brightness (prosperity) and sometimes in darkness (adversity). He came to me in different ways. He would first subject me to acid tests (in order to purge me of my impurities) and then dyes me with His dye).

(SHAH) کھن تان کھن، کھن تان کھن
سیدی ماہ! منہن، سیدی راحت روح جی

(They call you in order to look after you and they look after you in order to kill you. O mother! Those who harass us also contribute to our pleasure).

(ZAFAR) شہادت سہل کس کو خیر قاتل سے ملتی ہے
یہ دولت جس کو ملتی ہے بڑی مشکل سے ملتی ہے

(Who gets martyrdom easily? Whoever gets this treasure, he gets it with great difficulty).

(158) Verily Safa and Marva are among the symbols of Allah; hence there is no sin for him who, in connection with pilgrimage to the House (Kaaba) or Umra, walks between the two (symbols); and whose good voluntarily, then surely Allah is Appreciative, Knowing.

Safa and Marva are the two hillocks situated near the Kaaba, adjacent to the Masjidul Haram, and separated from one another by a distance of about 493 paces. It is one of the rites of the Hajj and Umra to cover this distance seven times (partly at a pace faster than otherwise). During the pre-Islamic period the pagan Arabs had kept the idols of Asaaf أَصَافَ and Naila نَائِلَة on Safa and Marva hillocks respectively. In view of this desecration the early muslims hesitated or even refrained from performing the above rite. This verse was revealed to set things right in that connection.

Umra means the minor pilgrimage, to be performed at a time other than that of the Hajj.

شَعَائِرُ اللَّهِ means all the religious rites, prescribed by Allah, for observance in connection with

the Hajj and the Umra respectively,

تَطَوَّعَ means voluntarily does.

بُجَاحَ means sin or blame; شَاكِرٌ here means highly appreciative and bountiful;

بَيْنَهُمَا means with, between.

The background of the verse is described differently as under:

1. The early muslims hesitated to perform the rite of walking between Safa and Marva hillocks as some idols were kept on them. After revelation of this verse the Prophet and the other muslims observed the above rite, obviously after first removing the idols from the hillocks.
2. It was contended by some ansars that the orders, so far received, were only for circumambulation round the Kaaba and not for walking between Safa and Marva. This verse was then revealed, and it set at rest all controversies.
3. Some muslims considered the walking between Safa and Marva as a pagan custom. Accordingly they were inclined to drop it, specially when some idols were kept on the hillocks and the pagans used to kiss them during performance of the rite.

After revelation of this verse the Prophet observed this rite, and ever since then its observance has been mandatory for completion of the Hajj and Umra ceremonies respectively. This rite has its roots in the frantic movement of Hazrat Bibi Hajran, wife of Hazrat Ibrahim, between the two hillocks in search of water and provisions for her infant son, Hazrat Ismail. Incidentally this verse has given a clear ruling on an important issue that if an object, inherently holy or undefiled, is associated with something unholy, it does not lose its sanctity or purity of character for all time. The latter would be restored to it by removal of the evil associations from it.

In the preceding verses Allah had stressed the importance or advantages of patience or thanks giving and referred to martyr who are the living embodiments of these virtues. In verse no 458 allusion has been made to sofa and merva hillocks, which symbolize the patience of Bibi Hajran, mother of hazrat Ismail. She had shown ideal patience while running between sofa merva in search of water. In pursuance of it, it seems, Allah has called the two hillocks as His symbols.

Allah concluded the verse by expressing His great appreciation of those muslims who voluntarily and good naturedly exceed in doing good i.e. who walk between the two hillocks for more than the prescribed seven times or who do any other good acts out of the usual. Verily Allah is highly appreciative of our good deeds and He fully knows our performances.

Tradition

Allah has prescribed for you the walking between the Safa and Marva (i.e. He has made the above rite mandatory).

(159) Verily those who conceal what We have sent down of the evidences and the guidance, after We have expounded the same in the Book for mankind, they are (the people) whom Allah curses and (also) those who are (entitled) to curse, —

(160) Save those who repent and amend and proclaim the truth; to them I relent; and I am the Relutant, the Merciful;

(161) Verily those who disbelieve and die in disbelief, they are (the people) on whom shall be the curse of Allah, and of the angels and of all mankind, —

(162) they shall abide there under; their torment shall not be lightened and they shall not be allowed (any) respite.

يَكْفُرُ means expounded; يَلْعَنُهُمْ means He curses them; الْكِتَابُ refers to the Torat and the Injil.

In this verse a severe warning has been administered to the people of the Book, more particularly the Jews, that if they suppressed the clear signs and references in the Torat and the Injil to the apostleship of Prophet Muhammad (may Allah's blessings be on him!) after they (the signs and references) were fully elucidated by Allah, the people of the Book would be cursed by Him and by those who are entitled to curse (i.e. the angels, human beings, jinn and other living creatures). However, those of this category who repent of their sins, eschew disbelief, avow Islam publicly and do good deeds, Allah would be well inclined to pardon them. In fact it was entirely due to His general solicitude and mercy that He did not take precipitate action to punish them for their sins. But those of them, who are contumacious rejectors of the truth and who die in disbelief, the curses of Allah, of the angels and of the entire humanity would permanently be on them. Their agony due to these curses would never be reduced or suspended.

Traditions

Imp. a) If a person knows the solution of a religious problem and does not disclose it, he would wear a fiery bridle on the Day of judgment.

b) All living objects in the universe, including the fish in water, tender repentance to Allah.

Imp. c) A person was repeatedly produced before the Prophet of Islam in an intoxicated state. One of those who were present said: 'Allah's curse be on him; he drinks very often.' The Prophet remonstrated and said: 'do not curse him, because he holds Allah and the Prophet as his friends.'

توبه آهي تن کان، جي هستان مون لتيون
مون کي ڏيڻ نه منهن ڀرجي مون ڪالم ليتون

(SHAH)

(I repent of what I did yesterday. Kindly do not confront me with them).

(163) And of you (all) there is (only) one Allah; there is no Allah but He, the Compassionate, the Merciful. **إِلَهُكُمْ** means your Allah.

This verse establishes that —

- There is only one Allah for all creatures,
- There is no other Allah, to be worshipped. He alone is entitled to the worship of all His creatures. He has no partner or equal.
- He is Compassionate and Merciful.

(This verse "unequivocally repudiates and condemns the trinity of the christian god head, the dualism of the Zoroastrian Divinity and the Multiplicity of the gods of the polytheistic peoples." It contemplates "monotheism par excellence and not mere monolatry. Verses like the above are meant to emphasize the fact that only one God exists, not that one God is to be worshipped to the exclusion of other gods.")

(Extracts from Tafsir of the Quran by Moulana Abdul Majid Daryabadi).

Tradition

إِسْمُ أَكْبَرُ

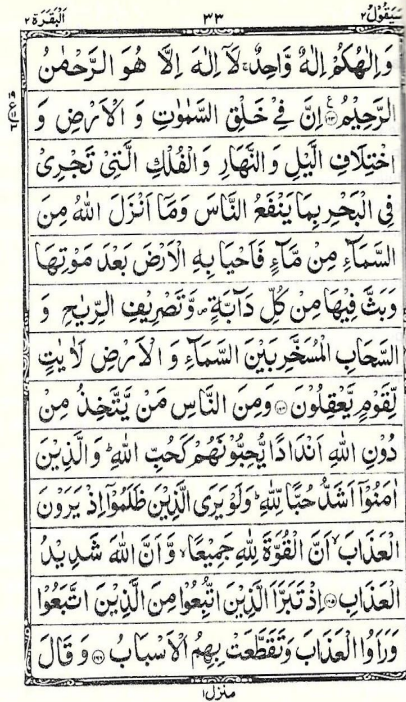
the greatest name, is contained in this verse and in mother verse.

اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ

وَحْدَهُ لَا شَرِيكَ لَهُ اِيْ هَيْكَلِيْ اِنِّىْ حَقِّقْتُ
بِسْمِ اِيْ كِيْ هَيْكَلِيْ هَيْكَلِيْ رَسْمِيْ

(SHAH)

(Allah is one, without a partner or equal. This is the stark truth. Those who clung to dualism went off the guidance).



Section 20

164) Verily in the Creation of the skies and the earth and in the alternation of the night and the day and in the ships that sail on the sea (loaded) with what benefits the mankind, and in the water (i.e. rain) which Allah sends down from the sky and thereby gives life to the earth after its death, and spreads there-on all kinds of animals, and in the veering of the winds, and in the clouds, subjected (to service), between the sky and the earth, there are (definite) signs for people who possess understanding.

فُلُكُ means boats; تَجْرِى means sail; بَثْ means spreads; تَصْرِيفُ means changes.

The backgrounds of this verse are said to be as under:

1. The pagan Quresh had asked the Prophet of Islam to request Allah for conversion of the Safa hillock into gold so that they might use it for purchase of the military hardware. In case that happened, they promised to embrace Islam. The Prophet made the request to Allah accordingly. Hazrat Jibril conveyed its acceptance by Allah with the rider that in case the Quresh, notwithstanding the acceptance of their request, persisted in disbelief, they would be awarded exemplary punishment. The Prophet consulted the Quresh, who apprehending complete annihilation, withdrew their proposal.
2. When the preceding verse No. 163 was revealed the Quresh were surprised to hear that there was only one supreme God—Allah, Who had created the universe and He alone was to be worshipped. In order to elucidate the point further, the verse No. 164, under comment, was revealed in its amplification.

In this verse Allah has referred to the creation of the universe, the alternation of the night and the day, the sailing of ships on water, the irrigation and productivity of barren lands through rainfall, the creation and propagation of animals etc., the change in the direction of winds and the scattered (rainy) clouds — all intended for the service and benefit of mankind. It was exactly this phenomenon of the nature which had evoked admiration of human beings at the outset, and the different constituents of nature were subsequently defied and worshipped by them. This verse portrayed the same as mere objects created by Allah for the service of human beings and not for their worship. At the same time it served as a definite reminder to the non-muslims that none of their gods was capable of creating a fraction of the above phenomenon.

Another relevant passage in the Quran is:

"There are signs for the people of understanding in the creation of the skies and the earth, and the alternation of the day and the night — persons who remember Allah at all times and in all postures and who ponder over the creation of the universe and exclaim: "My Lord! you have, indeed, not created all this in vain; all worship is due to you, and kindly save us from the torment of Hell."

کوہِ محرابِ اوست و دریا بحرِ ویر
تخمِ تعلیمِ ابر بابِ نظر

(QBAL)

(The mountains, deserts, rivers and seas serve as a book of knowledge to those who can see.)

رات دینھن آسن روان، منظر عجیب آھی عیان
رات جی آہ مبارک گھڑی، اک بار چوان الحمد للہ

(M. Y. A.)

(There is the spectacle of the alternation of the night and the day. The night has an auspicious time. Let me glorify Allah a million times).

(165) And (yet) amongst the people there are some who set up compeers with Allah, loving them with the love due to Allah; and (on the other hand) those who believe are strongest in (their) love for Allah. And would that the unrighteous were to see the torment as they shall (eventually) see, it, (and realise) that verily all power belongs to Allah, and that severe indeed is Allah in (the award of) punishment (in requital).

(166) When those who were followed, shall quit those who followed (them), and they all shall behold the torment, and then all their ties (of mutual interest) shall snap asunder.

(167) And those who had followed shall say: 'would that we had a return (to this world) so that we could sever ourselves from them as they have now severed themselves from us.' Thus would Allah show them their deeds — a cause of vain regrets to them; and it shall not be (possible) for them to get out of the Fire.

اُنْدَادًا means partners; يَرُونَ means they see
تَبَرَّأَ means they got apart.

These verses deal with the conduct of the polytheists in this world and the next. Here they put up equals with Allah and love them with the zeal and devotion due to Allah alone. Perhaps they do some semblance of worship to Allah too, but their hearts are in their fetish. The momins, on the other hand, are exclusively and absolutely devoted to Allah. They do not put up any equals or partners with Him and they do not bow before any other object. A momin's love of Allah, however, varies directly with the extent of his faith. If his faith

الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّأُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ يَا أَيُّهَا النَّاسُ كُلُوا مِنَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَبْعُثُ بِمَا لَا يُنْمِرُ إِلَّا دُعَاءٌ وَرِدَاءٌ صُمْ بُكُمْ عَمَى فَهُمْ لَا يَعْقِلُونَ يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا

منزل

is deep rooted, his love of Aliali is relatively more strong. (This view is also held by Moulana Ashraf Ali

Thanvi vide his **مواعظ شریف** Volume-7).

If only the unrighteous persons were to know the consequences of their conduct, as surely they would realize them when they are confronted with Hell on the Day of judgment! They would then realize that verily all power belongs to Allah. On that day all bonds of mutual interest, friendship and relationship among them would snap with a shock. The leaders would disown their followers. The latter will find themselves abandoned by all. Their good deeds of this world, too, will not avail them. They would be completely infructuous. Thus isolated and frustrated altogether, they would then long for a return to this world to renounce and abandon their erstwhile leaders. But that would be an impossible achievement. Eventually they will, in requital for their disbelief, be forced into Hell to abide there permanently.

The question here arises as to who are the 'others' whom the polytheists 'followed' in this world. According to Alama Abdullah Yusuf Ali they may be —

- a) the creatures of their imagination, or their faculties misused, idols included;
- b) leaders of repute whose names have been misused out of perversity and equated with Allah;
- c) powers of evil that deliberately mislead. They include satan and evil jinn.

The other relevant passages in the Quran are 'as under:

1. The objects which the polytheists worship in this world will denounce them on the Day of judgment.
2. While standing before Allah the polytheists will blame their worldly leaders. They would charge that but for them, they would have been believers. The leaders would repudiate the charge and say: 'did we check you from worshipping Allah? The fact is that you alone are to blame for it (the disbelief).'
3. The Satan will say: 'the word of Allah was true. I merely misled you. I had no power over you. Yet you believed in what I said.'
- Why to recriminate against me now'?
4. All actions (of the polytheists) are wasted. They are like ashes blown off by gusty winds.

Tradition

The worst sin is to put up an equal with Allah, the Creator of all mankind.

نکات ابتدائے عبادت جیسی نکات انتہا
سی وجہ کی دیا، جن نہ سیحا تو سپرین

(SHAH)

(There is no beginning or end to the imperishable soul. But those who refused to be believers of Allah went down the obyes for ever.

مہر تو دروغم عشق تو در سرم
باشم در دل شد و با جان بد شد

(HAFIZ)

(My love for you is in my heart and head (i.e. in my entire system). It has gone in with the milk of my mother, and it will go out with the exit of my soul, i.e. death).

Section 21

168) O you people! Eat of whatever is on the earth, lawful (and) wholesome, and follow not in the footsteps of Satan; Verily he is the avowed enemy to you.

169) He commands you what is evil and obscene and that you should say of Allah what you do not know.

طَيِّبًا means wholesome; فَحْشَاءً means obscene.

In the preceding verse the emphasis was on the unity of Allah. It is solely His privilege to grant livelihood to all His creatures. The emphasis in the present two verses is on food. According to them whatever food is lawful and wholesome is authorized. However since Islam follows the golden mean, it is but desirable and necessary to prescribe certain limitations with regard to food also. In a few words Allah has broadly prescribed the authorized range—that whatever is lawfully acquired and is clean and wholesome from health point of view may, by all means, be taken. It is however, enjoined that we should avoid following the dictates of Satan, who would suggest consumption of things which are not lawfully acquired or properly invoked, or which are unseemly or unhealthy, like congealed blood, which the pagan Arabs used to take, following the practice of their ancestors. Allah created the human beings originally as unitarians. Subsequently it was under the influence of Satan that they ascribed equals to Him, thus denying His unity. Then they changed the prescribed criteria about food also and declared some halal things as haram and vice versa. Satan is our avowed enemy. His suggestions are always detrimental and harmful to us from the physical, moral and spiritual points of view. He would instil in us some blasphemous doctrines and impious and unclean practices which, in order to deceive us, he would attribute to Allah, and thus misguide us into adopting them, and thereby setting precedents for others, through ignorance of the true and correct facts.

حُطُوبِ الشَّيْطَانِ means all satanic instigations towards sinfulness. The other relevant passages in the Quran are:

1. Satan is your enemy. Consider him as such.
2. What! Do you consider Satan and his progeny as your friends, though, infact, he is your enemy?

Traditions

a) Allah says: "whatever I have given to mankind is halal for them."

Imp. b) Eat clean and lawful things, and Allah will grant your prayers. If a person takes unlawful food his prayer is unacceptable for 40 days thereafter.

"Social evolution is as religious as religion itself; and progressive pursuits divorced from spiritual ends are connotation hardly worthwhile.

In Islam principles and practices form a common connotation at bottom.

Islam aims at a balanced life, a life representing the equilibrium of social forces." (From 'Islamic Social Framework' by M. Rahman Sharif).

170 And when it is said to them: "follow what Allah has sent down," they say: 'nay, we shall follow the way on which we found our forefathers.' What! even though their forefathers were absolutely void of sense and lacked guidance?

171 And the simile of those who disbelieve is as if one were to shout (like a goatherd) to those that listen to nothing but a call and a cry; deaf, dumb and blind! Hence they are void of sense.

دُعَاءُ means we found; يَنْقُوعُ means he shouts; صُمٌّ means deaf; أَعْمَاءُ means request, call. نِدَاءُ means cry. بُكْمٌ means dumb.

The infidels had no particular religion. They followed no book. Their stock-in-trade consisted of the ancestral 'wisdom' and antiquated customs and conventions, which were not based on Divine guidance. Hence whenever they were exhorted to believe in the Quran and follow teachings of the Prophet of Islam, they generally expressed that they would rather follow the practices of their ancestors. Of course this reply from them did not cause any surprise as they behaved exactly like animals, which listen and respond to a shout of their incharge without understanding its meaning or implication. Obviously these people lacked wisdom to appreciate the Divine call to adopt the true faith, to abide by and support it by words, to realize its subtle values intelligently, and finally to act in conformity therewith. Nay, they were, allegorically, deaf, dumb, and blind creatures with their faculties benumbed.

Another relevant passage in the Quran is: "those who dispute My word are deaf, dumb, and blind. Allah alone has the power to guide or misguide whomso He wills."

Saying of Hazrat Ali: "Belief and wisdom are twin brothers. Allah does not accept the one without the other."

وَسَّأُ أَهْلِي دِيْنِ كِي جَبْتِيْن دَعْوَتِ كُی دَا تَا
مَضْمُنَه دَا تَا، وَجِهَه تَه دُؤِّي دَا تَا مَر

(SHAH)

Believe in what Allah has revealed to you through the Apostle; cleanse your mouth to receive the guidance from Him (i.e. prepare yourself to receive and obey His orders.)

کسانیکہ زین راہ برگشته اند برفتنه و بسیار برگشته اند

(SAADI)

(The persons who have missed the track, have gone the wrong way. They wander about in considerable confusion).

172 O you who believe! Eat of the good things that We have provided for you, and be grateful to Allah, if indeed it is He whom you worship.

(173) He has only forbidden you the carrion, and the blood, and the pork, and that over which any name other than Allah's has been invoked. But if anyone is forced by necessity, without being disobedient, nor transgressing (the due limits), there is no sin on him (for eating the forbidden food). Verily Allah is Forgiving, Merciful!

إِيَّاهُ means him; بَلَغَ means disobedient, refractory عَادَ means transgressing. مَيْتَةً means announced أُهِلَّ means what has not been slaughtered in the prescribed manner;

These two verses amplify the orders contained in the verse No. 168 of the same sura which broadly laid down that all wholesome food, obtained legitimately, was lawful for the muslims. Under verse No. 172, under comment, Allah permitted the muslims to take the wholesome things, acquired in a legitimate manner, and be grateful to Him for the same. In the present verse No. 173 Allah has briefly described as under what is forbidden as food to the muslims:

1. Carrion (except in case of fish and locust) which has died without being slaughtered in the prescribed manner. The milk and eggs in the carcass, too, are forbidden.
2. Blood of an animal, even though the latter is halal' otherwise.
3. Swine's flesh, fat, bones/etc.

Swine is prominently forbidden because —

- a) it is a filthy animal with repulsive habits;
- b) it is liable to leprosy and glandular diseases;
- c) its flesh has more fat than muscle-building matter; and
- d) it was forbidden by Allah to jews and christians also.

In fact the word 'swine' or 'pig' signifies contempt.

4. All foods over which the name other than Allah's has been invoked. This includes the animals, slaughtered in honour of a diety or a great man or for celebration of a non-muslim holiday.

سُورَةُ الْبَقَرَةِ ٣٥

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اِنَّ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ ۖ اِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيْرِ وَمَا اُهِلَّ بِهِ لِغَيْرِ اللّٰهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا اِثْمَ عَلَيْهِ ۗ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝ اِنَّ الْاَقْدِيْنَ يَكْتُمُوْنَ مَا اَنْزَلَ اللّٰهُ مِنَ الْكِتٰبِ وَيُسْتَرُوْنَ بِهِ ثَمَنًا قَلِيْلًا ۚ اُولٰٓئِكَ مَا يَأْكُلُوْنَ فِيْ بُطُوْنِهِمْ اِلَّا النَّارَ وَلَا يَكْلِمُوْنَ اللّٰهَ يَوْمَ الْقِيٰمَةِ وَلَا يُرَكِّبُوْنَ ۝ وَلَهُمْ عَذَابٌ اَلِيْمٌ ۝ اُولٰٓئِكَ الَّذِيْنَ اشْتَرَوْا الضَّلٰلَةَ بِالْهُدٰى وَالْعَذَابَ بِالْغَفْرِ ۚ فَمَا اَصْبَرُ لَهُمْ عَلَى الْغٰرِ ۚ ذٰلِكَ يَآئِ اللّٰهُ نَزَلَ الْكِتٰبُ بِالْحَقِّ ۚ وَاِنَّ الَّذِيْنَ اخْتَلَفُوْا فِي الْكِتٰبِ لَفِيْ شِقَاقٍ بَعِيْدٍ ۝ لَيْسَ الْبِرُّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلٰكِنَّ الْبِرَّ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَ

منزل

An exception, however, is made to this general law of prohibition. If a person is forced by stark starvation and no halal meat, fruit or vegetable is available, consumption of any of the forbidden foods is authorized to him to the extent of bare necessity, not for the pleasure of the palate, but merely to ward off death.

According to Masruk consumption of a forbidden article in acute privation is mandatory. If the person concerned refuses to take advantage of this concession of provision and consequentially dies, he goes to Hell.

Traditions

Imp. a) Allah is clean. He appreciates clean things, He has directed the Apostle and the muslims to take clean things and perform good deeds.

Imp. b) Sea water is pure. Whatever fish dies in it is halal.

Imp. c) Fish and locust, though unslaughtered, are halal.

Imp. d) Whatever Allah has declared as halal in the Quran is halal and whatever He has declared there in as haram is haram. Whatever has not been specifically mentioned in it, should be considered as halal.

Imp. e) If any person, forced by starvation, plucks some fruit from trees in a garden, without the owner's permission, his action may be excused, provided he does not take away any such fruit.

در ضرورت ہست خورداری مباح پس ندادی کر ضرورت شد صلاح

(In the case of extreme necessity, even carrion is permitted. What is otherwise villainy is authorized as virtue under coercion of circumstances).

کشی سٹ کشن، قیل کیاٹون ڈہما
پیت نہ ہیئر یالٹون پانہنجا، چوری ساٹ چسن
اھتھی مہا رسن، کاپٹھی کا بول کی

(SHAH)

(They endure starvation and are therefore lean. They have not accustomed themselves to take stealthily luxuriant (i.e. forbidden) food. By that modus operandi they reach Kabul i.e. their goal.)

(174) Verily those who suppress what Allah has sent down in the Book (i.e. the prophesies) and obtain for the same a paltry recompense, swallow within their bellies nothing but Fire; Allah will not (deign to) speak to them on the Day of Resurrection, nor will He purify them; and their punishment shall be grievous.

(175) These are (the persons) who have purchased aberration in exchange for guidance and Torment for forgiveness. (Ah!) What hardihood they have in respect of the Fire!

(176) This is so (decreed) because Allah has indeed sent down (this) Book based on truth; and indeed those who differ in respect of the Book, are in advanced obstinacy.

یَشْتَرُونَ means they purchase بَطُونِهِمْ means their bellies; ضَلَاةٌ means aberration;

شَقَاقٌ means obstinacy.

Islam is a religion of the golden mean. It has consistently avoided extremes. In the previous verses are laid down a few simple and rational rules for regulation of food in the interests of health and physical uplift of the muslim community. The present verses No. 174 to 176 have, on the analogy of the physical evolution, dealt with moral and spiritual advancement. In that connection they condemn the habitual tendency of the jews in particular to conceal the references in the Torat about the final Prophet and the Islam, motivated by the ambition to retain their political and redesiastical supremacy in Arabia. This has been compared to swallowing fire like what is caused by unwholesome food which the system rejects. On the spiritual side the jews were informed that on the Day of judgment Allah will not address them a single kind word or forgive their sins. On the contrary they would be awarded a grievous punishment. Allah has decreed it because despite the Divine nature of the Quran, which is not only inherently true but it confirms the earlier scriptures as well, the jews did not believe in it. This conduct on their part actually amounted to disbelief in their own scripture. In addition they always disputed among themselves on religious issues and thereby caused schism in their society. What was the gain to them on account of these tactics? A mean profit in the form of presents received from the masses and a brief extension of the hold over them. Surely they acquired aberration in the place of Divine guidance in this world and the torment of Hell for Divine forgiveness in the Hereafter. What a display of hardihood on their part to get to Hell!

The Quran is true. It is definitely a Divine scripture. Those who do not accept it as such, have transgressed all limits in obstinacy.

Traditions

Imp. a) He who uses the silver and golden utensils for food, as if, fills his belly with the fire of Hell.

imp. b) Allah will not (deign to) address, see, or purify the persons of the following categories. On the contrary He will order awful torment for them.

- i) An old man who debauches;
- ii) A king who speaks false;
- iii) A beggar who is vain and impudent.

(SHAH)

مئي تي موھجي، موٽرهي ! ڪيئي مھرت
چئي چينسر جا رسين، وڏو توفرق
ورهي وليو ورق آئي ڏن ڏهاڳ جو

(O stupid woman! You have been deceived by a fake ornament, a mere trinket and you are coquettish about it! You have contended with the king and created differences with Him. He has now passed the order of your permanent separation from Him.)

Section 14

177 There is no virtue in your (merely) turning your faces towards the East or the West; but (truly) virtuous is he who believes in Allah, and the Last Day, and the angels, and the Book, and the prophets; who gives from his wealth out of love for Him to the kindred, and the orphans, and the needy and the way farers, and the beggars, and for the (ransom of) slaves; and who is steadfast in prayer and who pays the obligatory charity; and those who fulfil the covenants which they make; who are steadfast in adversity, and in affliction and in war. Such are the truthfals; and they are Allah-fearing.

رَقَبَةً means a slave purchased or ransomed

with money. أَلِكِتَابِ includes all scriptures;

بِرَقَابِ means ransoming of a slave;

ضَرَاءَ implies disease or afflictions;

بَابِ means danger or war; بَاسَاءَ implies

adversity. أَقَامَ الصَّلَاةَ means offering

prayers punctually, regularly and in the prescribed manner.

This verse — one of the noblest in the Quran — strikes at the root of formalism and direction, worship. The Jews worshipped with face towards the West and the Christians worshipped in the eastern direction. In Islam prayers are to be offered in the direction of the Kaaba, but not in the (compass) direction of the east, west, south or north. Accordingly the real virtue does not lie in formally offering prayers in a particular direction. For appraisalment of the real virtue Allah has set down, in this verse, a few interconnected canonical regulations. They may be summed up as under:

1. Our faith should be complete, sincere and selfless.
2. Love of Allah, rather than human applause, should motivate our acts of charity and other services to the society.
3. We should be steadfast in prayers and in payment of Zakat, honourable in the discharge of our covenants, and patient in afflictions and tests.

سَبْقُورٌ ٣٦ البقرة ٢

الْمَلِكَةِ وَالْكِتَابِ وَالنَّبِيِّنَ، وَإِنِّي الْمَالِ عَلَى
حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْإِن
السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ، وَأَقَامَ الصَّلَاةَ
وَآتَى الزَّكَاةَ، وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا
وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَجَيْنَ الْبَاسِ
أُولَٰئِكَ الَّذِينَ صَدَقْنَا، وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ٥٠
يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي
الْقَتْلِ، الْحَرْبِ بِالْحَرْبِ وَالْعَبْدِ بِالْعَبْدِ وَالْأُنْثَىٰ
بِالْأُنْثَىٰ، فَمَنْ عَفَىٰ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعُ
بِالْعُرُوفِ وَأَدَاءُ إِلَيْهِ بِإِحْسَانٍ، ذَلِكَ تَخْفِيفٌ
مِّن رَّبِّكُمْ وَرَحْمَةٌ، فَمَنْ اعْتَدَىٰ بَعْدَ ذَلِكَ
فَلَهُ عَذَابٌ أَلِيمٌ ٥١ وَكُتِبَ فِي الْقِصَاصِ حَيَاةُ
يَا أَيُّهَا الَّذِينَ آمَنُوا لَعَلَّكُمْ تَتَّقُونَ ٥٢ كُتِبَ عَلَيْكُمُ إِذَا

منزل

In this verse Allah elucidated the background of His orders for changing the Kibla. The main object behind it was to test the muslims in their promptitude to obey the orders of Allah and the Prophet (vide verse No. 143 of the same sura). The Kibla for the muslims should be whatever Allah orders. That is the real test of the faith.

Allah has prescribed certain fundamentals of piety for the muslims as under:

1. They should believe in
 - a) the unity of Allah,
 - b) the final account renouncing with Allah as the sole judge,
 - c) all angels. They merely carry out the Divine orders and have no personal initiative,
 - d) all Divine scriptures, more particularly the Quran, which has confirmed all previous scriptures and is the latest and finally completed Book, and
 - e) all prophets without discrimination,
2. They should be forthright in acts of charity towards
 - a) the kindred,
 - b) the orphans (i.e. those who have not reached puberty and who have no parent or guardian to maintain them),
 - c) the needy persons who may not solicit alms publicly but who do need financial help,
 - d) the way-farers who may have been reduced to penury during journey,
 - e) the beggars, as distinguished from the lazy professional beggars who often constitute a blot on the society, and
 - f) the slaves, in arranging their ransom.
3. They are steadfast in
 - a) prayers,
 - b) payment of obligatory charity,
 - c) fulfilment of their covenants,
 - d) patience at the time of financial misfortunes, bodily ailment or injury and religious war.

Such persons are, in the true sense, the truthfals and Allah fearing. They are the righteous believers.

The other relevant passages in the Quran are as under:

- 1) The meat and blood of the animals, sacrificed by you, do not reach Allah. It is the piety (motivating the same) which reaches Him.
- 2) In spite of their liking for wealth the muslims feed the poor, the orphans and the captives. They explain to the latter that they do it only to please Allah and not for the sake of their thanks or any other return.
- 3) You can not attain to real piety unless you give in charity in the name of Allah, the things that you like.
- 4) These persons fulfil their covenants with Allah. They do not break their pledges.

Traditions

Imp. a) The best charity is that which you give in the name of Allah inspite of your love for the things concerned.

Imp. b) A person who has attained puberty, ceases to be orphan.

Imp. c) The needy include not only those who beg but also those who (do not beg but) are short of the wherewithal to maintain themselves.

Imp. d) A supplicant, who may even be mounted, needs attention.

(Extract from the 'Wisdom of the Quran'.)

"The ethical system of Islam, is founded on charity, on unselfishness and self-abnegation and on altruism. Piety, as one verse says in substance, does not consist in formalism but in charity and kindness to one's neighbour, in the love of God, and in fervent adoration, together with good works. It is impossible to attain to piety without sacrificing something which we love."

موتا بن محراب، جسو جامع تنجو
قبیلی نہماؤ قلب کری، تن کی کیاؤن طواف
تحقیق جی نصیب چئی، جسماؤن کیاؤن جواب
تن کھتر و ذو و صاحب، جن ہن شتر ہی ہادی حل لیو

(SHAH)

(Those who are always in prostration between their nees, they are engrossed in prayer. Introspectively they do the circumambulation of the Kaaba. They have renounced all physical pleasures and have completely submitted themselves to Allah. What account will they have to render, particularly when they have met the Guide here and have acted according to His guidance?)

صبر کن اند بھاد و در عین
دم بدم می بقا اندرف

(ROOMI)

Be patient in warfare and in affliction. You will, thereby, achieve permanence as against transience).

(178) O you who believe! Retribution is prescribed for you in cases of murder; the free (man) for the free (man), and the slave for the slave, and the woman for the woman. But whose is remitted aught by his brother, he should requite (the remission) with fairness and pay up (the blood money) to him (i.e. the aggrieved party) with gratitude. This is an alleviation from your Lord and (His) mercy. But whoso transgresses there after, he shall have a grievous torment.

(179) And in the (law of equal) retribution, O men of understanding!, there is (preservation of) life, so that you may fear (Allah), (and restrain yourselves).

The backgrounds of the verse are said to be as under:

1. In a war between the tribes of Banu Kariza and Banu Nazir during the pre-Islamic times the former were defeated. To stamp their humiliation on them it was covenanted that if a Kariza were murdered by a Naziri, his family would be entitled to receive some quantity of dates only; but if a Naziri were murdered by a Kariza, a life was to be taken in retribution.

2. It was customary among the Arabs to take the life of a free man for that of a slave and of a man for that of a woman in case of murder. The orders revealed in this verse superseded all previous conventions.

حُرٌّ means free man; اُنْتَى means woman; عَفِيَ means is remitted تَخْفِيفٌ means concession, or privilege. لَبٍ means understanding. اُولَى الْاَلْبَابِ means those possessed of understanding.

The preceding verses laid down a few fundamentals to regulate our beliefs and foods. The present two verses prescribe, in nucleus, what our policy should be with regard to murder and retribution therefor. In such a case justice should be administered on the basis of equality irrespective of the social status of either party, and it should, as far as possible, be blended with leniency. This policy of exacting retribution is sure to act as a deterrent on blood feuds generally resulting in many deaths.

Note: Revenge is not the quite appropriate translation of Kisas. Retribution reflects its sense better.

The Islamic law of Retribution, as condensed in this verse, prescribes taking life of a free man for a free man, of a slave for a slave and of a woman for a woman, irrespective of the social position of the aggressor. Then again it does not lose sight of the civil liability of the murderer. It treats murder as an act or injury caused to the family of the deceased and therefore it allows the latter's relatives to receive blood money from the murderer.

The verse further lays down that in case the plaintiff agrees to take blood money instead of life of the murderer or goes a step further and makes a concession in its amount or in the method of its payment, the defendant should react favourably, receive the concession with gratitude and be reasonable and regular in payment of the blood money. But if any party transgressed thereafter, Allah would award him grave punishment.

In prescribing retribution in respect of a murder or its conversion into blood money, Allah has, in fact, done a great favour and allowed a privilege to the Muslims that was not enjoyed by the people of the Book. Its benefits are obvious. On one hand a person, being cognizant of the Law of retribution, would hesitate very much to commit a murder, because under the law he will have to pay for it with his life. On the other hand unnecessary loss of many lives in the consequential blood feuds has been averted. The Torah did not contain the provision for conversion of the retribution into blood money. According to it a life was to be taken in requital or the crime forgiven. The Gospel merely prescribed forgiveness in the case of murder.

Tradition

Imp. An aggrieved party (in the case of murder) has three options — either (a) to take life of the murderer, or (b) to forgive him, or (c) to compound the retribution in blood money. He has nothing else to stipulate.

(180) It is prescribed for you that when one of you is near death and if he is to leave any property, he shall make a bequest in favour of (his) parents and kindred with fairness; (this is) incumbent on the Allah-fearing.

(181) If (some) one then alters it after hearing it, the sin thereof shall surely devolve on those who make the alteration; Verily Allah is Hearing, Knowing.

(182) But if anyone apprehends partiality or unrighteousness on the part of the testator and therefore effects settlement between them (the parties), there is no sin on him. Verily Allah is Forgiving, Merciful!

حَضَرَ means is present; **تَرَكَ** means

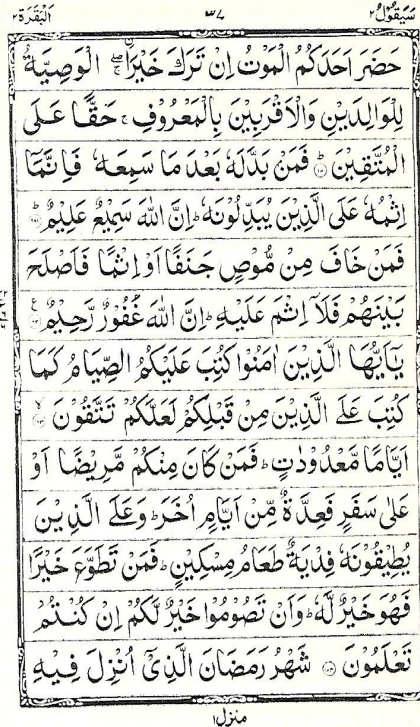
leaves; **خَافَ** means feared, **خَيْرًا** means

property. Its extent has not been prescribed in the verse. It is, therefore, a subject matter of controversy whether even in the case of a little property, the owner should make a bequest.

مَعْرُوفٍ means with fairness or kindness.

مُوصٍ means testator. **جَنَفٍ** means partiality.

إِثْمٍ means wrong-doing or sin.



(This verse which makes it mandatory for a muslim on death bed to make a bequest in favour of his parents and kindred with equity was later modified but not abrogated by another verse embodying the law of inheritance. The bequest is still valid upto 1/3rd of the aggregate property and it can be made in favour of those persons, including relations, who would not inherit according to the governing law of inheritance. The instance of a grandson, whose father died during the life time of his grandfather, and who can not therefore inherit any property left by his grandfather unless a bequest is made in his favour, may be cited in this connection. The later verse restricts the testamentary powers but does not abrogate them.

The present position under the verse, accordingly, is as under:

1. The testator can not normally make a bequest in favour of any of his lawful inheritors. But if a bequest is made to an heir, it may be validated by the other heirs consenting to it after the testator's death.
2. He can certainly make a bequest in favour of those relatives and outsiders, who are not eligible to receive a share of his property under the muslim Law of inheritance.

3. A testator can make a bequest, as above, upto 1/3rd of his aggregate property. "Bequests in excess of the legal third can not take effect, unless the heirs consent there to after the death of the testator." This view was also held by Hazrat Ibn Abbas.

(Partly from the Tafsir of the Quran by Allama Abdullah Yusuf Ali.)

All persons referred to in the bequest should be treated with equity or kindness. If a person alters a bequest, its guilt shall devolve on him and not on the testator. But if one apprehends partiality, mistake or deliberate unrighteousness in a bequest, he may bring about an amicable settlement between the parties concerned. Allah, of course, is cognizant of all actions taken in connection with a bequest. He hears the statements of the testator and the forgerer respectively. He also knows their motives behind the same. He is, however, so Merciful that He may forgive any sin committed in respect of it.

"Among kindred the nearer in degree excludes the more remote."

Another relevant passage in the Quran is:

"Allah has prescribed limits. Do not transgress them."

Traditions

Imp. a) Allah has assigned distinct shares to all inheritors. No bequest should, therefore, be made in their favour.

Note: This 'hadis' makes it clear that the Quranic verse has not been abrogated. Its application, however, is normally restricted to the non-inheritors only.

b) If a muslim has some property and he is inclined to make a bequest, he should not waste even two nights in making it (i.e. he should make the bequest without loss of time.)

Imp. c) The Prophet of Islam permitted bequests in favour of non-inheritors upto 1/3rd of the aggregate property, though he treated it as being on the side of excess.

Imp. d) If a person performs righteous deeds upto a life of 70 years and then makes an unjust bequest and dies thereafter, without rectifying it, he goes to Hell. On the other hand if a person performs sinful acts all along in his life of 70 years, but makes an equitable bequest at its fag end he goes to Paradise.

Section 23

(183) O you who believe! Fasting is prescribed for you as it was prescribed for those before you, so that you may be reverent, —

(184) (fasting) for a fixed number of days, but if any of you is ill or journeying, the prescribed number (should be made up) by (an equal) number of days later. And for those who find it hard to bear (a fast) is an expiation — the feeding of an indigent person. But whoever does (more) good voluntarily, it will be better for him. And if you fast, it would be better for you, if you only knew.

تَطَوَّعَ

means does voluntarily;

تَصُومُوا

means you keep fast;

صِيَامٌ means fasting, fast;

مَعْدُودَاتٍ means fixed;

أُخْرٍ means other, the later.

These verses should be read with verses No. 185, 186 and 187 of the same sura to make their sense completely comprehensible.

The institution of fasting was established very much before the advent of Islam. But the pre-Islamic fasts were observed in a different manner, for a different period and with a different purpose. In ancient times the fasts were observed to avert a catastrophe or to observe mourning. More or less they implied self-mortification or acute penance. The Jews and the Christians generally kept them for longer periods and mainly for expiation or penitence. The Christians generally kept them during spring. Islam broadened the outlook of the fast. According to it the latter is not to be interpreted as a self-torture, but as a voluntary and cheerful renunciation of the demands of flesh for food, drink and sex during a fast, for the purpose of self-purification and piety for securing the good will of Allah. Its main objects are a) to be pious, b) to offer thanks to Allah and c) to pursue the straight path of guidance. Every limb of the body has to discharge a specific duty during the course of fast to avoid sinfulness. However, there are alleviations to meet special circumstances. Islam is a realist religion, and knowing the realities of life, it does not create undue hardships for the Muslims. Accordingly those who are ill or journeying are permitted not to observe fast then. But they are required to keep it for an equal number of days when they become ailing or when they reach their destination. In the case of the progressively sick persons or the extremely old persons, who are not in a state of health to keep the fast even at a later date due to the continuous decrepitude they are permitted not to observe it. They are, in that case, required, finances permitting, to feed at least one indigent person for each day of the fast that they missed. This is the barest minimum. If more poor persons are fed by them, it would go to their credit.

The fast is obligatory for those persons who are healthy, sane, adults and at home. The insane and the minors are exempted. The women, who are pregnant, in menses, or have a child on breast, are allowed to postpone fasts till their handicap is over.

During the early days of Islam and before the next verse No. 185 was revealed, fasting was optional and those, who considered it hard to keep a fast, were required, as per the verse No. 184, to feed poor persons in default. Such recalcitrant persons, however, were informed in the concluding sentence of the same verse that it would be better for them if they observed fasts rather than took advantage of the alleviation to feed poor persons instead, as allowed by Allah.

Note: The journey contemplated in the verse is generally meant to cover a distance of not less than 48 miles.

Another relevant passage in the Quran is:

"If Allah had desired, He could have made one community of all human beings, but He wanted to test you; hence you should try to lead other communities in the performance of good deeds."

Traditions:

Imp. a) O youngmen! Those of you who have the necessary wherewithal, should marry. Others should keep fasts.

b) Fasts in the month of Ramazan were prescribed for the people of the Book also.

Imp. c) Namaz has witnessed three changes as under:

i) change of Kibla,

ii) giving of 'azan',

iii) completion of 'farz' namaz after the congregational prayers, which were joined in their course, are over.

d) Sex urge in the case of married persons may be satisfied after the fast is over.

e) The Prophet generally kept atleast three 'nafl' fasts in each month. He rarely missed fast on a Friday.

Imp f) A fast is like a shield (against Satanic influences). Hence a person with fast should not act like an 'ignorant person' and quarrel with and abuse others. He who speaks false, abuses or indulges in nonsense gets nothing except hunger and thirst from his fast.

g) Keep fasts after the Ramazan moon is sighted. The evidence of one pious man or woman is enough to act upon in this connection. Do not keep fast after the Shawal moon is sighted. The evidence of two pious men or one man and two women is considered enough for it.

Imp h) The fast is the physical Zakat.

Imp i) Allah says: "the fast is for Me. I would appropriately requite him who keeps it".

Imp j) The Prophet had observed that he had prescribed the taravih prayers. They were obligatory sunnah. They can not be foregone.

k) The smell from the mouth of a person with fast is like the fragrance of musk to Allah.

Imp l) The first ten days of the month of Ramazan attract mercy of Allah, the next ten days attract His Forgiveness and the concluding ten days earn salvation for the observers of fasts.

Imp m) Menses automatically break the fast. It shall have to be repeated after the woman is cleaned of them.

n) Frivolous talk and quarrel should be avoided during fast and 'ait kaf'.

Imp o) The Prophet had said: "look for the Shab Qadr on 21, 23, 25, 27 or 29 of Ramazan".

"He who prayed and sought forgiveness of his sins on Shab Qadr, all his past sins shall be forgiven,

p) **فِطْر** fitr or breaking of fast is a 'sadka' meant to improve the quality of the fasts kept. It is leviable on every person of means, man and woman, major or minor alike. It is meant for payment to poor persons — preferably poor relatives.

Note: It is immaterial if the donor has not observed all the fasts. (Alamgiri). The fitr Sadka is leviable at the rate of 2 seers of wheat per each member of family or its equivalent in cash.

q) Umra done during the month of Ramazan is equal in importance to pilgrimage.

روزہ بر جمع و عطش شبنون زند

خیبترن پروری را بشکند

(IQBAL)

(Fast controls hunger and thirst. It checks the tendency for undue nourishment of the body.)

﴿١٨٥﴾

The month of Ramazan: Therein was sent down the Quran as guidance to the mankind and with the evidences of guidance and discrimination (between the right and the wrong); so whoso of you is present (at his home) during the month, he should fast therein. And whoso is ill or journeying, then (there is for him) an equal number of other days. Allah intends facility for you, and He does not intend hardship for you; hence you should complete the prescribed period (of fasts) and glorify Him for having guided you, and you should be grateful (to Him for allowing you the above option).

شَهِدَ means is present; يُرِيدُ means intends; يُسِّرُ means facility.

The word 'Ramz' means 'to bake a sheep in its skin'. The 'month' is called Ramazan because of its occasionally occurring in an extremely hot summer.

It is desirable to call the month شهر رَمَضَانَ and not رَمَضَانَ only. The Islamic month corresponds with the lunar month — the period between the two successive new moons — it being 29 or 30 days. The verse, however, refers to the month and not to the appearance of the new moon. Thus it obviates the hardship which otherwise would have occurred in the case of persons living in countries where nights or days or both are unusually long or the moon is not visible at the beginning of a month.

The Quran is referred to here as

- a guidance, and
- the means of discrimination between the right and the wrong.

It was first revealed in the month of Ramazan which is, therefore, an auspicious month, specially when according to a tradition the Torat and the Injil too were revealed during this month. The Quran is intended for the guidance of the entire humanity, and it is to help them in distinguishing the right from the wrong.

It is enjoined in the verse that the muslims, who are at home during the month and are healthy, should observe fast on each day of its duration. But those, who are ill or are journeying, are permitted

سَبِّحْهُ ۝ ٣٨ ۝ اَلْهُدَىٰ

اَلْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ، فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ، وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ۝ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۝ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ۝ أَجَلٌ لَّكُمْ لَيْلَةُ الْيَصِيلِ الرِّقْتُ إِلَىٰ نِسَائِكُمْ هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ ۚ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۚ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْيَوْمِ ۚ ذَٰلِكَ يَتَذَكَّرُ لَكُمْ لَعَلَّكُمْ تَهْتَدُونَ ۝

مَنْزِلًا

to refrain from observing it. They should, however, make up the default by observing fast for the same period after they regain health or reach their destination. This concession is a clear indication that Allah intends ease and not hardship for the muslims. Naturally therefore it is befitting that they should devote themselves to His remembrance and glorification and be grateful to Him.

This verse has withdrawn the earlier option, which the muslims had, either to observe the fast or to feed at least one indigent person as expiation for it.

The other relevant passages in the Quran are as under:

1. After the Friday congregational prayers are concluded, spread yourselves in quest of livelihood. Remember Allah more, so that you may be reformed.
2. Remember Allah at sunrise and sunset and at night and after prayers.

(Note. It has been a subject matter of controversy whether availing of the concession allowed by Allah in this verse in respect of persons, who are ill or journeying, is optional or mandatory. The tradition cover both cases as under).

Imp a) During the march to Mecca the Prophet had observed fast. When he reached Kiraa Amim, he broke it and directed the other muslims too to break their fast.

Imp b) According to Hazrat Abu dar Dai it was extremely hot during the month of Ramazan and yet inspite of their being in journey, the Prophet and Abdullah bin Rawan had observed fast.

Imp c) He who breaks the fast during journey, does a good act, but there is no sin on him who maintains it.

Imp d) "Take advantage of the concession given to you by Allah".

Imp e) According to Hazrat Bibi Aisha the Prophet had told Hazrat Hamza son of Umro Asaima, that if he wished it, he may keep the fast during journey, but if he did not wish it, he may not keep it.

Imp f) The Prophet saw an unconscious person in the midst of a crowd, above whom some sort of shade was improvised. On enquiry he learnt that the person was with fast. There upon the Prophet said that it was not righteous to observe fast while in journey and thereby be reduced to a near-death condition.

Imp g) The Prophet repeatedly said: "That religion is better which offers alleviations".

Imp h) I have been commissioned with a religion which offers facilities.

(Note: 1. The above traditions support the view that Allah has made the concession in favour of ill or journeying persons so that no unnecessary strain or hardship be caused to them by fasting. The last sentence of the previous verse no. 184 is: 'but if you fast, it would be better for you'. Hence fasting under all circumstances is permitted or even commended. But if a person is ill or journeying, and he apprehends that fasting would cause him hardship, he should take advantage of the concession and abstain from keeping fast because Allah desires ease and not hardship for His bondmen.

2. A journey should be intended for a distance of 48 miles to attract the concession contemplated in this verse.

This view is supported by Moulana Sayed Ashraf Ali Thanvi vide his Muwaiza Ashrafia, Vol. VII.

(Hafiz)

خواب و خورق نہ تیرے عشق دور کرد
اے مہر سہی بدست کہ خواب و خورق نہ

(Sleep and food have put you at a distance from the love (of Allah). You will reach Him the moment you give up both).

(Shah)

کشی چیلہ کشا ذیل کیا تون دہما
لاہوتی لطیف چئی، تن کی دین تسا
گرو عجیبی گسا، پاسی کن نہ پاٹ کی

(Through fasts they have grown weak, they accustom their bodies to lack of nourishment. They never deviate from what their guide has directed them to do).

(86) And when My bondmen ask you concerning Me, (say): I am indeed close (to them); I accept the prayer of a supplicant when he invokes Me, hence let them accept Me (i.e. My order) and believe in Me, so that they may be (rightly) directed.

عَنِ means about Me; اُجِيبُ means I accept, دَاعٍ means the supplicant.

The backgrounds of the verse are said to be as under:

- 1) A desert Arab enquired from the Prophet whether Allah was near or far, so that in case He was near, he may whisper to Him, but if He was remote, he may speak loudly to Him.
- 2) Certain companions of the Prophet enquired from him where Allah was.
- 3) People enquired from the Prophet: "What is the appropriate time for supplicating to Allah?"

The above verse was revealed to satisfy these and the like enquiries.

This verse emphasises the spiritual aspect of the month of Ramazan, and we are encouraged to supplicate to Allah at all times, more particularly at the close of the fast during the month. Here we are reminded that:

- a) Allah is close to us and that He is our constant companion (through His knowledge).
- b) He is not unaware or unmindful of our prayers. In fact He unfailingly responds to the prayer of each supplicant.
- c) Being His creatures we should believe in Him and obey His commands; and it would be only in that capacity that our prayers would be granted.
- d) The above course is the short cut to the path of guidance.

The other relevant passages in the Quran are as under:

1. Allah is with those persons who maintain piety, sincerity and gratitude.
2. I am with both of you (Moosa and Haroon). I hear you and I see you

Traditions

- Imp a) The Prophet and the muslim force were marching on an expedition. At each incline and decline the muslims raised cries of Allah-O-Akbar. The Prophet went up to them and told them: 'O people! just be considerate to yourselves. He (Allah) is as near to you as the neck of your mount is to you'.
- Imp b) No supplicant should press for quick acceptance of his request.
- Imp c) When you supplicate, do it with a feeling of assurance that the request would be granted, and not with a pessimistic apprehension that it may not be granted.
- Imp d) Allah surely grants the prayer which is righteously wished.
- Imp e) Allah is so modest that He does not like to return empty the hands of His creatures that are beseechingly raised to Him in sincere devotion five times a day with a supplication.
- Imp f) When a person with fast offers a prayer at the (due) time of breaking it, Allah grants it.
- Imp g) Supplications of the persons of the following three categories are not rejected by Allah:
- i) a just king,
 - ii) a man with fast,
 - iii) an oppressed person.

جو تون دورين دور، سوسدا آهي ساڻ تو
 لهن لي لطيف چئي منجهي: تيءَ معذور
 منجهان پشتن پير وٺي، تو منجه آهيس نڪري

(Shah)

(He whom you are searching afar, is constantly with you. You have just to seek him within yourself. He has an abode in you.)

يار در تو پس چيائي بے خبر
 يار خود تو چيائي گري در بدر

(Hazrat Boali Kalandar)

(Your friend is with you. Why are you unaware of Him? He is in you and you are seeking Him here and there!)

(187) On the nights of fasts it is authorised to you to sexually consort with your wives; they are a garment to you and you are a garment to them. Allah knows your secret dis favourable personal involvements; hence He has relented to you and pardoned you. So now you may have (sexual) association with them and seek what Allah has prescribed for you; and eat and drink till the white thread of dawn appears to you distinct from its black thread; thereafter complete the fast till night fall; and do not have (sexual) association with them (your wives) while you are in 'retreat' in mosques. These are the limits (set) by Allah; do not get near (to transgress) them. Thus does Allah make His signs clear to people, so that they may fear Him (and restrain themselves from transgression).

Islam desires that the mutual relations between a husband and his wife should always be close and intimate. It considers the couple as a raiment to one another, sharing mutual affections, joys,

sorrows and shames. They are interdependant and they constitute mutual support, comfort and protection for one another. In view of this conception of the husband and wife Islam has bracketed the sex instinct with food. While its regulation is desirable, particularly in the month of Ramazan, Allah has not tabooed it altogether. In fact Islam makes the muslims clearly to understand that the spirit and flesh are not hostile to one another. In the early Islamic period us per the jewish conventions the food and sex satisfactions were allowed after the fast was over, till a person fell asleep, after which both satisfactions became unlawful. The next day's fast had therefore to go without the sahri food. Naturally this had caused a lot of hardship to the muslims. Some of them, Hazrats Kaab and Umar included, committed breach of the sex convention in secret, and they were much worried on that account. Others suffered on account of abstinence. This verse, therefore, offered a great relief to all of them.

رَفَثٌ means sexual intercourse.

رِيسٌ literally means raiment. Here it may be interpreted as comfort.

مُبَاشَرَةٌ means association. Here it may be interpreted as sexual association or intercourse.

مَا كَتَبَ اللَّهُ may be taken to meanes what has been ordained by Allah in the form of:

- a) relaxation contemplated under the verse,
- b) sexual intercourse, or
- c) Off-spring

حُدُودٌ means limits, which separate one thing from another.

This verse contains four distinct orders as under:

- a) Sexual intercourse with wife is permitted during the night intervening between two fasts.
- b) Food is permitted to be taken till near dawn before a fast commences. Taking of such food is very much desirable as per a tradition quoted later below. It should be taken as late as possible, just a little before the actual dawn. The Prophet had called it 'the blessed food'.
- c) The period of a fast is from early dawn to night fall. During its course food and drink should not be taken and sexual intercourse is prohibited.
- d) Sexual intercourse, even kissing or embracing a wife, is prohibited during the period of 'retreat' which has to be passed in a mosque. It just means renunciation of the customary functions during the above period of the month of Ramazan.

Another relevant passage in the Quran is: "Allah reveals clear verses to you to take you from darkness to light".

Traditions

- Imp a) Take food at dawn (before commencing a fast). Do not forgo it. Take even a little water. There is a blessing in this food. Allah and His angels send their blessings on those who take it. The Prophet used to call his companies and ask them to take "the blessed food".

- Imp b) Take the dawn-food ('sahri') somewhat late, just a little before the actual dawn.
- Imp c) So long my followers are expeditious in breaking the fast (at the proper time) and are dilatory in taking the dawn-food (before the actual dawn), they will have good time.
- Imp d) The dawn food (to be taken before commencing a fast) is blessed.
- Imp e) It has been established of most of the companions of the Prophet that they took the dawn-food till very near sunrise. It should be finished some time before the morning prayer (as per Hazrat Zaid).
- f) Take the dawn food till pink twilight appears in the east. Take the iftari food immediately at the prescribed time. Allah likes it
- Imp g) A person who has sexual intercourse with his wife during night should take bath and then keep fast for the next day.
- Imp h) A person who has sexual intercourse with his wife during night and remains polluted till the morning 'azan' is given, (and has not expressed his intention in time to keep fast) should not keep it for that day.
- (According to Hazrat Bibi Aishiya the Prophet, when polluted at night used to express his intention to keep fast in time. But he used to take bath on the next morning).
- (Note:- The bracketted portion in the above tradition is transcribed from Mutai Imam Malik).
- Imp i) When day recedes and night approaches, fast should be discontinued.
- Imp j) Do not join two fasts. At the most keep fast from one 'sahri' (dawn) to another 'Sahri'. (This injunction did not apply to the Prophet).
- k) The Prophet and after his demise, his spouses observed 'retreat' during the month of Ramazan.

Note:- **اعتقاف** (retreat) is prescribed for the last 10 days of the month of Ramazan. They should be passed in a mosque where 5 times prayers are offered.

- Imp l) If a person does not express before morning his intention to keep fast, the latter, if kept, becomes void.
- m) If any person, in mistake, takes water or an eatable during the course of fast, he should complete the latter (regardless of the inadvertant violation). Whatever is taken in mistake, should be deemed to have been served by Allah. In Islam a mistake is condoned.
- n) Kissing a wife is not prejudicial to a fast in the case of old couples. Application of antimony or perfume is not repugnant to fast.

Note:- The last three traditions are transcribed from various sources.

- p) The Prophet and to break a fast with fresh or dried dates or with water if the dates were not available (Tirmizi).

پوشش عریانی مردان زن است
حسن و جلوه عشق را پسین است

(Iqbal)

(A woman is a covering (garment) against nakedness of a man. Her attractive beauty is a shirt for love).

(138) And do not eat up your properties in vanity among yourselves, nor make it over (as present) to authorities (with intent) that you may thereby sinfully (and) knowingly devour a portion of the properties of other persons.,

تَدُلُّوْا means vanity, inequity
بَاطِلٍ means you deliver,

In the preceding verses the muslims were advised to exercise self-restraint in respect of murder and its retribution, and also in food and sexual intercourse. Since the property too plays an important role in a human life, exercise of self-restraint in its acquisition and use also is imperative. Hence under the same caption the muslims are warned in the present verse against —

- extravagance, fraudulent transactions, breach of trust and misappropriation etc: of other persons' property, and
- Seduction of authorities with intent to secure wrongful gain through them.

We must remember that a judge's order is not the last word in the matter. If does not and can not convert the unlawful into lawful. If the judge's order is wrong or corrupt, it would not justify its immoral or perverse effects. Eventually Allah will arbitrate in the matter on the Day of judgment.

Traditions

Imp I am a human being. People bring their disputes to me for arbitration. It may be that sometimes I am swayed by the apparent nature of the evidence produced by one of the parties and I give my verdict in his favour. If it is not the correct decision, then the party in whose favour it is given, should realize that whatever property of the other party I assign to him, is a piece of fire. Let him take it or drop it.

(Roomi)

(Your avarice, the basis of a bad deed, is like fire. A charcoal inherently of black colour, looks charming, when reddened by fire.

(Hafiz)

(Association with authorities (particularly when it is motivated by an ulterior purpose) is tantamount to pitchy darkness of night (i.e. it is of no avail). Better seek light (i.e. relief) from the bright sun, and possibly it will rise for you).

سَيَقُولُ ۖ ۝۳۹ۖ اَلْخَبِيْطُ الْاَسْوَدُ مِنَ الْفَجْرِ ۖ ثُمَّ اَتَّبِعُوا الصِّيَامَ اِلَى الْاَيْلِ ۚ وَلَا تَبَاشِرُوْهُنَّ ۚ وَاَنْتُمْ عَاكِفُوْنَ فِي الْمَسْجِدِ ۚ تِلْكَ حُدُوْدُ اللّٰهِ فَلَا تَقْرُبُوْهَا ۚ كَذٰلِكَ يَبَيِّنُ اللّٰهُ اٰيٰتِهٖ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُوْنَ ۝ وَلَا تَاْكُلُوْا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتَذَلُّوْا بِهَا اِلَى الْحُكَّامِ لِيَتَاكَلُوْا قَرِيْبًا مِّنْ اَمْوَالِ النَّاسِ بِالْاِثْمِ ۚ وَاَنْتُمْ تَعْلَمُوْنَ ۝ يَسْأَلُوْنَكَ عَنِ الْاَهْلَةِ ۚ قُلْ هِيَ مَوَاقِيْتُ لِلنَّاسِ وَالْحَجَّةِ ۚ وَلَكِنَّ الْبِرَّ اِنْ تَاْتَوْا الْبَيْوَتَ مِنْ ظُهُوْرِهَا وَلَكِنَّ الْبِرَّ مِمَّنْ اٰتٰى الْبَيْوَتَ مِنْ اَبْوَابِهَا ۚ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ۝ وَقَاتِلُوْا فِيْ سَبِيْلِ اللّٰهِ الَّذِيْنَ يُقَاتِلُوْكُمْ وَلَا تَعْتَدُوْا ۚ اِنَّ اللّٰهَ لَا يُحِبُّ الْمُعْتَدِيْنَ ۝ وَاَقِمُوْهُمْ حَيْثُ تُقِفُوْهُمْ ۚ وَآخْرِجُوْهُمْ مِنْ حَيْثُ آخَرَجُوْكُمْ

منزل

حرص تو مرکاب بدیون آتش است
انگیزی از رنگ خوش آتش فوس است

صعبت حکام ظلمت شب ید است
نور ز نور شید خواه بوی که بر آید !!

Section 24

189 They ask you concerning the new moons. Say: "they are the signs (to mark periods) of time for mankind and for the pilgrimage". And there is no virtue if you enter (your) houses from their posterior, but virtue consists in fearing Allah; and you should enter (your) houses through their (proper) doors; and fear Allah so that you may prosper.

The backgrounds of this verse are as under:

1. In view of the importance of the new moon people used to make enquiries about its significance.
2. In the pre-Islamic period it was customary for the Arabs, whenever they went.
 - a) into 'retreat', or
 - b) on pilgrimage, or
 - c) on trade expeditions, or
 - e) for Eid festival,

to enter their houses, on return, by climbing over the posterior wall or by making an aperture in it.

مَوَاقِيتُ means periods of time بَرٍّ means virtue. مِنْ ظُهُورِهَا may be translated as

from the rear", أَهْلَةٍ means new moons.

The appearance of new moon has considerable significance in the muslim lunar calendar, particularly from the religious, social and commercial point of view. The month of Ramazan commences with it. On the ninth day after appearance of Zilhaj new moon the pilgrimage takes place. The period of iddat for women and that for return of loans were also to be reckoned according to lunar months. The new moon also helped in measuring a human life. Hence its appearance was always an important event.

In this verse Allah has

- a) informed the muslims that the moon is a sort of time measure (in connection with the return of loans etc). and for fixation of the date for Hajj.
- b) condemned the superstitious customs current among the then Arabs to enter their houses from the posterior. Such a custom did not befit a good society. While condemning it Allah clearly said that the real virtue lay in piety and fear of Allah rather than in the maintenance of such senseless and superstitious customs.

Imp. Allah has provided the moon so that people may refer to it and ascertain the time, keep fasts and celebrate festivals. However, if the new moon of Shawwal, which follows the month of Ramazan, is not sighted due to clouds etc, thirty days of fast should be completed.

چوتھین چند اپریلو، اٹنیہ پلس عام

(Shah)

مئس ماہ سلام جیکی پچین پیچ سو

(The full moon is already there on the 14th of lunar month. But the people start looking for the new moon from the 29th of the previous month. Due to their ignorance they cannot be blamed. Let them ascertain whatever they want to, in respect of it.)

(190) And fight in the cause of Allah against those who fight against you, and do not transgress. Verily Allah does not love the transgressors.

(191) And slay them wherever you come upon them, and turn them out from where they have turned you out; and oppression (in faith) is worse than bloodshed; and do not fight against them (in or) near the Sacred Mosque, unless they (first) fight with you there; but if they fight against you (there), then slay them. Such is the requital for the disbelievers.

(192) But if they desist, then surely Allah is the Forgiving, the Merciful!

(193) And fight against them until there is no more oppression and there prevail complete obedience to Allah and faith in Him. But if they desist, let there be no hostility save against the wrongdoers.

جِهَادٌ means a serious effort, endeavour or crusade against infidels.

فِتْنَةٌ may be translated as oppression, rebellion, persecution or disbelief.

دِينٌ primarily means obedience and not religion. **عِنْدَ** means near.

أَشَدُّ means worse, or more vehement.

تَعْتَدُونَ means you transgress.

قَتْلٌ may be translated as bloodshed. **عُدْوَانٌ** means aggression.

وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ، وَلَا تَقْتُلُوهُمْ عِنْدَ
الْمَسْجِدِ الْحَرَامِ حَتَّى يُقْتَلُوا فِيهِ، فَإِنْ قَتَلْتُمُوهُمْ
فَأْتَلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ۖ فَإِنْ انْتَهَوْا
فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۖ وَقْتُلُوهُمْ حَتَّى لَا تَكُونَ
فِتْنَةً وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا
عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ۗ الشَّهْرُ الْحَرَامُ بِالشَّهْرِ
الْحَرَامِ وَالْحُرُمَتُ قَصَاصٌ ۚ فَمَنْ اعْتَدَى عَلَيْكُمْ
فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ ۖ
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ۖ
وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى
التَّهْلُكَةِ ۚ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ۖ
وَاتَّبِعُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا
اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى

منزل

These verses mainly relate to self-restraint to be exercised during Jihad. They lay down, in brief, the rules of Jihad, the religious war, to be fought in the cause of Allah against the polytheism and religious persecution. In Islam jihad has been prescribed as a defensive action rather than an aggressive war. In addition certain restrictions are laid down in its connection. Their transgression is strictly forbidden. Verily Allah does not love the transgressors.

In these verses the muslims were authorized, for the first time to wage against the non-muslims a defensive war with the following riders:

- The initiative for war should have been taken by the non-muslims, b) the muslims should strictly respect the rules of war in the following respects:
- mutilation of corpses is forbidden altogether;

- ii) non-combatants, more particularly the aged, priests, women and children, should not be killed;
- iii) no thefts or misappropriations should be committed;
- iv) no cattle should be destroyed, trees felled, or crops damaged;
- v) no war should be fought within precincts of the Holy Mosque unless it is in defence, in which case it should be continued till the aggressors are wiped out;
- vi) since the polytheists had persecuted the muslims, and the religious persecution is worse than homicide, and then forced them into exile, the former were not to be shown any quarter during belligerency. The option of exterminating them could be used wherever necessary;
- vii) the fight was to be continued vigorously till

1. all persecution of the muslims and discord in faith had ceased and conditions normalized for them, or
2. the enemy had desisted from fighting, sought peace and embraced Islam.

Then all action against the enemy, barring the contumacious wrongdoers, must cease immediately on pain of Allah's displeasure. He is so merciful that He may forgive the past misdeeds of the new converts, and may even confer favours on them in future. The aim of jihad is the stoppage of religious persecution and polytheism and the restoration of normalcy, freedom of prayer and faith. It should be continued relentlessly till the above objectives are achieved.

The other relevant passages in the Quran are:

1. Fight against the infidels unitedly as they do with you with combined strength,
2. Allah will forgive their past sins if the infidels ceased fighting within precincts of the Holy Mosque, and embraced Islam, even though they may have killed previously some muslims within the holy precincts.
3. If any person commits an aggression against you, you may also retaliate against him upto that extent.
4. If you want to retaliate, then do it proportionate to the harm caused to you.

Traditions:

Imp a) The Prophet exhorted the combatant muslims to fight in the cause of Allah but not to mutilate any corpse, or commit misappropriation or kill priests or children during the course of fight.

b) Fight in the cause of Allah with the name of Allah on your lips. Do not commit excesses, mutilations or breach of promise and do not kill pious persons.

Imp c) The Prophet deprecated the killing of women and children, when a woman, killed in a fight, was noticed by him.

d) The Prophet said: "some persons were poor and weak. They were attacked by a powerful and resourceful enemy. Allah helped them and they defeated the enemy. Thereafter they committed excesses against the vanquished foe and Allah became angry with them till the Doom's day on that account."

(Opinion of Moulana Abu al Kalam Azad about 'Jihad').

Quran considers a momin as a 'Mujahid' or a warrior and uses both words in the same sense. Every effort made in the cause of Allah, every act performed and every sacrifice made in that connection

بر سر این طبل حق پی زمین
تغ لا محمد إلا هو بمن

(Strike against the paganish shirt (the infidel) with with the sword of monotheism.)

(94) A prohibited month is for a prohibited month, and the prohibitions are subject to equal retribution. Then if anyone transgresses (the prohibition) against you, you may also transgress likewise against him; and fear Allah, and know that Allah is with the nevererrant (who restrain themselves).

The background of the verse is that in 6th A.H. the Prophet had led about 1400 muslims to perform Umra at Mecca. But they were stopped by the non-muslims at Hudaibiya and a treaty was drawn up between the two parties. According to it the muslims were to return to Madina without performing the Umra, but they were to be allowed to perform it next year. In pursuance of his usual policy of self-restraint the Prophet conformed to the terms of the treaty as he did not like to take reprisal against the Meccans, more particularly because it was the month of Zulquaid during which warfare was forbidden. This verse was later revealed authorizing the muslims to take retaliatory action against their aggressive enemies upto an equal extent even during the prohibited months.

حُرْمَات means prohibitions. اِعْتَدَاء means to transgress.

This verse too is of the series of verses relating to the exercise of self-restraint. It prescribes self-restraint in respect of the retaliatory action called for during the prohibited months of Muharram, Rajab, Zulquhad and Zul-Hajj during which, as a matter of policy, warfare was prohibited throughout Arabia. This convention was respected by the pagan Arabs also. Under this verse, however, the muslims were permitted to take equal retaliatory action against the infidels during the period of prohibition if the latter started aggression against them. Secondly the territory of Mecca was sacred and warfare therein was forbidden at all times of the year. But if the non-muslims violated that time-honoured custom, then the muslims, too, were authorized to break it, but only to an equal extent. The principle of equal reciprocity was to be strictly observed.

In this verse two points are stressed as under:

1. The sanctity of the Meccan region and that of the sacred months of Muharram, Rajab, Zulqu'ad and Zulhijj is normally inviolable.
2. But if the enemies of Islam took up the offensive, the Muslims were permitted to retaliate during the same sacred period but upto an equal extent.

Finally the verse with the observation that Allah appreciates self-restraint and true piety and He always supports the righteous persons.

The Prophet did not wage war during the prohibited months unless he was compelled by the aggressive action of the enemy. Infact he used to suspend hostilities during the prohibited period, if they had started earlier.

(195) And spend in the cause of Allah and do not cause your ruin with your hands; and do good; indeed Allah loves those who do good.

The backgrounds of the verse are as under:

1. According to Abu Ayub the ansars had, during the life time of the Prophet, assembled and expressed that since Islam had taken deep roots and spread satisfactorily, it was time that they should think of their private affairs, which they had so far neglected. This verse was then revealed.
2. The ansars used to spend lavishly on religious wars. But when famine broke out in Syria, obviously affecting their business, they withheld their contributions or considerably reduced their size. This verse was revealed deprecating their above attitude.

هَكَذَا means to destroy, ruin; اَلْقَاءُ means to put, to cast, تَلْقُوْا means you put (your-selves), تَمَكِّتُ means ruin, distiction.

This verse comes under the caption of jihad. Since all wars require huge amounts of money for their prosecution, the muslims were directed by Allah to contribute liberally to carry on jihad. On such occasions they should not think of their personal affairs. All able bodied persons must join the jihad. In addition rich contributions should be made to the national funds. But if the muslims viewed the jihad with apathy and withheld or reduced their contributions to it, it would only lead to their progressive weakness and eventual extinction. That sort of attitude would be suicidal to them. According Allah exhorted the muslims to think first of the good of the community, because that is the real good, and then of their personal advancement. He assured them that He not only liked such selfless doers of good, but He loved and rewarded them too.

Another relevant passage in the Quran is: "O Prophet! continue to fight in the cause of Allah. Your body is your property. Use it for the cause."

Tradition:

(According to Yahya bin Sayad the Prophet exhorted the muslims on the occasion of the war of Badr to fight for the sake and pleasure of Allah. An ansar was then holding some dates in his hand and eating them. He expressed that if he did not participate in the war till he had consumed all the dates, he would consider himself the greediest person in the world. Hence he dropped the dates on the ground and joined the war at once. — from Mutai Imam Malik).

مٹی ماہ روان تیا، پورب پور بیا تون
ہی گھر گھر بیا تون، آگہن بون اگہان

(Shah)

(The righteous persons proceeded along the high way (of guidance) towards their goal. They sacrificed their entire worldly property and concentrated on the Hereafter.)

تاوانی کیمب شوگل مشو
درجہاں منعم شوساں مشو

(Iqbal)

(Act like alchemy and not mud. Be a dispenser of charity rather than a beggar (of charity).)

5. However if you have developed some illness, skin disease, or lice or some ailment in respect of head or if an injury has been caused to it and the shaving of head is necessitated at an earlier stage on that account, then shave your head; but as reparation for this lapse in the due performance of the rites (i.e. shaving of head earlier,) you shall have to either fast (for three days) or give alms (about eight seers of corn each to six paupers) or offer a sacrificial animal (which should at least be a goat or a sheep).
6. In normal circumstances when you combine the Hajj with the Umra, you shall offer a sacrificial animal which you can easily afford, and then shave your head. But if you can not afford an animal, then you shall have to fast for three days during the Hajj period before the 9th Zulhijj and follow it up with seven additional days of fast after your return home. This is mandatory.

7. Sacrifice of animal is not necessary in the following cases:

- a) When Umra only is performed.
- b) When Hajj is not accompanied by Umra in the same season, (i.e. when it is Hajj 'mufarid).

The residents of Mecca, or as per the view of Imam Shafai all persons residing within such distance from Mecca within which prayers cannot be lawfully curtailed, are however, exempted from performance of the Umra and consequently from offering a sacrificial animal.

(Note: There are two methods of combining the Hajj and the Umra, (i.e. performing them in the course of the same journey or season).

They are as under:

- a) **تَمَتُّعُ** Tammata. The pilgrims, during the Hajj season, will have to wear the 'ahram', (the pilgrim garb,) at or before reaching the station prescribed in this connection, with the express intention of performing the Umra. After observing the rites prescribed for the Umra, (which by the way do not include visit to Mina, Arafat and Muzdalfa, striking the symbolic 'Satan' columns with pebbles and offering a sacrificial animal), he will shave his head and put off the 'ahram'. Again on the 8th Zulhijj he shall wear the 'ahram' with the intention of performing the Hajj. He shall have to perform all the rites of Hajj, though some of them are common for Umra too. This combination of the Hajj and the Umra is known as **تَمَتُّعُ** and the pilgrim is known as **مُتَمَتِّعُ** Muta-mata.

- b) **قِرَانُ** (Qiran). In this case the 'ahram' shall be worn with the express intention of performing both the Umra and the Hajj. It is to be put on at or before reaching the prescribed station. The Umra will be completed first. But the pilgrim shall continue to remain in the 'ahram' till he performs all the rites connected with the Hajj too. In this case a sacrificial animal should be available with the pilgrim as per a tradition. This combination of the Hajj and the Umra is known as **قِرَانُ** and the pilgrim is called **قَارِنُ** Qaran.

Note: 2. The Hajj includes all important fundamentals of the Islam. It combines the physical prayers with the financial charities. It also enjoins abstinence as practised in fasts. Actually it prescribes fasts also in certain cases.

Note: 3. The philosophy of the 'ahram' briefly is as under:

- It is a unique garb prescribed for the presentation of pilgrims uniformity before their Creator.
- In the case of male pilgrims the 'ahram' consists of two simple unsewn sheets of cloth, reminding us of what the ancients used to wear. These sheets could easily be afforded by relatively poor persons as well. This garb creates a feeling of non-glamorous simplicity — a complete disregard of the terrestrial vanities.
- It eliminates all difference between the rich and the poor, the rulers and the ruled, and establishes the fact that all human beings, the high and the low, are alike before Allah. Thus it weats and to some extent forgers an atmosphere of equality.

بندہ و صاحب محتاج و غنی ایک ہوئے
تیری سکر میں پہنچے تو سبھی ایک ہوئے

(Iqbal)

(In Your presence the rich and the poor, the lord and the slave are all alike).

Traditions

Imp a) The Prophet had performed the Umra four times and all of them in the month of Zulqaid in 6, 7, 8, & 9th A.H. respectively.

Imp b) The Prophet had (on the occasion of Hajj) asked his companions that those of them who had the sacrificial animal with them, should put on 'ahram' for a combined Hajj and Umra (Qiran).

Imp c) If any person in 'ahram' becomes (unbearably) ill or cripple, he becomes 'halal'. Let him perform Hajj next year.

Imp d) Hazrat Zubair's daughter Bibi Zabaha told the Prophet that she intended to perform Hajj, but that she was ill. The Prophet advised her to put on 'ahram' for the Hajj with the condition that she would become 'halal' (i.e. she would put off the ahram) at whatever place she might be prevented by her ailment from completing the rites of the Hajj.

Imp e) The Prophet had once sacrificed a goat.

Imp f) According to Hazrat Ibn Umar know the Prophet observed in reply to an enquiry that turban, trouser, shirt & cap should not be worn in ahram.

Imp g) To a question why he had not yet put off the 'ahram' when others had done it, the Prophet replied that he had put on an identifying symbol on his sacrificial animal and so long it was not slaughtered, he would not put off the 'ahram'.

Imp h) The period of three days after 9th Zulhaji is that of festival and remembrance of Allah. (Hence no fast should be observed during that period).

Imp i) The Prophet told his companions after they had reached Mecca, intent on performing the Hajj,

that those persons, who had sacrificial animals with them, may remain in 'ahram' for the combined Hajj and Umra, but the others should perform The Umra and put off the 'ahram', later they should put on the ahram again for the Hajj.

Imp j) While in 'ahram' bathing is authorized, but the use of perfumes is undesirable.

Section 25

(197) For the Hajj are the months wellknown hence whoso undertakes the Hajj during those months, there shall be (for him) no sexual intercourse, nor transgression, nor wrangling during (the period of) the Hajj. And whatever of good you do, Allah knows it. And take provisions (for the journey), but the best provision, indeed, is the right conduct; and (hence) fear Me, O people with understanding!

شَهْر is plural of شَهْر and means more than a month. According to a tradition it includes the months of Shawal, Zulqaid and ten days of Zulhaji.

مَعْلُومَات means well known; تَعْمَلُوا means do.

زَفَتْ means sexual intercourse but it includes kissing or embracing wife or referring to the subject of sexual intercourse in her presence or hearing, or any vulgar talk.

فُسُوق means sins including abuses, maltreatment, violation of sanctity of the Holy precincts and contravention of the rules of Hajj etc.

The present verse continues the theme of Hajj. Allah enjoins in it as under:

For the purpose of Hajj the wellknown months of Shawal, Zulqaid and Zulhaji (part) have been prescribed. There is no particular restriction in this behalf, but 'ahram' for Hajj should preferably be put on and journey to Mecca undertaken during these months. Until all the Hajj rites are completed, no sexual intercourse or as a matter of fact, no approach to it in any way is permitted. By this injunction all the previous obscene and lewd practices of the pagan Arabs were stopped. In addition all types of sins should be avoided. No abuses should be exchanged or quarrels and fights indulged in. The orders about maintaining sanctity of the Kaaba and the holy precincts should be carefully complied with. All rites prescribed in connection with the Hajj should be duly observed. No wrangling about the date of the Hajj, appearance of the new moon, shifting of months or any other controversies or quarrels should be indulged in. All intending pilgrims, as members of a refined society, and unlike the previous pagans, should carry with themselves adequate provisions for the journey to Mecca and back so that none of them be reduced to penury during its course. These are, of course, the terrestrial preparations for the Hajj. But we must make some spiritual preparations also for it i.e. we should fear Allah, practise piety, and perform righteous deeds. That is how the men of understanding should think, conduct themselves and act.

The other relevant passages in the Quran are as under:

1. Do not be too hard on yourselves during the prescribed months.

2. He who contemplates disbelief within the Holy precincts, should be awarded terrible punishment.
3. Piety is a relatively better dress.

Traditions

- Imp a) It is not befitting to put on 'ahram' earlier than the Hajj months.
- Imp b) He who performs the Hajj without committing a sin, or violating sanctity of the Holy precincts or contravening the rites of Hajj, is (as sinless) as he was at his birth.
- Imp c) If a muslim completes the Hajj without causing harm, mental or physical, to a muslim either vocally or physically, all his past sins would be forgiven.
- d) The Prophet disapproved Hazrat Abu Bakar's maltreating his slave for losing his camel during the Hajj period.
- Imp e) Whatever you sow here, you will reap in the Hereafter.

توبان خود به توبه خویش
که شفقت نیاید ز فرزند

(Saadi)

(Take with yourself the essentials for the spiritual journey because your near and dear ones will not avail you in the Hereafter).

Note: Mr. Kenneth Cragg viewed the pilgrimage as under:

Familiar enough in the Islamic history is the fact that the pilgrimage was, so to speak, the muslims' means to cosmopolitanism. Tradition seekers met there and compared their notes, while architects and artists in the course of their religious duty brought their minds and crafts into contact, because they were all pilgrims.

2. A modern western scholar called the Hajj gathering as "the first international scientific congress in history".

3. Professor Hitti says about the Hajj as under: "The socializing influence of such a gathering of the brotherhood of believers from the four quarters of the earth is hard to estimate: It afforded opportunity for Negroes, Berbers, Chinese Persians, Syrians, Turks, Arabs — rich and poor, high and low to fraternize and meet together on the common ground of faith".

(198) There is no sin on you if you seek the bounty of your Lord (during pilgrimage). When you turn back from Arafat, then remember Allah near the holy monument (Muzdalfa). And remember Him as quided by Him; and before this you were of the astray.

The background of the verse is that some body enquired from the Prophet whether trade was permissible during the Hajj period. There-upon this verse was revealed.

All legitimate and fair business is authorized during the Hajj period in the interests of the local commerce and of the pilgrims, who are otherwise likely to be inconvenienced for want of the necessary amenities of life. The profit from the business should be considered as a bounty from Allah.

جَنَاح means sin; مَسَاعِر means clear

signs, مَشْعَرُ الْحَرَام means the place which is a

clear indication of the holy precincts. It is noted that Muzdalfa is actually within the holy precincts.

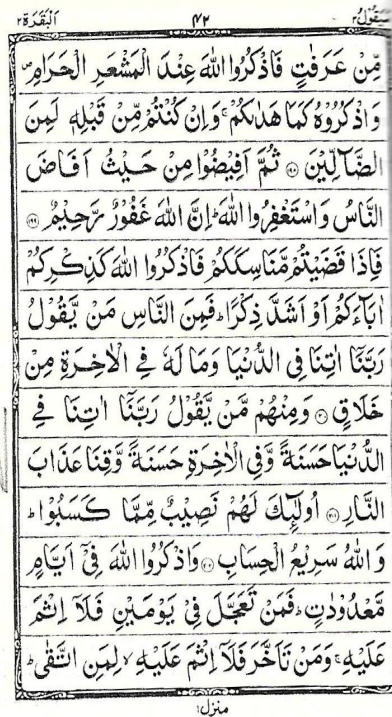
It is further enjoined in the verse that on return from Arafat, (which is so called because Hazrat Aqam and Hawa were united there after

mutual recognition), (actually it is the plain contiguous to the Mountain of Mercy). The pilgrims should stop at Muzdalfa for the night, offer combined prayers of Maghrib and Isha there, and leave for Mina after offering the morning prayer next day. Finally the muslims are directed to abandon the custom prevailing among the arrogant Quresh, who did not proceed to Arafat, but stayed on at Muzdalfa as a mark of superiority. Since all muslims are alike, and the same rites have been prescribed for all of them irrespective of their status etc., they have been enjoined to perform the Hajj as directed by Allah. Before Hazrat Muhammad (may Allah's blessings be on him) was appointed as the apostle and the Quran was revealed, the Arabs, as a class, were of the erring in the observance of the Hajj rites and were therefore astray.

Another relevant passage in the Quran is: 'And Allah permits trading and prohibits interest'.

Traditions

Imp a) There are three days for Mina. Actually the Hajj means the stay at Arafat. Whoso reaches it before sunrise (on the 10th Zuhajj) he is deemed to have performed the Hajj. The Prophet stayed at Arafat on the 9th Zuhajj from noon to sunset. He had offered the combined prayers of Zuhur and Asr there. He had asked the muslims to learn from him the correct observance of the Hajj rites.



The Prophet had left for Muzdalfa after sunset, offered the combined prayers of Maghrib and Isha there and left Muzdalfa for Mina before sunrise on the next morning. He did not offer any 'sunnat' or 'nafl' prayers along with the 'farz' prayers prescribed for the Maghrib and Isha respectively. In the combined prayers he first offered the Maghrib 'farz' and then followed it up by the Isha 'farz' separately.

b) The entire plain of Arafat could be used for stay on the 9th Zuhajj.

اوج میگیر از ونا از حنب
بنده را از سجدہ سازد و از حنب

(Iqbal)

(An unworthy erring person is lifted and he becomes noble through prayers and remembrance of Allah).

(199) Then return from whence the (other) people have returned, and seek Allah's forgiveness. Verily Allah is the Forgiving, the Merciful!

فَصَ means the people who have turned back اَفِيضُوا means you should return.

In the previous verse the pilgrims were enjoined to proceed to Arafat first (from Mina) on the 9th Zuhajj and stay there till near sunset. Then on return, they were to stop for the night at Muzdalfa and remember Allah there. The Quresh, out of arrogance and superiority complex, never went to Arafat during the pre Islamic days. They called themselves خَبَس i.e. steadfast in faith and war. They went as far as Muzdalfa, which is within the holy precincts, and then returned to Mecca. The orders contained in the preceding verse pre-emptorily discontinued that convention. Under the (present verse (no. 199) those orders were repeated for the sake of emphasis, and the pilgrims, without discrimination, were directed to return from Arafat and not from Muzdalfa, and that they should glorify Allah and seek His forgiveness for their sins including that of not proceeding to Arafat in the past. Allah is so forgiving that He may forgive their past lapses. He is so Merciful that He accepts the penitence of those who do not repeat the same derelictions, in the present context, who observe the Hajj rites very carefully and thoroughly and do not commit the previous lapses.

Traditions

Imp The Prophet used to seek Allah's forgiveness three times after every 'farz' namaz. He had enjoined on the muslims to repeat 33 times سُبْحَانَ اللَّهِ الْحَمْدُ لِلَّهِ اللَّهُ أَكْبَرُ (after prayers). He had sought Allah's forgiveness for the sins of his 'ummat' on the 9th Zuhajj before sunset at Arafat.

جگر اچيئن شال ! تنهنجو ڪننن مدره سنان
جيئن تو اچي ڪال ، نالائق نوانر بيا

(Shah)

(My Lord! (referring to the Prophet) may you live for ever! I would not like to hear anything prejudicial to you. It was but yesterday that you came (to this world) and reclaimed (through your precepts and prayers) the unworthy).

(200) So when you have completed your (observance of the) rites (of pilgrimage), celebrate Allah as you used to celebrate your fore-fathers, nay, even more ardently (than that). There are some persons

who say: 'Our Lord! Give us (good) in (this) world'. And for such there shall be no portion in the Hereafter.

(201) And there are some (persons) who say: "Our Lord! Give us "good" in (this) world, and good in the Hereafter, and save us from the torment of the Fire!"

(202) They are those for whom there is a share of (good in accordance to) what they have earned; and Allah is swift at taking account.

إِنَّا means give, قَضَيْتُمْ means you have completed; أَشَدَّ means more ardently, خَلَقَ means shake.

The backgrounds of the above verses are as under:

1. The pagan Arabs used to assemble after Hajj to celebrate the exploits of their ancestors. This was a sort of hero-worship.

2. The pagan Arabs before leaving for home after Hajj, used to pray to Allah either in the Sacred Mosque or at a place between Arafat and Mina, for materialist blessings, e.g. plentiful rain, bumper crops, good profits in business, increase in children etc. Since they did not believe in the eventual resurrection of human beings and the requital of their deeds, they did not request Allah for His mercy in the Hereafter; and as such they went without it.

These verses spiritualized the Hajj ceremonies and stopped the above pagan customs. In their place Allah enjoined on the pilgrims to glorify Him alone, even more ardently than they used to glorify their ancestors, and to pray to Him not only for the materialist benefits in this world, but also for His bounties in the Hereafter. Those persons who restricted their request to the materialistic advancement only, will be completely denied a share in the Divine bounties in the Hereafter.

The verse no. 201, under comment, contains the ideal prayer which was very much favoured and used by the Prophet of Islam. There in we pray for the good things of this world and simultaneously we implore Allah to bless us in the Hereafter too.

In the verse no. 202 Allah observed that those persons, who prayed for benefits in both worlds, will have a due requital of their good deeds performed in this world, the Hajj and Umra included. There would be no delay in the above requital, as Allah is swift at reckoning account of each human being.

Traditions

Imp The Prophet used to recite the above prayer very frequently. Once the Prophet visited a particular sick muslim and found him very much emaciated. On enquiry he learnt that the diseased man used to pray to Allah to visit him in this world with the torment reserved for him in the Hereafter. He disapproved of it, and advised the sick muslim to pray to Allah as enjoined in the verse (no. 201). The patient did accordingly, and by Allah's grace, he soon regained his health.

Opinion of Hazrat Ali:-

The 'good' in this world includes a good wife; the 'good' in the Hereafter primarily means a houri; and the torment of Fire is a bad wife with a bad nature and an abusive tongue.

(Tafsire Husenini).

زن بد در سر آئے مرد بخو
ہم دریں عالم است و نرغ او

(A bad wife in the house of a good man makes it a veritable Hell for him).

حج زیارت کردن خسانہ بود
حج رب البیت مردانہ بود

(Roomi)

(The Hajj in the normal parlance means a visit to and circumambulation of the House of Allah; but the major Hajj consists of contacting the Owner of the House — in complete disregard of the worldly ambitions).

استو در آہں مرا ہجیا، جادک و نی جی
کنان، تا مہ حامیہ، ہاٹ بچا شج ہی
والی دیا مرین وی، جت آہی جنات عدن

(Shah)

(O King! I have come to your door — this beggarly supplicant. Save me from the consuming Fire; and my Lord! grant me the Garden known as the permanent Garden).

(203) And celebrate Allah during the fixed number of days (i.e. 10th to 13th Zulhaji). But if any one hastens (to leave Mina) in two days, it would not be a sin for him; and if any one stays on, there is no sin for him (either). This is for the reverent. Then fear Allah, and know that you shall surely be gathered towards Him.

ایام معلومات means first nine days of Zulhaji. or ایام معدودات means

10th to 13th Zulhaji. تَجَلّ means he hastens.

The pilgrims are required to be on the Arafat plain on the 9th Zulhaji upto sunset. They have then to pass the succeeding night at Muzdalifa. This is clear from the preceding verses. In the present verse it is enjoined that the pilgrims should stay at Mina for the 10, 11, 12, and 13th Zulhaji, but if any of them leaves it earlier within two days, there is no harm. What really counts is that the pilgrims should pass the above four days in the remembrance and glorification of Allah and in seeking His forgiveness for their lapses. Wherever we are, we should know that we shall quit this world and then assemble before Allah to render account of our deeds and receive deserts therefor.

Note: Since the pagan Arabs did not believe in the resurrection of human beings they never bothered about the Hereafter. Hence their requests to Allah were concerned with the worldly amenities and blessings. In view of this background the muslims were repeatedly reminded by Allah that all human beings shall indeed be assembled before Him to render account of their deeds of this world and receive requital for them. That, infact, is enough to create fear of Allah in their minds, and to request

Him for Divine blessings in the next world. It would also make them retain the Hajj impressions for a long time.

Traditions

a) The **أيام تشریق** is for festivity and remembrance of Allah.

Imp b) The Prophet had deputed Abdullah bin Hazafa to announce to the pilgrims at Mina that the was for festivity and remembrance of Allah and that no pilgrim should fast during the above period.

Imp c) The Prophet had prohibited fasting during the 10th to 13th Zulhaji.
(Opinion of Mr. Macdonald).

This is one of the most puzzling paradoxes in Islam. As to recognizing, using and enjoying this world, Islam is a most practical religion but on its doctrine of salvation, it is absolutely and entirely other worldly!

(From Religious life and attitude in Islam).

(204) And there is the one amongst people whose discourse on the life of this world you admire, and he cites Allah as witness concerning what is in his heart, and (yet) he is the most contentious of adversaries.

And while professing friendliness (for the muslim) (or while he has the power) he runs (amock) everywhere in the land to spread disorder and destroy crops and cattle. And Allah does not approve disorder.

(206) And when it is said to him to fear Allah, he is led by arrogance to (more) sins. Then sufficient for him is Hell. It is an evil resort indeed!

(207) And there is the one amongst people who would bargain his life for seeking Allah's pleasure; and Allah is full of kindness to His (such) bondmen.

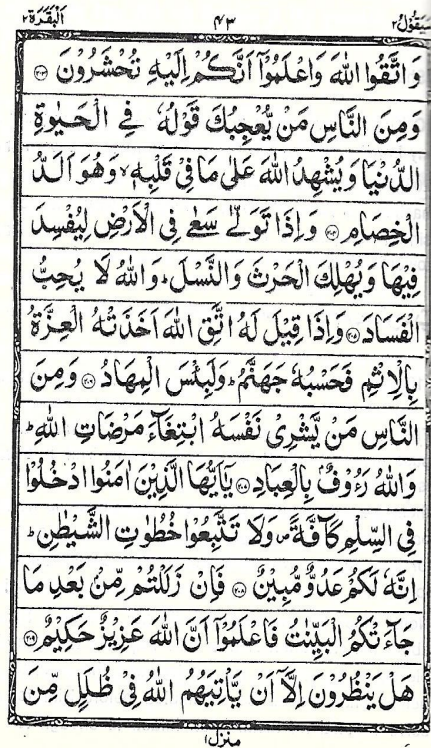
يَشْهَدُ means cites as witness;

حَرْثٌ means crops; **نَسْلٌ** means cattle

حَسْبُهُ means sufficient for him;

يَشْرِي means he sells.

The background of the verses no. 204, 205 and 206 is said to be as under:



Akhnas bin Sharak was a notorious hypocrite with a very glib and fluent tongue and deceiving manners. He was handsome too. But he had a diseased heart. He went to the Prophet of Islam, and swore solemnly in the name of Allah that he wanted to be a muslim and to serve the Prophet personally. But while returning home and professing fidelity to the Muslims he destroyed the crops in the vicinity of Madina and killed the cattle.

The background of the verse no. 207 is as under:

Suhail bin Sanan Roomi was deprived of (or he had to surrender) his entire property before he migrated from Mecca to Madina. But he was not sorry on that account.

All the four verses may, however, be taken in a comprehensive sense. The first three verses may well apply to all hypocrites and the last verse may fittingly refer to the momins as a class.

In these verses contrast between the two exemplified types of persons is mentioned; the one a glib hypocrite with fascinating manners and convincing oaths but who was inwardly a sworn enemy of Islam and who, despite importunities from the muslim community, caused loss to them by destroying their crops and cattle; and the other a plain and true muslim, who for the pleasure of Allah, was prepared to sacrifice his person and property. For the former is reserved Hell and for the latter is ensured Allah's loving kindness. Verily Allah is tender to such of His bondmen!

The other relevant passages in the Quran are as under:

1. The hypocrites come to you and testify that you are an apostle. Allah (already) knows that you are His apostle. And Allah testifies that the hypocrites are liars.
2. These persons (the hypocrites) conceal their schemes from the public, but they cannot conceal them from Allah.
3. Allah has purchased the person and property of the momins and given them Paradise in return. (Relevant to verse no. 204)

منهن ته آهريائين اجبر، قلب پر کارو
پهسان زيب زبان سين، دل ۾ هچمارو
ان پير و هچمارو، ويجهو ناه وصال سين
(Shah)

(Endowed with a handsome face and a glib tongue the wrath had a malevolent heart. On that account he was not close to the Prophet as a muslim).

(Relevant to the verses no. 205 and 206).

قد بدی تون کیئن پهچندین پنھوسین
جیئن سینوساھین، سئی؛ تشین تھوارون تین
منی ئی مسکین، همت هوت وچایو
(Shah)

(How can you reach the Lord when you hold yourself so high? If you assert yourself Osassui! you will simply be broken to bits. Be altogether submissive or you will miss the Lord through vanity).

بامرودہ دلانِ حرفِ محبت نتوان زد
در گلشنِ تصویرِ صبا را چه کند کس

(Mir Janullah Shah)

It is gratuitous to try to make love to persons of with dead hearts what would a morning breeze do in a pictured garden?)

(Relevant to the verse no. 207)

نیستین نظمِ نیمین، بچشرون جت جستن
سواء انھی رتات صدقو، اندرسین مضین
قلب قربانی صریان، مثنان دل دوسن
هیئین اکین، قشای کا دی پسین لئی

(Shah)

(The loving Lord fixes, likes pegs, His eyes full of love, I offer my life and the entire body as sacrifice to Him. I have sacrificed my heart for my friend. My heart and eyes are on the gallows for the sake of my Lord).

(208) O You who believe! Enter Islam whole heartedly; and follow not the foot steps of Satan; Verily he is an avowed enemy to you.

(209) If you backslide after what of the clear signs has come to you, then know that Allah is the Almighty, the Wise!

The background of the verse is that some jewish converts to Islam (who according to the Tafsir-e-Hussaini were Abdullah bin Salam and his companions) requested the Prophet of Islam to allow them to maintain the sanctity of Sabath (Saturday), hold camel meat and milk as forbidden, recite the Torat at night time and follow in practice its provisions also. The present verses were revealed in that connection.

سَلَامٌ means Islam and also submission to Allah. It may also mean obedience to the Divine commandments. **خُطَاوَاتِ** means steps.

كَافَّةً means altogether (in quality and in quantity).

As said above these verses refer to the early jewish converts to Islam. Under their provisions these converts were directed to accept Islam completely and wholeheartedly and to act according to the Quran and Sunnah. They were also enjoined not to introduce there in any new rites and innovations whether borrowed from other faiths or not, which Satan may induce them to do. Their faith in the Torat, as a Divine Scripture, was to be merely academic. Their actions were to be strictly in accordance with the Islamic laws. Finally Allah warned them that if, after conversion to Islam, they back-slided, they would not cause any detriment to the faith. On the contrary it would be they, who would definitely be the losers. Allah is All-powerful to enact any laws, to enforce their execution and to punish

their transgressors. Simultaneously He is All-sagacious and judicious in the enactment of laws and in the punishment of the delinquents. His laws are easy of execution and beneficial to mankind.

حق را ز دل خالی از اندیشه طلب کن
از شیشه بے ٹے، بے شیشه طلب کن

(Saaib)

(Seek Allah with a mind which is not stained by any extraneous thoughts. You should seek wine unbounded by a bottle from a bottle without wine).

(210) Do they hereby wait for Allah to come to them in the canopies of clouds, and with angels, and the affair be settled? And all affairs go back to Allah (for decision).

ظِلِّ means shades canopies; غَمَام means clouds; قُضِيَ means settled.

This verse refers to the entire community of non-muslims who had rejected the Prophet of Islam and the Quran. But it may also refer to those fresh converts, who had not yet divested themselves of the influences of the earlier scriptures. Infact they had requested the Prophet to permit them to retain some of the old customs and also to recite the Torah and observe some of its provisions. The two preceding verses disapproved such tactics and considered them as constituting a backslide. Some of these fellows could not easily reconcile themselves with the above orders. They seemed to wish that Allah may manifest Himself in clouds (as per the jewish conception that clouds were the chariot of Allah), accompanied by the angels in full glory, take stock of their remonstrances made to the Prophet of Islam and then give His verdict thereon. They had obviously forgotten, and had therefore to be reminded, that all affairs, including their suggestions and expostulations, would eventually go before Allah for His decision. But that would be at the prescribed time, and it could not be antedated or precipitated according to the inclination of any person or group of persons.

The other relevant passages in the Quran are as under:

1. When bits of the earth fly hither and thither your Lord will then come down, and His angels will be lined in regular lines before Him.
2. Do they wait for the angels to come to them or even Allah Himself or some of His signs? If that happened, then neither the faith will avail them, nor will there be time for (performance of) good deeds.

Tradition

Allah will assemble all creatures at the appointed time. Then the eyes of the human beings will stare

motionless in anticipation of Allah's decision (on their deeds). Allah will descend, amidst clouds, seated in the chair.

حوسلو حیرت مر کھی کین درت

جو حسن سند و حق، سو کو ترہیں تری عین

(Shah)

(Intelligence is not helpful in knowing Allah or His policy. A blind man cannot appraise His claims or orders at all).

(211) Ask the children of Israil (as to) how many clear signs We have sent to them; and whoever alters the favour of Allah after it has come to him, then (he should know that) Verily Allah is severe in (awarding) chastisement.

(212) The life of (this) world has been made alluring to those who disbelieve, and they scoff at those who believe; and (none the less) those who fear Allah shall be above them (in rank) on the Resurrection Day; and Allah provides without measure for whom. He wills

سَلْ means ask; زَيْنَ means they mock at.

يَسْخَرُونَ means they mock up.

Here the reference is made to the Bani Israels to whom during the days of Hazrat Moosa were revealed many clear signs beside the Torat e.g. the staff of Hazrat Moosa, his white hand, the cleavage in sea water and extinction of Firaon and his horde therein, supply of mana and silva and production of drinking water from a slab of stone etc. However they perverted the Torat and either misinterpreted the signs or failed to appreciate them properly. Hence instead of offering thanks to Allah for His manifold favours they disobeyed

His commands, adopted subterfuges and persisted in disbelief. But let the people of that type, the ungrateful perverts, not be in any delusion. They must know that Allah is very severe in the award of chastisement, and they will not escape it in this world, and more particularly, in the Hereafter.

In the verse no. 212, under comment, allusion is made to a normal phenomenon in this world. Very often we find the hypocrites and the disbelievers enjoying in plenty the worldly blessings — wealth, progeny, power and progress in all walks of life. Infact these possessions make life very alluring to them and they scoff at the believers who are relatively not so favoured, but who inspite of it, spend out of their monetary balances in the cause of Allah. The hypocrites little realize that so far materia-

سَمَوَاتٍ
۲۴
الْأَنْبِيَاءِ

الْعَمَاءُ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ
تَرْجِعُ الْأُمُورُ سَلْ بَنِي إِسْرَءِيلَ كَمْ آتَيْنَاهُم
مِّنْ آيَاتٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ
بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝
زَيْنَ الَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ
مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ
الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ۝
كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِينَ
مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ
بِالْحَقِّ لِيُحْكَمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ
وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ
مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا لِّبَنِيهِمْ فَهَدَى اللَّهُ
الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِآذَانِهِ

منزل

list gains are concerned, it is entirely the privilege of Allah to give them to any person, as He wishes, irrespective of his spiritual affiliations. So far the spritual benefits are concerned, the believers will definitely get better assignments and they will find themselves better placed and in higher ranks visavis the disbleivers on the Day of Judgment.

The other relevant passages in the Quran are as under:

1. Did you see those fellows who altered the blessings of Allah through disbelief and thereby led their community to Hell?
2. Allah will recompense you for what you spend (in His name).

Tradition

a) Allah says: 'O son of Adam! you should spend in my cause. I will give you without interruption'.

Imp b) 'The Prophet advised Hazrat Bilal to give in the name of Allah and not be afraid of destitution.

Imp c) Every morning the two angels, who descend to this world, request Allah to give more to those who spend their money in His name, and to freeze the allotment of those who act miserly.

Imp d) In this world a human being (boastfully) refers to his property. He does not realize that whatever he has consumed is wasted, whatever he has worn is now in Tatters, but whatever he has given in charity lives permanently. Whatever else the person has, it does not belong to him. He will leave it to others on his death.

Saying of Hazrat Ali:-

The life is a poison that one absorbs.

(Roomi)

مجنونہ کان برجمادی زداثر
گراثر برجان کسند بے واسطہ
یا عصایا بمحروقات القمر
متصل گردد بر پنہاں رابطہ

(If the miracle, which creates its effect on the inorganic objects, be they the staff, the sea or the cleft moon, were to impress alike the human mind, it would open up to it the Divine secrets).

(Shah)

جو براد بقتن جی، ساج بک آدینسن
روزنارند مرسن، عید نہ اودا کا پتري

(The believers enjoy privation as much as the disbelievers enjoy a festival. It is only the spiritualists who observe fast and do not bother about the Eid).

(Iqbal)

قوم اسر یا یہ ای صاحب نظر
نیست از نقد و تماش میسم و زر

(O clear sighted man! The real wealth of a community does not consist of cash, silk, silves and gold).

(213) Mankind formed a single nation. Then (due to their divergences) Allah sent apostles (to them) as bearers of 'glad tidings' and as warners, and (with them) He sent down the Book with truth to judge between the people in matters wherein they differed; and none differed therein, save those to whom the Book was vouchsafed after the clear signs had come to them, due to selfish contumacy existing among them; eventually has Allah, by His will, guided the believers to the truth concerning that where in they (i.e. the disbelievers) had differed; and Allah guides whom He wills to the straight path.

بَعَثَ means He sent, raised; أُوتُوا means they were given بَغِيًّا means transgressors.

The world started with one single community of human beings adopting monotheism as their religion, and believing in the final resurrection on the day of judgment. Subsequently due to the influence of the successive cults and cultures, heavenly bodies and evil spirits, the primitive monotheism degenerated into polytheism, and in respect of some sections of people, even into atheism. It was then that the necessity of sending apostles to the humanity arose. The functions, in main, of these apostles were as under:

1. They offered guidance to the people and tried to reclaim the erring ones to the monotheism.
2. They settled the controversies that had cropped up between different sections of people. Their decisions were based on their religious scriptures.
3. They conveyed to the believers the glad tidings of the pleasure and patronage of Allah if they maintained the monotheism and performed righteous deeds.
4. They warned the contumacious sinners, who refused to repent and reform, of Allah's displeasure and punishment.

The first apostle after Hazrat Adam, holding the above commission, was Hazrat Nooh. He was followed by other apostles, whenever in view of the controversies among the people, a necessity for them arose. The church generally encouraged these dissensions contumaciously by perverting, misinterpreting or prevaricating the scriptural texts. A few prominent instances of differences between the different faiths are cited below:

- a) The Bani Isra'el faced towards Baitul Muqadas as the Kibla during their prayers. They observed Saturday as holiday in the week. They took certain liberties during prayers. They kept fasts for different purposes and for different periods. They called Hazrat Ibrahim a Jew and Hazrat Uzair the son of Allah.
- b) The Christians faced towards the east during prayers. They observed Sunday as holiday. They observed fasts, though for shorter periods. They had no 'Ruku' or 'Sajda' in their prayers. They called Hazrat Ibrahim a Christian and Hazrat Isa, the son of Allah.
- c) Islam reviewed their differences and prescribed the Kaaba as the Kibla. It prescribed Friday as the main day in the week. It regulated the namaz, Hajj and the fast, and elevated them to a higher pedestal morally and spiritually. It has scrupulously refrained from ascribing children to Allah. It has considered Hazrat Ibrahim, Hazrat Uzair and Hazrat Isa as human beings, Muslims and apostles. Hazrat Nooh was the first apostle of Allah after Hazrat Adam, and Hazrat Muhammad (may the blessings of Allah be on him!) was the last such prophet. All of them preached the same monotheism. Allah has kindly safeguarded the faith of the believers through guidance and He has settled though the Quran the contentions of the disbelievers. It is indeed His privilege to guide whom He wills to the straight path.

This verse, in a way, advised the muslims not to be taken in by what the people of the Book said, and not to be dejected at their continuous antipathy, as it was their normal characteristic to oppose the new faith.

Traditions

Imp a) We have come to the world as the last community, but we shall be the first to be admitted in Paradise.

Imp b) The Prophet used to offer the following prayer at the time of 'tahajud' (late night) prayers:

'O Allah! O Allah of Gibrail and Mikail and Israfil! O Allah, the Creator of the skies and the earths! O Allah, the Knower of everything, secret and manifest! You alone arbitrate the differences between the various sects. I implore you to grant me the guidance in matters wherein they contend. Verily you offer guidance to those whom you will!'

(Shah)

ڪنڌن ۾ ڪو به ڪرين ۽ ڪنن ۾ مٿي گذار
وڃي وحدت وڃي ڀر، گهٽون ڇڏي گها
شرعيت جو سر لهي، تن تيائين سار
مقيقت هنجن سين، طريقي ٽٽن وار
منجهان معرفت سين، اندر تون اجار
هدايت جي هوڙ ۾ چٽيو تون چا نگار
ته پاڻ ڏهري ان پار، ڪونه ڏسين تون ڪڙهين

(Why are your (like the disbelievers), wasting your time on the borders and side paths? Give up the controversies and accept the unity of Allah. Go along the green straight way; associate with and believe in the apostles and learn from them all about the evolutionary processes and stages of faith, and purify yourself therewith. If you adopt this procedure, Satan dares not encounter you).

(214) Do you think that you will enter the Garden (of bliss) without being affected by the like of what happened to those who passed away before you? They experienced adversity and (physical) distress and were so shaken (in spirit) that (even) the apostle and those who had believed with him exclaimed: "when will the help of Allah come?" Look! Verily the help of Allah is (always) near.

The verse is addressed to the muslims, more particularly the Meccan migrants, who were reduced to distressful circumstances at Madina. They were consoled by Allah with the information that the previous generations of the believers too had suffered from poverty and disease, some times to such an extent, that not through despair but due to the malignity or urgency of the occasion, the then apostle and his followers had to beseech Allah for immediate relief; and sure enough it did come to them. It is quite in the fitness of things that admission into Paradise should call for some test and tribulation for the aspirants. In the end Allah assured the migrants that His succour for them was always at hand. This assurance heartened them and made them optimistic of success and better circumstances in the near future. Verily if winter comes, is spring far behind?

وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ
أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ
الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَهْزِئِينَ ۚ وَالَّذِينَ
الضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ
أَمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ ۚ أَلَا إِنَّ نَصْرَ اللَّهِ
قَرِيبٌ ۚ يُسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۚ قُلْ مَا أُنْفِقُ
مِنْ خَيْرٍ قَلِيلًا مِنَ الَّذِينَ وَالَافْرِينَ ۚ وَالتَّقَى ۚ وَالْمُسْكِينِ
وَابْنِ السَّبِيلِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ
بِهِ عَلِيمٌ ۚ كَتَبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ لَكُمْ ۚ
وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ ۚ وَعَسَى
أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ ۚ وَاللَّهُ
يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ۚ يُسْأَلُونَكَ عَنِ الشَّهْرِ
الْحَرَامِ قِتَالٍ فِيهِ ۚ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۚ وَصَدَّ

يَسَاءٌ means destitution, poverty; يَأْتِكُمْ means being affected; ضَرَاءٌ means physical distress,

illness; خَلَوْا means passed away.

The other relevant passages in the Quran are as under:

1. What! Do the people think that they would be let off merely on a profession of faith and not be put to any test?
2. The momins were fully tested (on the occasion of the Battle of the Trench) when they were surrounded by the infidel forces and their eyes became glassy and hearts reached their throats in panic.
3. The previous generations and their apostles sought the help of Allah on such occasions and they requested Him for relief from poverty and distress.
4. Verily with hardship is ease and with evil there is good.

Traditions

- a) When Hazrat Khabab requested the Prophet to pray to Allah for help, he replied: "What! You have

felt distressed so soon! The previous generations, even though cut in two, never renounced faith'.
 Imp b) When a person despairs, Allah wonders and says: "My aid to the supplicant was about to reach him and he has already despaired of it! Allah smiles at the much too precipitate despair of a human being in spite of the nearness of His help.

ستون سیج گھرن، جفا ڈیئن نہ جان
 صلح مری سیٹان، متان نونڈین نہ چٹھین

(Shah)

(You want to realize your ambition without even disturbing your sleep or putting yourself to any hardship! Unless the Lord grants you grace you better beware lest this conduct of yours lands you in trouble or makes you blame-worthy).

تانه از عسری بپنی غونہا
 کے زمیری بازیابی لطف

(Roomi)

(So long you have not experienced distress and hardships, how can you really enjoy the pleasure of ease?)

سروش عالم بپن بشارتی خوش داد
 کہ بزرگش کس دژم نخواہد ماند

(Hafiz)

(The celestial angle conveyed the tidings to me (that the Divine help is always available and) that Allah is so gracious that none would be left unattended or unhappy).

(215) They ask you as to what they may spend (in charity). Say: "whatever of wealth you spend, let it be for the parents, and the kindred, and the orphans and the needy and the way farers." And verily Allah knows (well) whatever good you do.

The background of the verse is as under:

Some well-to-do muslims enquired from the Prophet as to how and to whom they may disburse money in charity for relief or regular maintenance. (According to the Tafsir-e-Hussaini it was Umro bin Jumme who had made this enquiry. He was a rich muslim. Allah gave the requisite guidance by revealing this verse.

خَيْرٌ is here used for wealth or substance and not for good. يَنْفِقُونَ means they spend;

ابْنِ السَّبِيلِ means the way farer. According to Hazrat Muklab this verse contemplates 'nafli' or optional alms as distinguished from Zakat or obligatory alms.

In pursuance of the orders contained in this verse the monetary balance should be spent on the maintenance or relief of persons in the following order:

- 1 The parents,
- 2 " relatives, the ascendants and descendants included,
- 3 " orphans,
- 4 " needy,
- 5 " way farers.

The claim of the parents on such disbursements is, definitely, the top most.

All such reliefs should be motivated by sincerity, unselfishness and genuine benevolent intentions. The background of the relief should be the approbation of Allah and not public applause. The relief should be administered as per requirements of each individual.

Allah assured the muslims in the verse that He never loses sight of any act of charity or, as a matter of that, of any good deed, and He is sure to reward it.

Tradition

Treat well your mother, father, sister, brother and near and distant relatives.

(216) Fighting has been prescribed for you, and it is abhorrent to you; and it may be that you dislike something which is (in fact) good for you; and it may be that you like a thing which is (actually) bad for you. And Allah knows (it) and you do not know (it).

كُفْرَ means repugnant, abhorrent. عَسَى means possibly.

The verse no. 190 ante of the same sura prescribed Jihad for the muslims against the polytheism and religious persecution. Jihad, infact, is the highest form of charity. Islam and Jihad are synonymous. But the Jihad is a defensive war and it is to be waged only to meet cases of sheer necessity. When the first relevant orders, as contained in the verse no. 190 were revealed, the muslims at Madina constituted a small, ill-armed and poverty-ridden force. Naturally in that condition they could not be expected to be eager to fight with the well armed, powerful and resourceful force of the infidels. Atleast that was the feeling of some of the muslims. Besides some of the pagans were their relatives and old friends. The prospect of fighting against them and killing them or be killed by them was none too pleasing. However Allah informed the muslims in the present verse that He alone knew the latent pros and cons of the religious war, possibly hinting at their victories, capture of war prisoners and other war benefits in addition to the ecclesiastical advancement. On the other hand if they refrained from fighting against their enemies, the latter would progressively grow stronger and in course of time they would exterminate the muslims altogether. Hence it was best for them to obey submissively, cheerfully and confidently all Divine orders, because they were meant for the benefit of their community. Accordingly the Jihad was really good for them and its avoidance likely to be suicidal.

Traditions

Imp a) He who dies without taking part or showing interest in Jihad dies as an ignorant man.

Imp b) There is no case for migration after the conquest of Mecca. But the Jihad is still justified. Hence whenever you are called upon to join it, you should comply at once.

سجٹ سچٹیوں کن، لوگ ان لیکے دستگیوں
سندی سپرین پسر، پسر و ترقی ڈاکٹر و

(Shah)

(The Lord (always) grants blessings. But they are sometimes misinterpreted as misfortunes. It is, indeed, difficult to know correctly the disbursements of the Lord).

در طریقت ہر چہ پیش سالک آید خیر اورست
در صراط مستقیم اے دل کسے گمراہ نیست

(Hafiz)

(Whatever confronts a muslim on the religious path is for his good. None would be misled if he pursued the straight path without any misgiving).

Section 27

(217) They ask you about fighting during The holy Month (of Rajab). Say: "fighting therein is heinous. And obstructing (people) from the way of Allah and disbelieving in Him and (preventing access to) the Sacred Mosque and turning out its dwellers therefrom are more heinous with Allah; and oppression (in faith) is more heinous than homicide. And they will not cease fighting against you until they turn you back from your faith, if they can. And whoso of you renounce the faith, and die in disbelief, their deeds will be infructuous in this world and in the Hereafter; and they will be companions of the Fire; and they will abide therein.

(218) Verily those who have believed and those who have migrated and struggled hard in the way of Allah, they do hope for the mercy of Allah; and Allah is the Forgiving, the Merciful!

يَزَالُونَ means cease; يَرْجِعُونَ means turn
you back; حَيِّطَتْ means made infructuous.

The background of the verse no. 217 is as under:

سَبِّحْهُ
٢١٧
الْبَقَرَةُ

عَنْ سَبِيلِ اللَّهِ وَكَفَرِيهِ وَالْمَسْجِدِ الْحَرَامِ
وَأَخْرَاجِ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ
أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى
يَرْجِعُوكُمْ عَنْ دِينِكُمْ إِنْ اسْتَطَاعُوا وَمَنْ
يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فِيمَتٍ وَهُوَ كَافِرٌ
فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ
وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾
إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا
فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ
غَفُورٌ رَحِيمٌ ﴿٢١٨﴾ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ
فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ
مِنْ نَّفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ
الْعَفْوُ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ

مَنْزِل

The Prophet deputed Hazrat Abdullah bin Jahash with a few refugee companions to visit Nakhla — a place between Mecca and Taif and collect information about the Meccan trade caravan. When the muslim party reached their destination, they encountered Umroo and killed him in action. They secured two captives and some booty and took the same to Madina. It so happened that the new moon of the holy month of Rajab had been sighted on the previous evening. But Hazrat Abdullah and his companions were unaware of it. They were under the impression that it was the last day of the previous month. The Meccan pagans raised a hue and cry about the alleged violation by the muslims of the sanctity of the holy month of Rajab. This matter was, accordingly, referred to the Prophet, who, naturally, was aggrieved at the occurrence. His grief was shared by the other muslims too. It was at this stage that this verse was revealed.

In this verse Allah confronted the pagans with their more heinous acts of persecuting the muslims and hindering them from the way of Allah, preventing them access to the Sacred Mosque and defiling the latter by keeping and worshipping the idols there and finally forcing the muslims into exile, while they themselves persistently held to disbelief in Him. In the sight of Allah the religious persecution was worse than homicide. Accordingly if the former could be practised in the holy month, the latter too would be justified in retaliation.

The pagans had persecuted the muslims in season and out of it, and had tried their worst to force them to turn heretics. In fact that seemed to be the incentive with them for carrying on relentless hostilities against the muslims. However if they had succeeded in their scheme, every heretic would have lost value of his otherwise good acts in this world as well as in the next world. In addition he would have gone to Hell to abide therein for ever.

The background of the verse no. 218 is that due to the grief of the Prophet at the inadvertent manslaughter during the holy month of Rajab, the muslims were plunged in sorrow and remorse. Even after revelation of the preceding verse the muslim party was not sure if their recent expedition against the infidel traders would receive any appreciation of Allah. This verse was then revealed infusing joy in their minds.

Under this verse the muslims were informed that all those who had been forced into exile and had suffered on that account and then struggled in the cause of Allah should hope for Allah's mercy and reward. Verily He is Merciful to forgive any lapse!

ڪر خطاب ٿين، هيان هچار
پوياءِ، پين جا چوڌاري چار
ميرين منهن ڪار، سٿري انهي سور

(Shah)

(O you Satanic person! You have completely blocked all approaches to the Lord. May you die frustrated!)

(219) They ask you concerning liquor and gambling. Say: "in both there is a major sin and (some) profit for people, and the sin exceeds profit therefrom". And they ask you as to how much they should spend (in charity). Say: "whatever could he spared." Thus does Allah make clear His revelations to you, so that you may contemplate —

(220) (On their bearings) on this world and the Hereafter. And they ask you concerning orphans. Say: "it is best to work for their good. And if you make them co-operative, they are your brethren. And Allah knows the malefactor visavis the benefactor. And if Allah had so willed, He would have caused difficulties for you. Verily Allah is the Mighty-Wise!

أَعْتَلَّ means to put you in difficulties

عَفْر means surplus. حُمْر includes all

intoxicants. مَيْسِر means gambling

تَخَالَطَوْهُمْ means make them cosharers.

Wine was a sacred drink among the jews. It was an integral part of their religious festivities. Among the christians too it was not forbidden. As for the Arabs it was so popular with them that they had a regular trade in wine with Syria and they made considerable profit out of it. The muslims were, therefore, natrually anxious to know the Divine orders in respect of wine. The matter was accordingly referred to the Prophet of Islam.

The orders forbidding wine, or as a matter of that, all intoxicants, were received in series. The first orders were contained in the present verse (no. 219). But they were merely of an introductory nature, informing the muslims that there may

possibly be some benefit, perhaps medicinal, in taking wine, or there is a sizeable revenue from its trade. Similarly there may be some earnings through gambling too. But both of them were major social evils and the harm accruing from them definitely outweighed their possible benefits. Hazrat Umar, when apprised of the orders contained in this verse, is said to have requested Allah for more elaborate orders concerning wine. They were revealed later and are contained in the verse No. 43 of sura-tunnisa and verses No. 90 and 91 of sura Maidah respectively. In pursuance of those orders wine was altogether forbidden, to the obvious satisfaction of Hazrat Umar and others.

Hazrats Maiz and Sualba called on the Prophet and told him that they were men of means and had families and slaves; and they requested to know if they should give money in (optional) charity. The latter portion of the verse was revealed in that connection. The muslims were directed therein not to hoard wealth but to give their surplus balance in charity or use it on some good works. The verse relating to the payment of Zakat or the obligatory alms has not superceded these orders. It has merely amplified them. In this verse the muslims are directed to ponder and realize that in this world, transitory though it is, we have to be discreet in satisfy ng our full requirements first, so that through excessive disbursements in cherity we ourselves may no be reduced to penury. After satisfying our require-

سَيَقُولُ ۖ
تَتَفَكَّرُونَ ۚ فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ
عَنِ الْيَتَامَىٰ ۖ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ
تَخَالَطَوْهُمْ فَإِحْوَانُكُمْ ۖ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ
الْمُصْلِحِ ۖ وَلَوْ شَاءَ اللَّهُ لَأَغْنَيْنَكُمْ إِنْ اللَّهُ غَنِيٌّ حَكِيمٌ ۝
وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۚ وَلَا مِمَّنْ ؕ وَلَا مِمَّنْ ؕ مُؤْمِنَةٌ
خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۚ وَلَا تُنكِحُوا
الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ
مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۚ أُولَٰئِكَ يَدْعُونَ إِلَى التَّارِكِ
وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۚ
وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ۝
وَيَسْأَلُونَكَ عَنِ الْمَجِيزِ قُلْ هُوَ أَذَىٰ ۚ فَأَعِزُّوهُ
الْيَسَّاءَ فِي الْمَجِيزِ ۚ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ
يُظْهَرْنَ ۚ فَإِذَا أَتَظْهَرْنَ فَأَنْوَهُنَّ مِنْ حَيْثُ أَهَرَكُم

منزل

ments whatever is spared, it should be utilized for ameliorating the condition of our brethren. The distress relieved by such disbursements will cause us satisfaction and happiness in this world. In addition Allah will have the performance recorded to our credit and He will reward us for it in the Hereafter.

In addition to the institution of Zakat or obligatory alms which according to a tradition quoted by Imam Bukhari, aims at "taking wealth from the rich and returning it to the poor", Islam has discountenanced in positive terms (a) using and (b) hoarding of wealth to an extent that it may create disparity in status and thereby cause distress in one section of the muslims. The orders contained in this verse apply to optional charity and they suggest through it a sure remedy for the above eventuality. They allow full discretion in satisfying the family bonafide equirements and then enjoin that whatever is left in balance should be utilized on the community's welfare.

The verse no. 220 deals with orphans. The previous orders in respect of them were:

- a) The property of orphans was not to be approached and utilized; and
- b) The persons who unjustly used the property of orphans, as if, filled their bellies with fire and they would soon be led to Hell.

The muslims were so scared by these orders that they made separate messing arrangements for their orphan wards even though they shared with them the same premises. This arrangement not only increased the expenditure of the orphan wards but it created hardships for the guardians too. The latter, therefore, placed the matter before the Apostle of Allah. The present verse no. 220 was revealed in that connection. It permitted the guardians to combine the affairs of their orphan wards with their own, treat them as their brethren and then do them the maximum possible good with bonafide intentions. That infact, is the crux of the Divine orders. Allah could have forbidden co-partnership between a guardian and his orphan ward and thereby continued the difficult position in which both the parties found themselves. But as per His usual policy of making matters easy for the human being He refrained from enacting so. However He can see through the intentions of such guardians and discriminate between their bonafides and malafides. The strictest prohibity is demanded of each guardian and if he misuses his position in any way, causing wrongful loss to the ward concerned, Allah will surely call him to account for it.

Traditions

Imp a) A muslim told the Prophet that he had one dinar (and he desired to know how much of it he should spend in charity). The Prophet advised him to spend it on himself. The person then told him, that he had another dinar too. The Prophet suggested to him to spend it on his wife. The man thereupon expressed that he had a third dinar also. The Prophet advised him to spend it on his children. The man then said that he had still one more dinar. The Prophet left its disposal to his discretion.

Imp b) The Prophet advised a man to start sadka with himself and then think of his family, relatives and other needy persons.

Imp c) The best charity is to utilize the surplus balance in the name of Allah. The donor should start with those who have a claim on him for their maintenance.

Imp d) O son of Adam! It is better for you to spend in the cause of Allah whatever is surplus with you. It would be bad for you to hoard it. But you should, certainly, meet your requirements first. You would not be blamed for it.

بامسلمان گفت جان برکف بند هر چه از حاجت فزونی آری بده

(Iqbal)

(Allah has asked the muslims to be prepared to lay down their lives in His cause and to give in charity whatever they can spare beyond their needs).

(221) And do not marry polytheist women until they believe. A believing bond woman is better than a polytheist (free) woman even though the latter pleases you; nor marry (your women) to polytheist men until they believe. A believing man is better than a polytheist (free) man even though the latter pleases you. These (infidels) beckon you to the Fire, and Allah, by His will, beckons you to the Garden (of Bliss) and forgiveness; and He makes His orders clear to the people so that they may be mindful (of the admonition).

("Marriage is a most intimate commission and the mystery of sex finds its highest fulfilment when intimate spiritual harmony is combined with the physical link. If religion is at all the real influence in life to both parties or to either party, a difference in this vital matter must affect the lives of both more profoundly than the difference of birth, race, language or position in life." Allama Abdullah Yusuf Ali's Tafsir of the Quran).

المشركه means an idolatress, a polytheist woman; اعجبتكم means may seem attractive to you.

This verse prohibits the marriage of

- a) a believing man with an unbelieving woman, and
- b) a believing woman with an unbelieving man.

This prohibition, however, does not apply to the people of the Book. Appropriate orders in that respect are contained in the sura Maidah. In amplification it is directed that a believing slave woman is far better than an infidel woman even though the latter may have the attraction of youth, beauty or wealth. Similarly a believing man slave, even though a negro, is better than an infidel free man though the latter may have the advantage of a good personality, wealth or social status. The basis for these orders seems to be the apprehension that if marriage is contracted between a believer and an infidel, the close contact and the influence of the latter may affect the faith of the former; and any back sliding therein would mean apostacy and consequently Hell in the Hereafter. Such a marriage, as it invites the believing party to Hell. This is in marked contrast with the normal position of a muslim — whether man or woman — whose obedience to the commandments of Allah ensures his/her admission into Paradise and Divine forgiveness for sins. Allah has thus made the entire position very clear and lucidly enunciated in the relevant orders, the pros and cons of a marriage between a believer and a non-believer, so that the muslims may, in their own interests, be well guided.

The other relevant passages in the Quran are as under:

1. The (good) acts of the infidels are wasted.
2. The infidel women are not lawful for the believing men, nor are the believing women lawful for the infidel men.

Traditions

Imp a) Muslim men can marry women of the Book, but men of the Book cannot marry muslim women.

Imp b) A woman may have any of the four (following) attractions for marriage:

- i) property,
- ii) family connections,
- iii) beauty,
- iv) religion.

you should prefer that of the religion to other attractions.

Imp c) The best possession in this world is a good and pious wife.

Section 28

222) And they ask you concerning the menses. Say: 'it is a pollution', so keep away from women during the menses and do not approach them (for sexual intercourse) until they are cleaned (of it); but when they have cleaned themselves, you may go unto them (for sexual intercourse) in the way as Allah has prescribed for you. Verily Allah loves the contrite and (He) loves the clean.

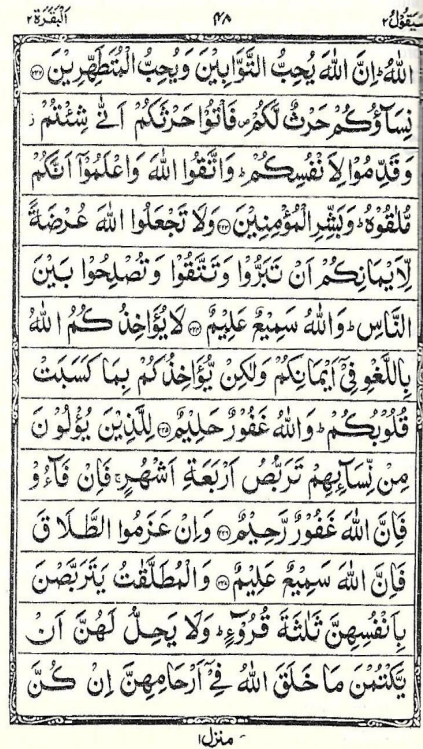
223) Your wives are (as) a tilth to you; hence go unto your tilth as you please; and provide (good) in advance for your souls. And fear Allah and know that you have to meet Him (in the Hereafter); and give (these) glad tidings to the believers.

مَحِيض means menstruation;

اعْتَزَلُوا means you may keep away;

The background of the verse no. 222 is as under:

The jews considered a woman in menses as altogether filthy and polluted, and they segregated her completely during the menstrual period. If any man had sexual intercourse with his wife while she was in menses, both of them were punishable with death. The christians, too, were very rigorous in segregating a woman in menses. She was to be completely put away for seven days even after her menses had stopped. Naturally the muslims were anxious to know whether the woman in menses was to be segregated, and whether sexual intercourse with her was permissible. Since sex is a natural instinct with a human being as per his constitution, they did nothing reprehensible when the muslims referred the matter to the Prophet. The orders contained in the verse were there upon revealed.



The verse may be split up in three parts as under:

- a) menstruation is a physical hurt or pollution;
- b) no sexual intercourse is to be had with a woman in menses; and
- c) after menses have stopped and the woman has cleaned herself by taking bath, sexual intercourse may be had with her in a manner that is natural and not inconsistent with the Divine direction.

According to the orders contained in the verse all contacts short of sexual intercourse, with a woman in menses, are permitted. During menstruation a woman becomes exceptionally sensitive and irritable. It would, therefore, be highly indiscreet to have sexual intercourse with her while she is in that mental state. Besides it is likely to aggravate her hurt. But the other contacts with her need not be disrupted. She should not be segregated or socially avoided. After completion of the menstrual period, which in normal cases is ten days, and the woman concerned has bathed and cleaned herself, sexual intercourse in the natural and authorized manner is permitted to be renewed, obviously with the main object of procreating children; and that period is said to be most favourable for conception. If any muslim had acted differently in the past, before revelation of these orders, Allah would, in His kindness, forgive the repentant. Verily He loves those who repent and who keep clean.

The verse no. 223 has the following backgrounds:

1. The jews were under the impression that if any of them had sexual intercourse with a woman when she did not lie on her back with face upwards, the offsprings were likely to be squint-eyed. Hence they adopted only one way of having sexual intercourse with their wives. Some ansars of Madina, who had long association with the jews and had therefore, adopted their way of thinking and acting, also were under the above impression. Accordingly the matter was referred to the Prophet about the way the sexual intercourse was permissible from health point of view so as not to be injurious to their progeny.

2. One muslim had gone in unto his wife by laying her face downwards. He was much maligned for it. Hazrat Umar also did it once, and he accused himself of it even in the presence of the Prophet. The orders revealed in the verse set at rest all speculations about the point at issue.

According to the orders contained in the verse no. 223 a wife has been compared to tilth. Just as a husbandman uses his tilth in any way he likes, similarly a husband may have intercourse with his wife in any manner he likes, so long he abstains from having it (a) while she is in menses or (b) in an unnatural manner; because that way, the main object of intercourse, procreation of children, would be completely frustrated. So these were the only restrictions imposed on sexual intercourse. Being sound and liberal in all respects they caused a great relief to the muslims, specially when the misgivings entertained by the jews were falsified.

While discussing the subject of menses and sexual intercourse Allah reminded the muslims of their basic duty to perform righteous deeds at all times in this life. Since it is our sublimest ambition to have a happy meeting with Allah, we have been advised at the conclusion of the verse to fear Allah and to demonstrate it through scrupulous avoidance of all types of transgression of the Divine Commandments so as to earn reward from Him on the day of judgment. That is indeed the glad tidings for a believer.

Traditions

Imp a) The Prophet socially associated with his wives when they were in menses. But he never had sexual intercourse with them in that condition.

b) Hazrat Bibi Siddika had stated that when she was in menses, she used to leave her bed on the Prophet's approach and lie down separately on a mat.

c) After revelation of the orders (contained in the verse no. 223) the Prophet authorized the muslims to approach their wives in any way they liked, only that it should be in the natural and authorized way and not through anus.

Imp d) O People! have shame! Allah is not ashamed to give you clear orders. Abstain from going unto your wives through anus. If any person does it, Allah will not look kindly at him.

e) If any person has sexual intercourse through anus with his wife, he becomes a sodomist on that account.

Opinion of Hazrat Ali —

Whoso has sexual intercourse through anus with his wife, he is a shameless person. It is stated in the Quran that Allah had told the 'Lootis' that none of their predecessors had committed that sort of abomination to which they were addicted.

جی کاہرن آئین کا اندکی، تہ ہر دی ریجہایم
لیلا! لیلایم، آتینی ماگ مذت حبو

(Shah)

(If you entreat the husband (Lord) for His forgiveness, do it with tears. O Lila! Do entreat Him. His is the place for your showing complete submissiveness).

(224) And make not Allah's (name) an excuse in your oaths against doing good, or acting righteously or effecting peace between people. And Allah is Hearing, Knowing!

(225) Allah will not call you to account for oaths taken privously, but He will call you to account for what your hearts have earned. And Allah is the Forgiving, the Forbearing!

عُرْضَةٌ means excuse, target; بِاللَّعْوِ means taken frivolously.

"The Arabs had many special kinds of oaths for each of which they had a special name in their language. Some of them related to sex matters and caused misunderstanding, alienation, division or separation between husband and wife. This and the following three verses refer to them. In verse No. 224 we are first of all told, in perfectly general terms, that we are not to make an oath in the name of God an excuse for not doing the right thing when it is pointed out to us or for refraining from doing something which will bring people together. If we were swayed by anger or passion or mere caprice God knows our inmost thoughts, and right conduct and not obstinacy or quibbling is what He demands from us. It has been told that thoughtless oaths, if here is no intention behind them, can be expiated by an act of charity." (Abdullah Yusuf Ali's Tafsir of the Quran).

لَوَيْمَانِكُمْ- may be translated as 'for your oath'.

Allah has ordained that oaths should not be sworn to serve as an excuse for not doing a good and

righteous act or for avoiding to effect reconciliation between parties. Allah hears what we expressly utter in the form of an oath. He also knows what we harbour secretly in our minds in connection with it.

Allah has been gracious to say that He will not take us to task for our casual, thoughtless and unintentional oaths. Sometimes some of the early converts to Islam used to swear by Lat and Minat through force of habit. Sometimes in a family circle, even at present, some body takes an oath without meaning anything thereby. It may also happen that in a fit of anger or passion a person may take an oath which he would not do in normalcy. Allah may, in His infinite kindness, leave such oaths unnoticed. They could be broken and no expiation in the form of charity is necessary. But He will certainly take us to task for the oaths which we take deliberately, knowingly and intentionally. Allah is, of course, Forgiving and Forbearing. He may punish us for such deliberate oaths or forgive us for the same. He may even defer the punishment in the expectation that we may sincerely repent of them.

The other relevant passages in the Quran are as under:

1. The moneyed (or well-to-do) persons should not swear that they would not give charity to their relatives, the needy, and immigrants in the name of Allah. They should learn to be forbearing and forgiving. Do you not desire that Allah may forgive you? If any person has taken an oath as above, he should break it and expiate it through charity.
2. Take oaths when you want to be firm in connection with them.

Tradition

Imp a) We have come late to this world but we should lead others on the Day of Judgment. If any of you swears intentionally that he would not give charity to his relatives or other deserving persons and then sticks to the oath, he is a grave sinner.

Imp b) I swear by Allah that if I take an oath and later realize that it is best to break it, I will break it and expiate it through charity.

(In another tradition the Prophet said that breaking the oath in the above circumstances is in itself an expiation).

Imp c) If through force of habit a muslim swears by Lat or Minat, he should immediately recite the Kalima.

Imp d) Once on the occasion of an archery bout a person was heard swearing by Allah that a particular archer would or would not hit the target. The Prophet's attention was drawn to it, and he remarked that the person's oaths were thoughtless, and therefore there was no expiation or punishment on their account.

(226) Those (persons) who swear to abstain from their wives, may have (the maximum period of) waiting (or suspension) for four months; then if they return (to their wives), Verily Allah is the Forgiving, the Merciful!

(227) And if they resolve on divorce, then Verily Allah is the Hearing, the Knowing.

وَأَوْفُوا means they return; تَرْتَبِصُوا means suspend, holdup;

إِيلَاءَ means an oath in pursuance of which a person shall abstain from having sexual intercourse with his wife for some definite or indefinite period.

("The pagan Arabs had a custom, very unfair to women in wedlock and this was suppressed by Islam. Sometimes in a fit of anger or caprice a husband would take an oath by God not to approach his wife. This deprived her of conjugal rights but at the same time kept her tied to him indefinitely so that she could not marry again. If the husband was remonstrated with, he would say that his oath by God bound him. Islam in the first place disapproved of thoughtless oaths, but insisted on proper, solemn, intentional oaths being scrupulously observed." (Allama Abdullah Yusuf Ali's Tafsir of the Quran).

In order to understand the verse well it is desirable to break it into parts as under:

1. The verse applies to wedded wives and not to slave girls.
2. The oath of abstention from a wife may be for a period of four months or less or more. But the orders contained in the verse will operate only on the expiry of four months. If the oath is for a period of less than four months, the husband may complete the period without attracting the provisions of this verse or break the oath in the interests of family relations; and no expiation is necessary, as per the tradition quoted under the previous verse. During these four months the wife is not eligible to take any action in the matter.
3. On the expiry of four months the husband has the option to renew his marital rights. If he does so, the matter ends. Allah is so Forgiving and Merciful that He would forgive him for his thoughtless oath.
4. If on the expiry of four months the husband does not renew his marital rights, then obviously divorce is the only alternative left to the parties. In that connection the following two courses are open to them:
 - a) Either the husband will divorce the wife voluntarily; or
 - b) in case of his recalcitrance the wife will apply to the authority concerned for a divorce from the husband, who would then be pressed to give it. In case of his persistent recalcitrance the authority concerned will dissolve the marriage and accord divorce to the woman.
5. The divorce contemplated under S.No. 4 above will be revocable and the husband will have the option to exercise his marital rights during the period of 'iddat'. If he does it, the relations between the husband and wife will thereby be normalized.
6. Allah hears the oath of the husband and the wail of the sufferer. He knows their mutual grievances and also knows the party really at fault.

Opinion of Hazrats Umar, Usman, Ali, Ibn Umar, Hazrat Siddika and Imams Malik and Shafai:

If a person swears to actually abstain from his wife, he will have to be forced to appear before the authority concerned on the expiry of four months to agree to renew the marital right or to divorce the wife. Without observance of the above formality there would not be an automatic divorce of the wife on the expiry of four months.

پایگی گشتن بر است از کفش تنگ
در رخ غربت بر که اندر خشت بنگ

(Roomi)

(It is better to be without a shoe than to wear the one of shorter size. The sorrows concomitant on exile are more welcome than to have a regular war at home).

(228) And the divorced women shall wait concerning themselves for three (monthly) courses; and it is not lawful for them to conceal what Allah has formed in their wombs, if they believe in Allah and the final Day. And their husbands are better entitled to take them back during that period if they desire reconciliation. And due to women are (rights) similar to those (of men) over them in equity. And men have a degree (of advantage) over them (women). And Allah is, the Mighty, the Wise.

أَرْجَائِهِنَّ means authorized; يُجِلُّ means

works; بَعُو لَتِهِنَّ means their husbands.

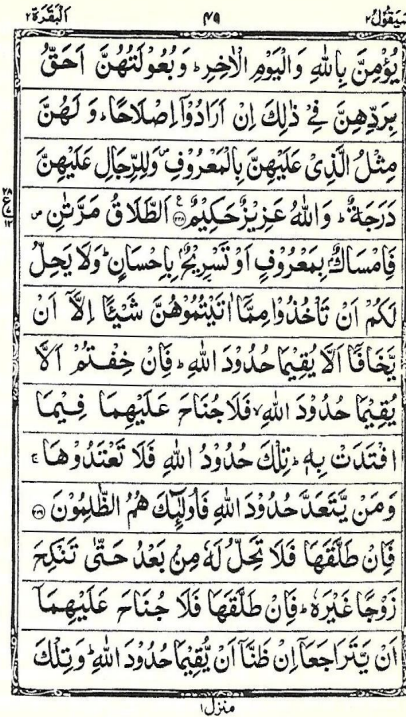
("The course of divorce or the dissolution of the marriage tie, among ancient nations, has been erratic, some making it too loose, others making it too tight. Speaking sociologically, every religion has to meet two ends in the sphere of marriage and family, to raise the standard of morality and to sanctify the marriage contract. But in practice some religions have become too lenient, others too rigid. The Jewish law allows it as a matter of no great concern. If a husband finds some uncleanness in her, then let him write her a bill of divorce-ment and give it in her hand and send her out of his house. And when she is departed out of his house, she may go and be another man's wife. (The fifth Book of Moses).

'Christianity on the other hand, taking the stand on the reported saying of Jesus 'what therefore God hath joined together, let not man apart asunder whoever shall put away his wife and marry another commiteth adultery against her.'

(Gospel according to Saint Mark; both extracts reproduced from the Tafsir of the Quran by Allama Abdul Majid Daryabadi).

At every possible stage Islam has provided a check against disruption of wedlock. It has remarkably checked all thoughtless, casual and precipitate actions in that connection. It has permitted reconciliation between a husband and wife even after divorce is repeated for the second time. A period of iddat or compulsory waiting for three menstrual courses has been prescribed in normal cases of divorce to afford a chance to the parties to patch up their differences. When reconciliation is impossible, then of course the irrevocable divorce must come in as the necessary evil. The Prophet of Islam was pleased to express that "of all the permissible acts, divorce is the most disapproved by Allah". That is how the

Islam views it. قُرُونٌ means menstruation. It also means purity from menstruation. Thus it has two altogether different meanings. Hence quite naturally it has created some controversy about its exact meaning as used in the context.



The orders contained in the verse apply to women whose marriage has been consummated and who have menstruated. They do not apply to minor girls who have not yet reached the age of menstruation, nor to old women who have passed that age. But they do apply to slave women as well. All such women shall have to wait for three menstruations, or the equivalent period, before they contract a fresh marriage. But during that period their husbands have the right to renew their conjugal relations with them, provided the renewal of such relations is prompted by a bonafide desire to have a genuine reconciliation. Due to the exercise of marital right the relations between them would be normalized. In the other eventuality the women are warned not to conceal the fact that they have menstruated or conceived during the period of iddat. Allah will call them to account on the Day of Judgment if they contravene these orders. This warning is necessary because in case of deliberate suppression of the fact of conception in order not to delay the subsequent marriage or that of menstruation in order to prolong the period of iddat, it would be difficult to lead independent evidence against the women concerned.

All women have rights similar to those of men. Such cases are always governed by the principle of equity. It implies that both parties have rights over each other in their own sphere e.g. the husband demands obedience and chastity from the wife and the latter is entitled to good treatment and maintenance.

In this connection the two traditions quoted later are illuminating. This doctrine of similar rights for men and women is diametrically different from that held by the people of the Book, who have characterized the woman as "the door of Hell, as the mother of human ills. She should be ashamed at the very thought that she is a woman". (Lacky, History of European Moral — II)

Despite the award of similar rights to women, Allah maintains that men have a degree of advantage over them. This may refer to the physical and economic superiority of an average man over an average woman. Even in spiritual matters, to some extent, men are blessed with a marked superiority over women who, for instance, are not entitled to participate as combatants in Jihad. Nor has any of them been appointed as an apostle. Even in the context of the present Verse men have been allowed the superior right of taking back their wives if they so choose provided they really desire reconciliation.

(According to two distinguished European Biologists males are more active, energetic, eager, passionate and variable; and the females more passive, conservative, sluggish and stable. (From Allama Abdul Majid Daryabadi's Tafsir of the Quran).

The other relevant passages in the Quran are as under.

1. Divorce them during the period of iddat when they are clean.
2. Men are superior to women.

Traditions

Imp a) The Prophet in his last sermon had said: "O people! fear Allah in respect of women. You have taken them as a trust from Allah; and in the name of Allah you have sexually gone in unto them. Your claim on women is that they should not allow any person, whom you do not like, in your house. If they fail in that connection, beat them but not in a way to leave a mark behind. They have a claim on you for maintenance and clothes according to your means.

Imp b) When you take food, feed them (the women) also. When you put on clothes, clothe them as well. Do not beat them on their face. Do not abuse them. Do not turn them out while in anger; nay, keep them in your house.

پرتو حق است آن معشوق نیست
خالق است آن گویا مخلوق نیست

(Roomi)

(The woman is Allah's reflection and not merely a beloved. She is rather a creator than a creature).

Section 29

(229) Such a divorce (is to be pronounced) twice; after that either keep together equitably or separate with amiability. And it is not lawful for you (men) to take back anything out of what you have given them (your wives), except when both (parties) fear that they would not be able to maintain the limits prescribed by Allah. If you apprehend that (they would not be able to keep within the limits prescribed by Allah, there is no blame on either of them for that wherewith she ransoms her freedom. These are the limits prescribed by Allah; hence do not transgress them; and whoso transgress the limits prescribed by Allah, it is they who are the wrongdoers.

(230) So if he divorces her (irrevocably), she is not lawful for him (in marriage) until after she has married another husband; but if he also divorces her, then there is no blame on them both if they reunite, provided they believe that they can keep within the limits prescribed by Allah. And these are the limits prescribed by Allah which He makes plain to the people who have knowledge;

مَرَّتَيْنِ means twice, رِبْعًا means well or equitably; تَسْرِيحًا means separate.

("Talak (divorce) is of two kinds, rajai or that which permits of the husband resuming conjugal relations, and 'bain' or that which separates. The former is generally translated as revocable and the latter as irrevocable or absolute. A divorce which is revocable in inception, becomes irrevocable or absolute, if the iddat or period of probation is allowed to elapse without the husband having revoked it either by express word or conduct".

By Mr. Abdul Rahim from Tafsir of the Quran by Allama Abdul Majid Daryabadi).

The backgrounds of the present verse no. 229 are as under:

1. It was customary for the pre-Islamic Arabs to divorce their wives any number of times and then to reunite with them before expiry of the period of waiting. This was naturally very harassing to the wives concerned. On one hand harmonious relations between the couple were not maintained; and on the other hand the wives were denied the chance to contract a second marriage. This verse stopped this nefarious custom.

2. Habiba Khitza daughter of Suhail, an ansar of Madina was married to Sabit bin Kais. She went and complained to the Prophet that she absolutely hated her husband due to his ugliness, and she was prepared to surrender the entire dower and even add to it something from her own property in order to

have the marriage dissolved. This verse was then revealed; and the Prophet asked her to return the dower to Sabit and have the marriage dissolved. This was the first instance of khula divorce in Islam.

The Orders contained in these two verses may be elaborated as under:

Two divorces with a waiting period intervening between them are prescribed. Then another period of waiting follows. Till its expiry the divorce is revocable. The parties may decide during this period whether there is a chance for their reconciliation. If they avail of it, their conjugal relations would be normalized and they could better live in peace there after. But if the parties have reached a climax and the discharge of marital obligations by either of them is considered impossible and therefore separation is unavoidable, they are advised to separate in an amiable and dignified manner. The husband has been particularly directed not to take back, in case of separation, any portion of the dower which he may have given to the wife.

It is likely that the wife may have a genuine grievance against her recalcitrant husband and reconciliation between the couple may appear impossible to the guardians, relatives and the authority concerned. In that case it is open to her to surrender the entire dower to the husband to obtain the divorce. This type of divorce, effected at the instance of the wife, is known as 'Khula'. According to Hazrat Umar, Hazrat Ali, Imam Abu Hanifa and Imam Shafai Khula is definitely a divorce. In pursuance of it the husband is at liberty to take back the entire dower or remit a part of it. But after effecting Khula he is not entitled to have sexual relations with his erstwhile wife as he has received the ransom money and freed her. These are the limits clearly prescribed by Allah, and He has warned against their transgression.

If the husband pronounces the third divorce and thereby makes it irrevocable, the divorcee would thereafter be absolutely 'haram' or unlawful for him in marriage unless and until:

- a) She has voluntarily married a person other than her previous husband after expiry of the iddat;
- b) the nikah is regular i.e. it has not been performed merely to facilitate remarriage of the divorcee with her previous husband;
- c) The second marriage has been consummated;
- d) the second husband has voluntarily divorced her irrevocably; and
- e) the previous husband and the divorcee should honestly believe that after remarriage they would live a happy and peaceful life.

Allah has prescribed these limits for creation and maintenance of harmonious relations between married persons and for betterment of society. But only those people, who have the requisite knowledge, will be able to appreciate them as such.

The other relevant passages in the Quran are as under:

1. It is not lawful for men to coerce their wives into forgoing and surrendering a part of their dower before pronouncing the third divorce to them.
2. If the wives willingly forego a part of their dower, the latter would be halal for the husband.

Traditions

Imp a) Those women who demand divorce without any ostensible reason, will be denied even the fragrance of Paradise. Such women are (as had as) hypocrites.

Imp b) Do not discuss whatever is not contained in the Quran. Allah is above making a mistake.

Imp c) The Prophet was extremely annoyed when he heard that a person had pronounced the three divorce simultaneously. He exclaimed, "can any person play with the Quranic text while I am alive?" One of the companions, noticing so much displeasure of the Prophet, volunteered to kill the person concerned, if permitted.

Note: There is one disjunction in the chain of communication of this tradition.

Imp d) The Prophet observed that unless the second husband had sexually enjoyed the divorcee (and then divorced her irrevocably) she could not remarry her previous husband.

e) A divorcee immediately after her second marriage, went to the Prophet and suggested that since she did not like her second husband, she might be permitted to remarry her previous husband. The Prophet replied: "no, not till the second marriage has been consummated."

f) Whoever wants to marry a divorcee in order to facilitate her remarriage with her previous husband, who wants the matter to be managed that way, he as well as the latter be cursed by Allah.

Imp g) That nikah is not nikah in the correct sense when its secret object is different from its obvious one. That would be a mockery of the orders of Allah. (The genuine and bonafide nikah alone is valid).

Imp (Opinion of Mr. Abdul Rahim:

The husband has a right to dissolve the marriage as by such dissolution he only gives up his own right. But as marriage is founded on contract and the above rights of the husband arise by implication of such contract it is open to a woman at the time of marriage or subsequently thereto to stipulate for their curtailment or to get some of them transferred to herself as the right to dissolve the marriage. (From Tafsir of the Quran by Moulana Abdul Majid Daryabadi).

(231) When you have divorced women (twice) and they have (almost) reached the prescribed period (of their iddat), then retain them with fairness or leave them with kindness; and do not retain them (merely) to cause them trouble, resulting in your transgression; and whoso does it, he indeed wrongs his soul. And do not make a mockery of Allah's commandments, and remember Allah's favour on you and that he has sent down to you the Book and the wisdom with which He instructs you; and fear Allah and know that Allah knows everything. ●

The background of the verse is that a particular person had divorced his wife and later represented that he had done it in jest. This verse was then revealed. The Prophet held the above person's divorce to be in order.

تَمْسِكُوْهُنَّ (from اِمْسَاكُ) means retain;

اَبْلَغْنَ means they reach. اَبْلَغْنِ means

Their prescribed period.

This verse enjoins on husbands that when they have pronounced divorce twice, while it is still revocable, and the period of iddat has not actually expired, they have the option to take back their wives and resume conjugal relations with them. In

case they are prepared to exercise this option they need not wait for the expiry of the iddat period. But once the latter is over, the divorce becomes irrevocable, and the divorcee will have to observe the formalities laid down in the preceding verses in case she is inclined to remarry her previous husband. In whatever manner the husband exercise his option, he must behave fairly and act equitably with his wife. If he wants reunion with her before the iddat expires, it should not be with the motive of persecuting her. This privilege is not to be abused as was done by certain Arabs of the type of Sabit s/o Jasar who repeatedly divorced their wives and then resumed marital rites with them during iddat merely to check their second marriage. This is latently referred to in the verse no 228 ante also. The orders prescribed under these verses are not to be treated lightly, held in jest or contravened. He who does it, commits a blasphemy. At the conclusion of the verse we are reminded of Allah's countless favours to us, more particularly that of His revealing the Quran and appointing the Apostle to explain its implications to us and to guide us properly in material as well as spiritual matters. Whatever we do, we must always entertain the fear of Allah, and believe that in view of His Omniscience, none of our actions will escape His notice. Indeed He knows everything.

Traditions

Imp a) The Prophet observed that none of the following acts should be held in jest:

حُدُوْدُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ۚ وَإِذَا طَلَقْتُمُ
النِّسَاءَ فَلَمْ يَكُنْ لَكُمْ عَلَيْهِنَّ عَقْدٌ وَلَا تُمْسِكُوهُنَّ بِمَعْرُوفٍ
أَوْ سِرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا
لِّتَعْتَدُوا ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۚ
وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا ۚ وَادْكُرُوا نِعْمَتَ
اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ
وَالْحِكْمَةِ بِعَظَمَتِهِ ۚ وَأَتَّقُوا اللَّهَ ۚ وَأَعْلَمُوا أَنَّ
اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۚ وَإِذَا طَلَقْتُمُ النِّسَاءَ
فَلَمْ يَكُنْ لَكُمْ عَلَيْهِنَّ عَقْدٌ وَلَا تُمْسِكُوهُنَّ
أَرْوَاجَهُنَّ إِذَا تَرَاصُوا بَيْنَهُنَّ بِالْمَعْرُوفِ ۚ ذَلِكَ
يُوعِظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ۚ ذَلِكَ أَرْكَى لَكُمْ وَأَظْهَرُ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ
لَا تَعْلَمُونَ ۚ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ

مَنْزِلًا

- i) marriage,
- ii) divorce,
- iii) resumption of conjugal relations.

Imp b) Nikah may be performed in a mosque and it may be accompanied by دَف (drum beating) for publicity.

Section 30

(232) And when you have divorced women and they have completed the period (of Iddat), then do not prevent them from marrying their (former or other) husbands if they have mutually agreed on equitable basis. This admonition is for him amongst you who believes in Allah and the Last day. This is the cleanest (course) for you and the purest. And Allah knows and you do not know.

يُؤْنِظُ means admonition, instruction, الطَّهَرُ means extremely pure.

The background of the verse, as amplified in Tafsir-e-Hussaini, is as under:

Hazrat Muakil bin Yaser had got his sister married to Abdullah bin Asim. The latter divorced her, but before expiry of the period of iddat he wanted to normalize the conjugal relations. Muakil, however, opposed the move, though his sister was agreeable to the reconciliation. This verse was then revealed. In pursuance of the orders contained in it Muakil withdrew his opposition, and he acquiesced in the revocation of the divorce and reconciliation of his sister with Abdullah. (This story has been differently narrated also in that Abdullah wanted to remarry the divorcee after completion of her iddat and observance of other legal formalities).

The verse enjoins on the relatives and the previous husband of the divorcee not to obstruct her subsequent marriage if she has been formally and regularly divorced, the period of iddat has expired and the parties to the proposed marriage have mutually agreed to it equitably. It also directs the relatives of the women concerned not to oppose her reconciliation with her husband before the divorce becomes irrevocable. Allah considers the remarriage of a divorcee as the purest and cleanest course to be adopted. That would surely be conducive to the moral and spiritual betterment of society. Allah assures the muslims that their obedience to these Divine orders, in supercession of their personal reaction to them, would be in their best interests materially, morally and spiritually; and those who believe in Allah and the Hereafter will appreciate them better. Allah alone knows wherein lies their betterment. He knows that there is a natural affinity between a man and a woman, and that it would be better for all concerned if they take to each other in marriage rather than in a secret amour.

Traditions

Imp a) A woman cannot perform nikah of a woman; nor can the latter do it herself. Such women would be considered adulteresses.

Imp b) A nikah can be performed by a well versed man with the aid of two witnesses.

(Due to love even bitter things taste sweet)

از محبت تلخها شیرین شوند

جيڪي ڏنائون، سوسيئي محبت!
مرچيو آهرا انڪي، مَرڪي مصيبت!
ڪهڙي قريبت، جي ڪهڙي پير پرائين جي

(Shah)

(What Allah has given (in the form of orders or otherwise) is for our good. Do not call it harassment or calamity. Even if He were to order our death, it would bring us near Him).

(233) And mothers shall suckle their offsprings for two complete years if desired to complete the (period of) suckling. And it is for the father of the child to maintain them, (the mother, and the child), and clothe them on equitable basis. No individual is burdened but to (the extent of) his bearing; neither the mother shall suffer injury on account of her child, nor shall the father (suffer it) on account of his child; and a similar (provision) holds (good) for (his) heir. But if they both desire to wean (the child earlier) by mutual consent and counsel, then there is no blame on them either. And if you (men) decide on a foster mother for your offsprings, there is no blame on you provided you pay (the mother) what you had agreed to pay, with fairness; and fear Allah and know that Allah sees (all) what you do.

يُرْضَعْنَ means shall give suck; رِضْعَ means

in case; كَسُوْ تَهْنِ means their clothing;

حَوْلَيْنِ كَامِلَيْنِ may be translated as two com-

plete years; تُضَارَّ means shall not be wronged.

أَنْ يُتِمَّ الرِّضَاعَةُ may mean completion of (the period of) suckling.

Islam recognizes that the best food for an infant is the mother's milk. It has, therefore, enjoined on the mother to suckle her child for the maximum period of two years, provided both parents mutually agree to it. But if they differ, then earlier weaning suckles the child, whether she is in wedlock or in iddat or has passed it, she is entitled to maintenance and clothes as per the husband's financial capacity and the local conventions. (If the mother does not suckle the child, she is entitled to the same amenities for the iddat period only). Both parents should bear their duties equitably in the fostering of the infant. The father should not snatch away the latter

حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرِّضَاعَةَ
وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ
لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا تُضَارُّ وَالِدَةٌ
بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهَا ۚ وَعَلَى الْوَارِثِ
مِثْلُ ذَلِكَ ۚ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا
وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۚ وَإِنْ أَرَدْتُمْ أَنْ
تَسْرِعُوا بِأَوْلَادِكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَكْتُمُ
مَعَا اتَّبِعْتُمُ بِالْمَعْرُوفِ ۚ وَاتَّقُوا اللَّهَ ۚ وَاعْلَمُوا أَنَّ
اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ۝ وَالَّذِينَ يَتَوَقَّوْنَ
مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ
أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۚ فَإِذَا بَلَغْنَ أَجَلَهُنَّ
فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ
بِالْمَعْرُوفِ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝ وَلَا

مِثْلُ

from the mother or refuse her maintenance and clothes. That would be cruel on his part and the mother and the child both will suffer on that account. Similarly the mother should be willing to suckle the child and be reasonable in her terms to do it. If the father dies during the suckling period, his duties towards the mother and infant would devolve on his heirs. If both parents, by mutual agreement, decide on engaging a foster mother or a wet nurse due to any reason, they may do it in the interests of the infant; but the privileges of the mother shall not be curtailed unnecessarily on that account nor any humiliation caused to her. In this verse Allah has shown consideration not only for an uninterrupted fostering of the child under different circumstances, but has also enjoined on the parents — whether in wedlock or separated — to be kind and considerate in their treatment of one another. We should always fear Allah because He sees all what we do. He will surely call us to account for our delinquencies.

The other relevant passages in the Quran are as under:

1. The suckling period is for two years.
2. The period of pregnancy and suckling, both combined, is 30 months.
3. He who is fairly well off, should spend well, and he who is in unfavourable circumstances, should spend according to his means.
4. If mothers suckle their infants, you should pay them fairly well in return. Treat one another kindly.

Traditions

Imp a) Suckling is necessary for a period upto two years.

b) Hazrat Ibrahim son of the Prophet of Islam died when he was one year and ten months old, and the Prophet observed that a wet nurse was appointed for him in Paradise.

(234) And as for those of you who die and leave behind widows, the latter shall keep themselves in waiting for four months and ten days; when they have completed their term, then there is no blame on you for what they do with themselves in a fair (and legitimate) manner. And Allah is well acquainted with what you do.

The back-ground of the verse is that during the pre-Islamic period a widow was segregated in a separate cottage for a year. She was made to wear unseemly clothes and was denied the use of perfumes. The revelation of this verse (no. 234), put a stop to that custom.

جُنَاحٌ means sin, blame; يَتُوفُونَ means they die يَذُرُونَ means leave behind.

According to the orders contained in this verse:

- a) a widow shall observe the prescribed iddat of four months and ten days irrespective of her age and of the fact whether the marriage was consummated or not;
- b) if the widow is pregnant, her iddat will synchronise with her pregnancy and it will expire at delivery of the child;
- c) the iddat is meant not only as a period of mourning but also for ascertainment of the fact whether a widow is pregnant or not;
- d) during the iddat a widow will not wear glamorous clothes or ornaments;
- e) after expiry of the iddat, as per (a) and (b) above, the widow shall be allowed full liberty to think of a lawful marriage. During the course of iddat, however, no remarriage, should be contracted nor should any such offer be conveyed to her or accepted by her.

Any deviation in this respect would make a mockery of the mourning; and

f) it would be quite lawful for the widow's relatives to cooperate with her in connection with her subsequent marriage.

Verily Allah is well aware of our actions; and all acts of compliance with or contravention of these orders will be duly recorded against us.

Another relevant passage in the Quran is: 'the iddat for a pregnant widow shall be upto the time of her delivery of the child'.

Traditions

Imp a) According to Muakil bin Yaser, the Prophet had given decision in a case that the widow for whom dower was not yet fixed and with whom the marriage was not consummated, will observe the same period of iddat i.e. four months and ten days, as laid down in this verse.

Imp b) The Prophet had observed in the case of a widow by name Bibi Sabia that her iddat had expired when she was delivered of the child, and thereafter she was at liberty to contract another marriage.

Imp c) Normally the period of mourning should not exceed three days, but in the case of widows, as an exception, it has been extended to four months and ten days as a mark of unusual respect for husbands.

(235) And there is no blame on you if you make an indirect offer of marriage to (such) women or hold it (secret) in your minds. Allah knows what you think of them (in your minds); but do not make in secret a definite proposal to them except in honourable words; and resolve not on the wedding knot until the prescribed term (of iddat) is completed; and know that Allah knows what you have in your minds, hence beware of Him; and know that Allah is the Forgiving, the Forbearing!

أَجَلُهُ means period or term (of iddat).

يَبْلُغُ means has been attained or reached

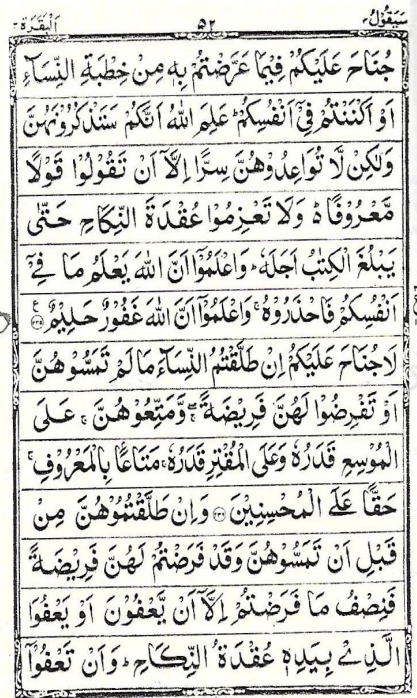
عَرَضْتُمْ means you said secretly;

خُطْبَةً means offer of marriage;

فَأَحْذَرُوهُ means hence beware.

This verse refers primarily to widows but it also applies to the divorcees who have received irrevocable divorce.

The orders contained in it are that until the iddat period has expired it is forbidden to:



1. marry such women or secretly convey a definite proposal of marriage to them; or
2. have a dishonourable contract with them. But it is allowed to contemplate marriage with them after expiry of their iddat or to convey to them indirectly, during the course of iddat, one's honourable interest in them, the idea being that such widows or divorcees may, as well, think of this particular proposal before contracting a second marriage after completion of the iddat. Allah knows that some of us think of them and cherish the desire to marry them, and as such an indirect innocent communication to them has been permitted. Finally Allah has warned that He knows whether we have any dishonourable intentions in our mind with regard to these women or whether we contemplate any contravention of the above orders. If we are guilty of any such intentions we must repent of them at once, so that His mercy may be attracted and He may forgive our sins. If Allah does not punish us forthwith for our transgression, it should not create in us a false notion of immunity. He is Forbearing and He does not award punishment immediately, obviously in the expectation that we shall repent of the delinquency and implore Him for His forgiveness.

Another relevant passage in the Quran is:

"I know what you express or conceal".

Tradition

Abu Umro had divorced (his wife) Fatima irrevocably. During her iddat the Prophet sent word to her to remind him as soon as her iddat expired. She did so and the Prophet married her to Hazrat Assama after they had mutually agreed to it.

Section 31

(236) There is no blame on you if you divorce women whom you have not touched or for whom you have not settled the dower; and provide for them some benefit — the wealthy according to his means and the poor according to his means; a fair gift; it is incumbent on all doers of good.

مَتَاعٌ means gift, benefit. مَتَعَهَا means 'he gave her a gift after divorce'.
مَوْسِعٍ means wealthy مَقْتَرٍ means poor.

This verse contemplates a marriage where dower has not been settled for the bride. In the case of such a marriage there is nothing reprehensible if the husband divorces his wife before he has 'touched her', which expression is generally interpreted to mean consummation of marriage. It is, however, enjoined on the husband, whether rich or poor, to give a fair parting gift to the wife according to his means; the minimum is suggested to be a garment just enough to enable her to offer 'namaz'. It is expected of all muslims to be beneficent. Accordingly Allah has made it incumbent on them to comply fully with these orders.

Another relevant passage in the Quran is:- "O Apostle! Tell your wives: 'if you prefer this worldly life and its adornments, come, I would leave you in fairness with some good too'".

Traditions

According to Sahal bin Said and Abu Asid the Prophet had married Amina, daughter of Sharjail, but noticing her displeasure he divorced her, and gave her two coloured clothes as a present.

چگاکن چگایون، منایون مکن
جوڑ جی جن سین، سوڑ سیئی کن

(Shah)

(Good persons practise good and evil persons practise evil. Each individual behaves according to what befits him).

امتی درتی پرستی کاملی
امتی محبوب ہر صاحب دلی

(Iqbal)

(As the Prophet's followers you are ideal in the Divine worship; and you are favourite of every righteous man).

(237) And if you divorce them before you have touched them but (after) you have settled their dower, then (due from you is) half of what you have settled, unless they (the divorcees) remit it, or he in whose hand is the wedding knot, (the husband), remits it. And if you remit it, it is near to piety. And do not forget to be obliging between yourselves. Verily Allah beholds (all) what you do.

This verse refers to a case of marriage in which the husband has fixed the dower but before consummating marriage, he has divorced the wife. In such cases, according to the orders contained in this verse, the divorcee is entitled to half of the dower, unless:

- a) she remits and does not take any dower; or
- b) the husband forgoes his half and thereby pays the full dower to the woman.

Allah enjoins on both parties to be graceful and liberal in such matters, specially when the remission of dower is construed as righteousness. Allah sees all our actions and He would suitably requit us for them.

Traditions

- a) The holder of the wedding knot means husband.
- b) Time will come when people will forget all about grace and ethics. They are bad persons who purchase things at a cheaper rate from a poor man in difficulties. (The Prophet had disapproved such transactions).

کس نمی گوید که یاری داشت حق دوستی
حق شناسان لپه حال افتاد و یاران لپه شد

(Hafiz)

(None says that the friend (muslims) observed canons of friendship. What has happened to the appraisers and to the friends?)

(Note: There are four categories of divorces as under:

- a) Those in whose case dower has been fixed and marriage consummated. The divorcee shall receive their full dower.
- b) Those in whose case dower has not been fixed and the marriage too has not been consummated. They are entitled to some benefits only.
- c) Those in whose case dower is fixed but the marriage has not been consummated. They shall receive half the dower unless the divorcee or the ex-husband remits her/his share of the dower.
- d) Those in whose case dower has not been fixed but the marriage has been consummated. They are entitled to a conventional dower.

(238) Guard the prayers, and (specially) the middle prayer; and stand (truly) devout before Allah.

(239) If you fear (enemy), then pray while on foot or mounted; but when you are safe, then remember Allah in the manner He has taught you, which you did not know (before).

حَافِظُوا قَوْمُ mean guard; قَوْمُ means stand;

قَسْبَتَيْنِ means devoutly.

صَلَاةِ الْوُسْطَى may be translated as 'the

best or most excellent prayer.

According to the traditions reproduced below it is the middle afternoon prayer. This prayer is likely to be neglected as its time synchronizes with that of work and business. It is on that account that it is prized highly.

The background of the present verse no. 238, according to Tafsir-e-Hussaini is, and the commentator has quoted Zaid bin Akram in that connection, that formerly the muslims used to converse with each other during 'namaz'. This versa puta stop to that practice.

This verse contains the orders that we should be very particular about all aspects of our prayers, more specially of the middle afternoon prayer, that we should maintain their regularity and punctuality and not miss them or offer them at our will;

and that while offering them we should be very reverent and disciplined in our posture and feel that we are in the presence of our Creator. If we do not see Him He atleast sees us. Conversation, jesting and laughter are forbidden during prayers. Even looking askance during prayers is prejudicial to them.

When we apprehend hostilities we may possibly not be able to observe the usual discipline and posture during the namaz. We may then offer prayers while moving on foot or mounted, in which position



perhaps formal bowing and prostration may not be possible. We may even curtail them, and if there is no alternative, offer them in any direction regardless of the actual Kibla. But once we get back to normalcy we must resume the orthodox discipline and the manner of offering prayers, as directed by Allah and practised by the Prophet personally. Before revelation of these verses the muslims were, indeed, ignorant of these matters of the concessions made in their respect.

Note: 1. These verses containing orders about prayers have been interposed in the midst of the orders about divorce, widowhood and Iddat in order to remind us of our duty to offer prayers while we are beset by the worldly or domestic and personal matters.

2. It is necessary to read the present verse no. 239 alongwith verses no. 101 to 104 of Surat un-nisa for more elaborate elucidation of the orders.

Traditions

Imp a) Abdullah Ibn Masaud asked the Prophet as to which of our acts is the best. He replied 'to offer namaz is time,' and next to it 'to fight in the name of Allah', and then 'to be kind to parents'.

Imp b) The best human act in the sight of Allah is to offer namaz early in time.

Imp c) During the war of Azhab the Prophet exclaimed: 'may Allah fill the hearts and houses of infidels with fire!' They have delayed our offering the middle afternoon prayer'.

Imp d) The Prophet recited the verse (no. 238) and stated that it referred to the middle afternoon prayer.

Imp e) The Property and family of that person are, as if, wasted if he missed the middle afternoon prayer.

Imp f) On a cloudy day offer namaz early in time.

g) Once while in the valley of Ghiffers the Prophet offered the middle afternoon Prayer and said that it was prescribed for earlier generations too, but they did not avail of it. There is no other namaz after it till the appearance of stars.

Imp h) The Prophet, while offering prayers, did not return the salutation of Abdullah Ibn Masaud. He told him afterwards that during namaz the devotee is pre-occupied with it. (Hence salutation should not be returned during its course).

Imp i) When you are offering 'namaz', keep silent (and do not talk with others).

Imp k) The worst instance of theft is that committed in respect of 'namaz' when a devotee does not offer the 'ruku' or 'sajda' fully and appropriately.

(Note: This 'hadis' is taken from the "Mutai Imam Malik").

(Iqbal)

لا اله الا الله
قلب معلم ارجع انفسه
نماز

(The 'Kalima' is the oyster and the 'namaz' is the pearl. For a muslim the namaz has the same value and significance as a minor Hajj).

(240) And those of you who die and leave behind widows, they shall make a bequest for a year's maintenance for their widows without their being turned out. But if they (themselves) leave (the residence), there is no blame on you for what they do with themselves in a fair manner; and Allah is the Mighty, the Wise!

(241) And for divorcees (also) there shall be an equitable gratuity; an obligation on the righteous.

(242) Thus does Allah expound His commandments to you so that you may understand.

وَصِيَّةٌ May be interpreted as 'Allah makes a bequest to you'.

حَوْلَ means a year; **خُرُوجِنَ** means they (women) leave; **حَقًّا** means obligatory;

During the pre-Islamic days the iddat for a widow was for one year. As per the orders contained in the verse, no. 234 the period of iddat for a widow has been fixed at four months and ten days, and this period is to be passed in the late husband's house. At the time when this verse (no. 240) was revealed, the verse prescribing the share of a widow in her late husband's property was not revealed. She was, therefore, at the mercy of other heirs of the deceased. In this verse it is directed that a husband, before his death, should make a bequest for maintenance and residence of his widow for a maximum period of one year which would necessarily include four months and ten days of the iddat. After expiry of the iddat it was optional for the widow to pass the aggregate period of one year under the same conditions or to contract a regular and lawful second marriage or leave the residence of her late husband and thereby forfeit the maintenance allowed to her as per the above bequest. The provision in this verse is more binding on the husband than on the widow. Even though the former makes a bequest, on which there is so much emphasis, the widow is at liberty to chuck up the arrangement and leave the premises after expiry of the iddat, which, of course, she has necessarily to pass in the late husband's house.

Allah is mighty. He can issue any orders and enforce their execution. But He is Wise and all His orders are based on wisdom.

In the pre-Islamic period it was optional for husbands to maintain their divorced wives during the period of iddat, which even in their case, extended to one year. Under the verse no. 241 it has been made obligatory for husbands to provide some equitable benefit or gratuity for the divorcees. This is an amplification of the preceding verse no. 236 of the sama sura.

Allah has made all His commands absolutely clear so that people should reflect on them to understand their implications and then act accordingly.

Note:- This verse has obviously been superseded in two main aspects by other verses as under:

- a) The period of iddat for a widow has been reduced from one year to 4-10 days.
- b) Since a widow has later been assigned a regular share in her deceased husband's property under another verse the necessity of making a bequest in her favour, as contemplated in this verse, has been obviated.

Tradition

Abu Khidri's sister's husband was killed by his slave. She requested the Prophet for permission to pass her iddat period in her brother's house, as her late husband had no house of his own and he had not left any provision for her. After a little deliberation the Prophet asked her to pass the iddat period in the same house where she had lived with her husband.

Note:- This 'hadis' was followed and acted upon by Hazrat Usman when an identical case had come up to him for decision.

Section 32

(243) Have you not turned to those who left their houses — and they were in thousand — for fear of death? Then Allah said to them: 'die'; subsequently He revived them. Verily Allah is Gracious to mankind, but most of the persons are not grateful.

(244) And fight in the cause of Allah, and know that Allah is the Hearer and the Knower (of all things).

(245) Who is there who will lend to Allah a handsome loan, which He will double for him and multiply manifold? And Allah diminishes and enhances; and you will return to Him (to account for your actions).

الْمَدْر means have you not seen?

الْأَوْف means many thousands;

خَذَرَ means fear ضِعْفُ means double;

يَقْفُ means diminishes; يُبْصِطُ means enlarges.

The background of the present verse no. 243 is an old Jewish story that some thousands of persons fled from their houses due to the outbreak of cholera there. In order to show to them that they could not run away from death, Allah ordered their death after they had covered some distance, and they died instantly. After sometime, perhaps some years, at the intervention of Hazrat Khar-kil, as the story goes, He revived them enmasse. Allah thus displayed His power to cause death of human beings and then to resurrect the dead at any time, even before the Day of Resurrection.

It is indeed a great favour of Allah, and we should certainly be thankful to Him for it, though factually most of us are not, to have related the above story to bring home to us the futility of running away from death if it is ordained by Him. Consequently we should join religious wars and not run away from them due to fear of death. Allah hears our excuses for not joining them. He is, however, able to see through our pretexts. He is also able to rebut our arguments. Eventually He will suitably requite us for them.

The verse No. 245 under comment is an exhortation to the well-to-do persons to spend liberally in the cause of Allah and to make a rightful use of their wealth without fear of getting poor on that account. Allah alone has the privilege to grant us prosperity or cause us adversity. He has assured us that He will increase manifold, for reimbursement to us, what we spend in His cause. Infact He is pleased to consider such an expenditure by us as a loan to Him, which has to be returned to the lender. In ad-

سُورَةُ الْبَقَرَةِ ٥٢

فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ۖ وَقَالُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۖ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُ أَضْعَافًا كَثِيرَةً ۗ وَاللَّهُ يُقْرِضُ وَيَبْصِطُ وَإِلَيْهِ تُرْجَعُونَ ۚ أَلَمْ تَرَ إِلَى الْمَلَائِكَةِ مَنبِيئًا سِرَاجًا مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَمِنْ هَا فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَاءِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ۝

منزل

dition to the manifold return of our money there is the sure prospect of our receiving the reward when we appear before Allah on the Day of judgement. The Verse No. 11, Al Hadid is relevant.

The other relevant passages in the Quran are as under:

1. Ask the persons who do not join jihad that if those, who are martyred in it, had not died if they had not joined it, then they should save themselves from death, if they speak the truth.
2. Expenditure in the cause of Allah is like sowing a seed which will bear seven ears of corn and each such ear will carry seven grains. Allah gives even more than that to whomso He wills.

Traditions

Imp a) If you hear of the outbreak of Cholera at a particular place, do not proceed there. But if you are already in a place affected by Cholera, then do not flee from it due to the fear of death.

Imp b) Hazrat Abu Al-Ahdao Ansari asked the Prophet: 'what! Does Allah really want a handsome loan from us'? The Prophet replied in the affirmative. Thereupon he requested the Prophet to extend his hand to him. Seizing it in his hands he said: 'I give in the name of Allah my garden which has 600 date trees in it'. He then proceeded directly to the garden, stopped at the entrance to call out his wife and asked her to quit the premises alongwith their children as he had given away the garden to Allah.

(Saying of Hazrat Ali).

The coward has no enjoyment of life.

Note: 1. It is worthwhile mentioning here that it was the life long ambition of Hazrat Khalid bin Valid to die a martyr's death. But this privilege was denied to him, even though he had received wounds practically all over his person. He lamented it the more when eventually he lay on his (a routine) death bed.

2. The resurrection of the persons referred to in verse No. 243 indicates not only the power of Allah but also His will to resurrect a dead person even before the Day of judgment, and give him a second lease of life in this world.

ما ترهون كهرن مال، آن سڀ ڏينهن گهرن سپرين
دنيا تنهن دوست تان، خدا ڪريان في الحال!
ڪيس نامر نمال، پس تان پيري ٿيو

(Shah)

People request for wealth. I hanker after the Lord in and out of season. I sacrifice in a flash the entire world for Him. I become extatic on the mere mention of His name, the actual seeing is still remote).

بخت جوان يار ما، وادان جان ڪار ما
قافله سالار ما فخر جهان مصطفیٰ هست

(Roomi)

(Our friend has young fortune surrender of life is our Privilege; the leader of our caravan is Mustafa, the glory of the world).

(246) Have you not turned to the chiefs of the Bani Israels after (the time of) Moosa? They said to their prophet: 'appoint for us a king that we may fight in the cause of Allah'. He said: 'is it not unlikely that if fighting is prescribed for you, you may not fight? They said: 'and why should we not fight in the cause of Allah (particularly) when we have been turned out of our homes and (denied) our children? But when fighting was prescribed for them, they turned away, save a few of them: And Allah knows the wrong doers.

مَلَأَ means chiefs; عَصِيْتُمْ means likely for you; اِبْنَانَا means children.

For some time after the death of Hazrat Moosa the Bani Israels went along the straight path, but later they started committing lapses. Consequently they grew corrupt morally and spiritually and weak and imbecile physically. Eventually the Philistines vanquished them, killing and capturing many of them, and forcing the others into exile. They also seized and carried away the Ark of the covenant, which the Bani Israels had taken to the battle field to help them against their enemies. Nearly all chiefs of the Bani Israels, including their high priest, were killed in the battle. Among the survivors was a lady, the only remnant of the priestly dynasty. She was pregnant and later she gave birth to Samuel or Shamail. Later during his apostleship the Bani Israels asked him to appoint for them a king and commander so that they could fight under him against their enemies, Jalut and his forces. Hazrat Shamail knew their fickle mindedness and indiscipline, and he conveyed to them his misgivings, that even after appointment of the king, if fighting in the name of Allah was resolved upon, they might not participate in it. The Israillies remonstrated with him and said that since they had been deprived of their families and forced into exile they would certainly fight against their enemies. The misgivings of Hazrat Shamail, however, proved correct, because when the war was declared, most of the Israillies refused to fight, and they ran away, some of them hiding in caves. Allah of course, knew before hand all this of the wrong doers.

(247) And their Prophet said to them: "Verily Allah has raised Talut as the King for you". They said: "how can he have sovereignty over us since we are better fitted for it than he, nor has he been given abundance of wealth? He said: "surely Allah has chosen him over you, and has given him considerably better knowledge and physique. Allah grants His sovereignty to whom He wills and Allah is the Bountiful, the Knowing".

"Talut is the Arabic name for Saul who was tall and handsome, but he belonged to the tribe of Benjamin, the smallest tribe among the Israilis. His worldly belongings were slender and it was when he went out to search for some asses which had been lost from his father's house that he met Samuel and was appointed king by him".

(Tafsir of the Quran by Allama Abdullah Yusuf Ali).

أَصْطَفَاهُ means to choose; بَسَطَ means

to increase; سَعَةً means abundance.

The word 'Talut' signifies tall stature; and Talut of the Quranic text was really tall with commanding appearances. The Israilis objected to his selection as their king mainly on the grounds that he did not belong to the yahuda tribe, the royal dynasty, and was, besides, not well off financially. Hazrat Shamail told them that he had no locus standi in the matter because Talut was selected as their king by Allah. Besides Talut was superior to them in learning and physical prowess. Verily Allah has the power to confer sovereignty on whomso He pleases. He is Bountiful to elevate any person to eminence, and He knows well the relative suitability of each individual for it.

سَمُوعُ
٥٥
الْقُرْآنُ

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ
مَلِكًا. قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ
أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ
قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً
فِي الْعِلْمِ وَالْجِسْمِ. وَاللَّهُ يُؤْتِي مُلْكَهُ مَن
يَشَاءُ. وَاللَّهُ وَاسِعٌ عَلِيمٌ. وَقَالَ لَهُمْ نَبِيُّهُمْ
إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ
سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَى
وَالْهَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ. إِنْ فِي ذَلِكَ لَآيَةٌ
لَّكُمْ إِنْ كُنْتُمْ مُّؤْمِنِينَ. فَلَمَّا فَصَلَ
طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ
بِنَهَرٍ. فَمَن شَرِبَ مِنْهُ فَلَيْسَ مِنِّي. وَمَن
لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً
مِّنْهُ.

سوتون صاحب آهين، جونہ پيرائين پان
سيئن سوالي سمگتاون داتا! دئين دان

(Shah)

(Verily you are the Lord. You do not turn away supplicants. You have elevated hundreds of supplicants by your bounty. You are, indeed, the Bountiful'.

(248) And (further) their prophet said to them: "Verily the sign of his (Talut's) sovereignty is that the Ark (of the covenant) shall come (back) to you, where in is tranquility from your Lord, and the legacies (relics) left by the family of Moosa and the family of Harun, borne by angels. Verily in this is a sign for you, if you are believers".

تَابُوتُ means ark; سَكِينَةٌ means calm, appeasement; تَرَكَ means legacies;

The Bani Isra'el were obviously not impressed by what Hazrat Shamail (Samuel) told them as contained in the preceding verse. Accordingly they pressed him for some clear and manifest sign in confirmation of his announcement of Talut's sovereignty. Under Divine inspiration he told them that in confirmation of his statement Allah will restore to them through angels, the Ark of the covenant, containing the Torat tablets and certain holy relics left by Hazrat Moosa and Hazrat Harun and their families (including the famous staff of Hazrat Moosa) which their enemies, the Philistines, had taken away after defeating them, and for whose restoration they were so anxious. The Isra'elites attached great importance to the Ark as it always imparted tranquility to them. Accordingly Hazrat Shamail hoped and expressed that, as believers in Allah and in the Divine manifestation, they should be convinced by the above sign in respect of Talut's appointment as their king.

"The Ark of the covenant, an oblong chest 2-1/2 cubits long by 1-1/2 cubits in breadth and depth was the most ancient and most sacred of the religious possessions of the Hebrew nation. It guided them on their journey and led them on from victory to victory. Terrified by plague and pestilence that followed in its wake, the Philistines placed the Ark on a cart driven by no body, drawn by two cows". (Tafsir of the Quran by Moulant Abdul Majid Daryabadi).

As said above the animals took the cart direct to the door of Talut's house and managed to get free from the cart and run away. This is how the angels drove the bullock cart and delivered the chest to the Isra'elites, who naturally became very happy at its miraculous restoration. Thereafter they completely believed in the sovereignty of Talut.'

Section 33

(249) So when Talut set out with (his) forces, he said: 'Verily Allah will test you at the stream; then whoso drinks of it (its water) he is not mine, and whoso does not taste it, he is indeed mine, excepting him who drinks a handful (of water) with his hand. But they drank of it, save a few. When he and those who believed with him crossed it (the stream), they (the latter) said: 'today we are not strong enough for Jalut and his forces'. But those who believed that they would (eventually) meet Allah said: 'how often by Allah's will' has a small party defeated a big one! And Allah is with the steadfast'.

فَصَلَ means set out; عُرْفَةُ means

handful of water; جُنُودُ means forces;

شَرِبَ means drank.

After his sovereignty was acclaimed by the entire Jewish community Talut led the expedition against their enemies —Jalut and his forces. It was a hot summer and the army clamoured for water. But Allah intended to test the discipline of Talut's army. So when they approached a stream of water, perhaps Jordan river, Talut cautioned them under Divine instructions, not to drink water thereof, except a handful. But save a few of them, they drank the water copiously. Talut discarded the delinquents

and took with him only those who had obeyed his orders. After they had crossed the stream, however, most of the small band still left with him, who perhaps numbered 313, were appalled at the sight of the giant-like Jalut and his formidable army and they straight away expressed that they were not strong enough to engage the enemy on that day. But a detachment of them, who were confident of meeting Allah on the Day of Judgment, were reassured by the earlier precedents of smaller forces having defeated the numerically superior forces with Divine help. They were sanguine of Allah's succour and the success of their cause and they expressed their readiness to fight with the enemy regardless of the odds against them. Verily Allah helps those who are steadfast in perseverance.

(Note: It seems the army of Talut was composed of three categories of persons as under:

- those who were deficient in faith, and they disobeyed Talut's orders at the stream;
- those who had the faith but lacked the firmness of conviction, and they were worried on account of their inequality in number vis-a-vis the enemy; and
- those who had faith reinforced by conviction of Allah's mercy, and they never wavered.)

(Shah)

(The months assembled at the fire. All of them rushed into it. They forsook all worldly connections, and longed to be consumed in the furnace).

بَيِّدٌ ۖ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ فَلَمَّا جَاوَزَهُ
هُوَ وَالَّذِينَ آمَنُوا مَعَهُ ۖ قَالُوا الْوَكَائِلَةُ لَنَا الْيَوْمَ
بِجَالُوتَ وَجُنُودِهِ ۖ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ
مُلَقَّوْنَ بِاللَّهِ ۖ كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً
كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ۝
وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ
عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى
الْقَوْمِ الْكَافِرِينَ ۝ فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ
وَقَتَلَ دَاوُدُ جَالُوتَ وَاتَّخَذَ اللَّهُ الْمَلِكَ وَ
الْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ
النَّاسَ بَعْضُهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَ
لَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ۝ تِلْكَ آيَاتُ
اللَّهِ تَنْتَلُوهَا عَلَيْكَ بِالْحَقِّ ۖ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ۝

منزل

پُرسید بیتنگ آید، سہری و ت ساہی
اچی پیا آگ ۾ کُندی سپ کا ہی
لاکپا لاهی، کاٹا کوری دچ ۾

(250) And when they confronted Jalut and his forces they said: 'Our Lord! Grant us steadfastness and make our steps firm and help us (to victory) against the unbelieving people'.

(251) Then by Allah's will they routed them, and Daud killed Jalut, and Allah gave him sovereignty and wisdom and taught him whatever He willed. And were it not that Allah checked people, some of them by means of some (others), the earth would, indeed, be full of disorder, but Allah is gracious to the worlds (i.e. the mankind).

252) These are the signs of Allah, which we rehearse to you with truth. And you are, indeed, one of the apostles.

بَرَزُوا means encountered; اَنْزَعُ means grant; هَزَمُوهُمْ means routed them;

نَسُوهُنَّ means which we rehearse.

When the two armies were arrayed against each other on the battle field the Bani Isra'el, numbering 313 only, prayed to Allah for courage, firmness and victory against the infidels. Allah granted their prayer. Daud, an inconspicuous youth and armed with a sling and stones, killed in a personal duel the fully armed Jalut. That created consternation amongst the Philistines. They broke up and fled helter skelter. Talut married his daughter to Daud who became apostle and king. Allah gave him wisdom, taught him several things and conferred on him good many other gifts too. It is indeed a great favour of Allah to the mankind that He checks the aggression of one set of persons by means of another set. Else due to the unchecked aggressiveness of certain people chaos would have prevailed in the world.

Finally Allah observed that abandonment of homes through fear of death by thousands of persons, their death soon afterwards, and later resurrection enmasse, raising to eminence two inconspicuous persons Talut and Daud, miraculously establishing their superiority over their colleagues, ordering restoration of the Ark of the covenant through angels and ordering defeat of the Philistines by the relatively small army of the Isra'elites — thus rewarding faith in the end — all these were the signs of Allah rehearsed in truth to the Prophet of Islam, himself an illiterate person. Verily that offered ample proof of his apostleship and Allah confirmed it in as many words. Incidentally the apostleship of the Prophet was already known to the people of the Book through relevant references in their scriptures.

Another relevant passage in the Quran is:

"If Allah had not arranged defence of one set of persons against another, all places of worship, where Allah is remembered, would have been destroyed".

Traditions

There will be thirty eminent religious persons among my followers. Allah will provide livelihood, rain and other benefits through them".

(Shah)

(My Lord! Your rule is marvellous. You alone are All Powerful. Indeed your power is vast).

ملک! تنہا ہی صاحبی، عجیب بہتری آہ
وہی سگھ سندیار، پاٹ وہیٹو آہین

(Roomi)

(The stone of Bano is famous in stories. Take for use in the war for my Talut).

نگ بانو در سخن آمد شیر
کز برات غر و طائف تم بکیر

(253) These apostles: We have given distinction to some of them above some (others). To some of them Allah spoke, and some (others) He raised in grades. And to Isa son of Maryam We gave clear signs and We strengthened him with the Holy Spirit. And if Allah had so willed, the succeeding generations would not have fought amongst themselves, after clear signs had come to them, but they differed, some believing and some disbelieving. And had Allah so willed, they would not have fought (amongst themselves); but Allah does whatever He intends (according to His universal plan).

تِلْكَ means these; دَرَجَاتٍ means

grades, ranks; فَتَلَّوْا means exalted;

بَيِّنَاتٍ means clear signs or proofs.

أَيَّدْتُهُ means supported. In the preceeding verses Allah explained the purpose of Jihad as war against disbelievers in the name of Allah, and quoted the instance of Hazrat Talut waging it against Jalut.

In this verse Allah has given some indication of His universal plan. He appointed apostles whenever He considered it necessary. He raised status of some of them above others. Their main mission was to remove dissensions and disbelief. For instance He spoke to Hazrat Adam and to Hazrat

Moosa and on the night of the Ascension He spoke to Hazrat Muhammad (may Allah's blessings be on them!). Though He did not speak to Hazrat Daud, yet He raised him by degrees, and to Hazrat Isa He gave various clear signs and the protection of Hazrat Gibriil against the jews. If Allah had so willed the succeeding generations would not have split up among themselves, some believing and others disbelieving, despite the clear signs, brought by the various prophets, being before them. Similarly if He had so willed they would not have differed in religious matters and fought with each other. But Allah does whatever He desires according to His universal plan. This verse also conveys a consolation to the Prophet of Islam that he should not be dejected at the rejection of his mission by some persons.

Another relevant passage in the Quran is: "I have given distinction to some Prophets above some others and given Zabur to Daud".

Tradition

Imp While deciding a controversy between a jew who expressed that Allah had preferred Hazrat Moosa to all people of the world and a muslim who slapped him and said that he (Hazrat Moosa) was not superior to Hazrat Muhammad (may Allah's blessings be on him!), the Prophet observed! 'do not raise me above the other prophets'.

٥٤

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ

مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ
وَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ
الْقُدُسِ ۚ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَنَّا الَّذِينَ مِنْ
بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ
اخْتَلَفُوا فِيهِمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ
شَاءَ اللَّهُ مَا أَفْتَنَّا لَهُمْ وَلَكِنَّ اللَّهَ يُفَعِّلُ مَا يُرِيدُ
بِآيَاتِهَا الَّذِينَ آمَنُوا أَنْفَقُوا مِمَّا رَزَقْنَاهُمْ مِنْ
قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ
وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ۚ اللَّهُ لَا إِلَهَ إِلَّا
هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ
لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا
الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ
يَدَيْهِ

مَنْزِلٌ

Note: The Prophet's above observation was perhaps due to diffidence or it may have been based on the fact that it is for Allah and not for us to make a regular gradation of the prophets we have merely to believe in all of them as per His orders.

سَمَا! تَوَسِّرِيَّت - نَات پاڳارا پُرس بيا،

گَمُ تَهَنِي گِچَرِي - اچي جال جِگَت ،

(Shah)

جن جيهائي پَت - تن تيهائي بکيا

(O king! You wear the crown though there are others too who are leaders (i.e. prophets) Crowds come to your door with supplications. They receive bounties from you according to the size of the bowl they hold).

احمد مرسل کنز و چرخ علو یافت

(Amir Khusro)

نامہ تِلْكَ الرُّسُلِ فَضْلًا زُوِيَا فَا تَه

(The sky has acquired sublimity from Prophet Muhammad (may peace of Allah be on him!); the paraphrase of 'Tilka Rusul' has got excellence from him).

Section 34

(254) O you who believe! Spend out of what We have provided for you before there comes the day when there shall be neither bargaining, nor friendship, nor intercession. And the infidels, they are the wrong doers.

بَيْعٌ means bargaining; مَخَلَّةٌ means friendship; شَفَاعَةٌ means intercession.

In this verse Allah directed the muslims to utilize, with the best motives, their physical, mental and financial advantages, acquired through Divine grace, in good causes before their death, because when they eventually assemble before Him on the day of Reckoning, they would not be allowed to compound their unrighteous acts or offer ransom for their salvation. Then no friend, relative or intercessor will mediate with Allah on behalf of another person. This repudiates the belief of the jews and the christians that they would automatically be absolved of their sins at the intervention of their apostles. At the conclusion of verse Allah observed that the infidels, by misusing their possessions and with holding charity and in addition, by believing in foreign intervention for their salvation, actually spoiled their case further. They sank deeper in disbelief. They were wrong doers in totality.

Another relevant passage in the Quran is:

"After the siren is sounded there would be no dynastic values left, nor would there be any sympathiser. No mediation would be of any avail".

سپ سنگون تي نڪرو، پرهن چڙهي پوءِ،

(Shah)

مهڻد مڙنائن هو، ڪهي جاڪين ڪئي.

(Discard all garments worldly possessions); and proceed naked (with out worldly trammels). Whoso proceeds with 'nothing', he shall win the race).

(255) Allah; There is no God except He, the Living, the Eternal; slumber does not take hold of Him, nor sleep. His is whatever is in the skies and in the earth. Who is there to intercede with Him except with His permission? He knows what is in front of them (His creatures), and what is behind them; and they do not encompass aught of His knowledge except what He wills. His 'Throne' extends over the skies and the earth; and He is not fatigued due to their surveillance; and He is the High, the Supreme.

قَيُّوْمُ means Eternal; سَنَتٌ means slumber; خَلْفَهُمْ means behind them.

In this verse which is known as the 'verse of the Throne' Allah has expressed some of His attributes for information of the muslims and rebuttal of some doctrines of the 'wrong doers', referred to in the previous verse. The attributes mentioned in the verse are:

1. There is no God but Allah. He alone is to be worshipped. He has no equal or partner. This rebuts the christian and the Hindu doctrine of trinity.
2. Allah is the Eternal and the Immutable. He lives for all times. He never dies or changes like the earthly 'gods', who die and disappear.
3. Allah is the Almighty, the Self-subsisting and the sole Provider. None provides for Him. Infact He does not need any provisions. He provides for all others. This rebuts the christian doctrine that God cannot subsist without Christ.
4. Allah is ever wakeful. He is the Impalpable. He cannot be grasped by mind. He is not subjected to any of the influences of this ephemeral world. He is unlike the pagan deities to whom sleep is ascribed.
5. Allah is the Omnipotent, the Master, the Creator and the Owner of the universe. No body shares with Him the power to create the universe or to sustain it.
6. Allah is free from all influences and control. No body has the authority, without His leave, to intercede with Him on behalf of any person. There is no authorized mediator. This repudiates the christian doctrine of 'mediation'.
7. Allah is Transcendental, independent of time and space. His knowledge comprehends all things around us in the universe visible and invisible, past and present. He is not subjected to the earthly limitations. He is beyond human understanding.
8. Allah's knowledge is perfect. The vastness of His knowledge is unassessable. It is unattainable by human beings. Our knowledge is just a reflection, a sort of rudiment, fraction of His knowledge and that too is acquired whenever He is pleased to impart it as per His universal plan. No body shares it as a matter of privilege.

9. Allah's sovereignty extends over the entire universe. There is no division of power with Him. No angels exercise any power except under His command. This gives a lie to angelotary.
10. Allah is the Immanent. He pervades all spheres of the universe. He transforms everything by a continuous process of evolution. The universe has never been static at any stage. Allah does not rest, nor does He need any recuperation. This repudiates the Jewish and the Christian belief that Allah had rested on the seventh day. On that account the Islamic conception of the creation is different from theirs.
11. Allah is so infinitely Subtle and Impalpable that His greatness and Majesty are beyond all human conception.
12. Allah is so Supreme and so vastly Encompassing that He can comprehend whatever exists or happens in the universe. His knowledge and power are unconditioned by any conceivable earthly limitation.

It is possible or reasonable for human beings, in view of the above attributes of Allah, (they are not exhaustive), to conceive of a partner or equal with Him? ^{کرسی} means throne of a king or chair of a learned man. Here it may be interpreted as dominion (of Allah).

The other relevant passages in the Quran are as under :

1. One of His signs is that the sky and the earth exist as per His orders.
2. There are good many angels in the heavens. Unless authorized by Allah they cannot intercede for human beings or offer them their succour.
3. They would not mediate for a person unless Allah is already pleased with him.
4. Every day He is occupied.

Tradition

imp a) The Prophet informed Hazrat Ubi Kabb that the most eminent verse of the Quran was the 'verse of the Throne'.

One of the immigrants from Mecca also got the same reply to his question to the Prophet in that respect.

imp b) The Prophet observed that 'the verse of the Throne' was a quarter of the Quran.

imp c) Hazrat Abuzar enquired from the Prophet as to which was the grandest verse revealed to him. The Prophet replied: 'The verse of the Throne'.

imp d) The Prophet observed that the verse of the Throne in sura Baqarah was the 'chief' of all verses. Satan will abandon that house where in it is recited.

imp e) Only death can intercept the progress to Paradise of the person who recites 'the verse of the Thrones' after every 'namaz'.

f) Allah does not slumber; nor is it befitting to attribute it to Him.

imp g) On the Day of Judgment I will stand below Allah's Throne and will prostrate before Him till He commands me to raise my head. I will then speak and seek salvation (of others). Allah will then fix a limit (of such persons) for me. After obtaining forgiveness for persons upto that limit I will lead them to Paradise.

h) The seven skies, when compared to the 'Throne' of Allah, will look as small as seven coins fixed on a shield.

آول الله علیم، اعلیٰ، عالم جو ڈٹي،
 قادر پنهني قدرت سين، قائم آه قديم،
 والي، واحد، وحدہ، رازق، رب، رحيم،
 سوساراه سچو ڈٹي، چئي حمد حکيم،
 کري پاڻ کريم، جوڑون جوڑ جهان جون۔

(Shah)

In the name of Allah, the All-knowing, the Supreme, the Lord of the universe, the Omnipotent and Everlasting, who is without an equal or partner the most compassionate Lord and Master. All praise is due to Allah; hence praise Him accordingly. Through His mercy He perfected the universe and satisfied all its requirements.

زاهد ارندی حافظ نکند فهم چه شد
 دیو بگیرد از آن قوم که قرآن خوانند

Relevant to Hadis (d).

(Hafiz)

O piousman! If the vagabond Hafiz cannot understand you, it does not matter. Satan runs away from that Community which recites the Quran).

چه گوید چه دانم که این داستان

(Rumi)

فزونست از حد و امکان ما

What shall I say? What know I? For this story is too high for our limited and contingent being.

(256) There shall be no compulsion in religion. The guidance has surely been made distinct from the alurration. Then whoso rejects the devil and believes in Allah, he has grasped the most firm hand-hold that never breaks. And Allah is the All-Hearing, the All knowing!

The backgrounds of this verse are said to be as under:

1. It was customary for the pre-Islamic Arab women that when fearing barrenness they prayed for children, they sometimes promised to deliver them to the jews to be brought up as such. There were quite a few such instances. When parents of such children became muslims and the Prophet had ordered expulsion of Bani Nazir jews, the former approached the Prophet for permission to seize their sons from the jews for conversion to islam. The Prophet did not approve of such forcible conversion.

2. An ansari Hussaini of Banu Saalim tribe had two sons who had embraced christianity at the instance of certain christian traders from Syria. He himself was a muslim. He requested the Prophet for permission to check his sons from accompanying the christian traders to Syria and then to convert them to islam by force. The Prophet refused the request.

الْبَقَرَةُ ٥٨
أَيُّدِيهِمْ وَمَا خَلَقَهُمْ، وَلَا يُجْبِطُونَ بِشَيْءٍ مِّنْ
عَلَمِهِ إِلَّا بِمَا شَاءَ، وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَ
الْأَرْضَ، وَلَا يَئُودُهُ حِفْظُهُمَا، وَهُوَ الْعَلِيُّ
الْعَظِيمُ ۝ لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ
مِنَ الْغَيِّ، فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ
فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا
وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا
يُخْرِجُهُم مِّنَ الظُّلُمٰتِ إِلَى النُّوْرِ، وَالَّذِينَ كَفَرُوا
أُولَئِكَ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّوْرِ
إِلَى الظُّلُمٰتِ، أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ ۝ أَلَمْ تَرَ إِلَى الَّذِي حَاكَمَ بَيْنَهُمْ فِي
رَبِّهِ أَنْ أَشْهَدَ اللَّهُ الْمُلْكَ مَاذَقَالَ لِإِبْرٰهِيْمَ رَبِّي
الَّذِي يُحْيِي وَيُمِيتُ، قَالَ أَنَا أُحْيِي وَأُمِيتُ،

منزل

طَّاغُوتُ may be interpreted as the devil. عُرْوَةِ الْوُثْقَى means firm hand hold i. e. faith or Islam.

رُشْدُ means guidance; غَيِّ means misguidance. اسْتَمْسَكَ means has seized

The opening verse of the sura Baqarah contains an important assertion that the Quran is the Divine Book. That has for all time withstood the storm of criticism raised against it by the non-muslims. Here again in this verse Allah has made an important policy statement for the guidance of the muslims — that since the truth has been distinguished from the error or falsehood by means of clear evidences and arguments, and the fundamentals of Islam have been clearly laid down, there is absolutely no necessity to use coercion for conversion to Islam. The Islamic doctrine of faith has been that coercion is incompatible with the religion. This has always given a lie to the accusation of the non-muslims that Islam has blessed forcible conversion. Those persons who receive well the guidance will naturally and voluntarily embrace Islam. All persons who believe in Allah will cling to the faith tenaciously and will never waver, because Allah's grace will always be available to them. But those persons who are callous in following Satanic guidance, will not be a useful addition, much less an asset, to Islam when converted by force. This policy, of course, excludes the cases when according to the civil or military rules or

due to exigencies certain action against some non-muslims is unavoidable. Allah hears the open professions of human beings and He knows their secret thoughts and intentions as well. It is, therefore, within His knowledge if a person's conversion to Islam is bonafide or malafide.

The other relevant passages in the Quran are as under :

1. Soon you will be called upon to fight against a warlike nation. You will either engage them in war or they will embrace Islam.
2. O People! Be firm against the infidels and hypocrites and fight with them.
3. Allah does not change the condition of a community unless they change it themselves.
4. O people of the Book! Do not transgress in religion.

Tradition

Your Lord feels surprised at the attitude of those persons who are being led in chains to Paradise.

Note: This 'hadis' refers to the non-muslim prisoners of war, who were offered the option to embrace Islam.

حبیب تی ہادی تیو، رہنما راحت،

پیڑا نیائیں پاؤ سین، لائی ڈیئی لٹ،

(Shah)

سیریاں صحت، ڈنیم منجھاں ڈکڑی.

(My Lord Himself became my guide. By His exhelating guidance He has put me on the road of felicity. He eradicated her malady (of ignorance) and it vanished under His pressure. Verely He has cured me of all troubles.

عُرْوۃ الوثقی است این ترک ہوا

(Roomi)

برکشد این شاخ جا نرا بر شما

(The abandonment of materialist desires is the firm hand hold. It pulls up the mind heaven-ward).

(257) Allah is the Patron of the believers. He brings them out of darkness into light; and as for the disbelievers the devils are their patrons; they bring them out of light into darkness. They are the companions of the fire, to dwell therein permanently.

وَلِیّ means is the Patron or friend; یُخْرِجُهُمْ means takes them out.

The theme of the previous verse is continued in this verse too. In the former verse it was revealed that a momin grasps the most strong and unbreakable handhold of faith. In this verse he is assured that Allah, to the negation of all earthly patron saints, is the sole patron of all momins. He leads them from darkness of ignorance and disbelief into the light of guidance and faith. On the other hand the disbelievers are misguided by their constant companions, the devils in the form of human beings or jinn, who allure them towards superstition, hypocrisy and disbelief. Such persons are earmarked for Hell where in they shall be made to live for ever.

Another relevant passage in the Quran is: "My (Allah's) way is straight. You should follow it carefully. Do not get into the other paths lest you miss My way".

مَوَاطُورِ سِينَا سَنَدُ سَنَاسِينِ ، اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا (ه) يُخْرِجُهُمْ
مِنَ الظُّلُمَاتِ إِلَى النُّورِ (ط) تَا هَتِّي بِرَبِّينِ

(Shah)

(The seekers are always kneeling in worship on the mount of Hazrat Moosa, and they believe in the Quranic verse that 'Allah is the Patron of believers and that He brings them out of darkness into light'.)

Section 35

(258) Have you not turned to him who contended with Ibrahim concerning his Lord, because Allah had given kingdom to him (i.e. the contender)? When Ibrahim said: "My Lord is He who gives life and who causes death," he said: "I (too) give life and I cause death." Ibrahim said: "Verily Allah brings out the sun from the east, so you bring it out from the west." There upon confounded was he who disbelieved. And Allah does not guide the malefactor people.

بُهِتَ means was confounded; حَاجَّ means contended; يَاتِي means brings out.

Note Allah has not mentioned the name of the pagan king referred to in this verse. Accordingly he should have better been left unidentified. But according to some commentators, Alana Ibn Kasir included, this king has been identified as Nimrood, who claimed to be the sun god. He reigned in Babylon where the people were sun, worshippers.

This king had ruled for about 400 years and had become a dreadful tyrant. According to Zaid bin Aslam Hazrat Ibrahim had gone to him to obtain some grain in charity as there was famine in his own country. During his visit to the king the controversy referred to in the verse occurred. Hazrat Ibrahim refused to prostrate before the king and he said to him that he prostrated before Allah only. The king claimed to be the sole God. There upon Hazrat Ibrahim told him that Allah had the power to bring to life any non-existent thing and also reduce a living object to non-existence. The king missed the subtle point and said boastfully that he too possessed that power; and to display it, he sent for two prisoners detained for murder, killed one of them and released the other, trying to show thereby that he had the power of life and death. Hazrat Ibrahim realized the irrelevancy of his argument, and posed the question that since Allah made the sun rise from the east, he should order it to rise from the west. The king was non-plussed at this proposition. He could feel his impotence, specially when he always claimed to be the sun god. Notwithstanding his discomfiture he refused to accept the faith. Verily Allah does not give guidance to the people of his type who callously stick to disbelief. For such persons there is Allah's chastisement in this world as well as in the Hereafter. Incidentally it may be mentioned that this king's death was brought about by a mosquito getting into his head through nose and agonizing him till his death.

آن خواجہ کہ خولیش را ہلا کوئی گفت

وزکر، سخن چشم و ابروئی گفت

بر کنگرہ سر اے او فاختہ

دیدم کہ نشستہ بود و کو کوئی گفت

نثار پائے تو خواہم بہر دم دل و جان

کہ خاک بر سر جانے کہ خاک پائے تو نیست

(Umar Khyam)

(That ruler the pagan conquerer who had devastated Baghdad and put to sword more than a million of population) who called himself (the destroyer) and who in extreme vanity, expressed himself through his eyes and eyebrows. I saw the other day a dove sitting on the minarate of his ruined palace and cooing where is he gone?)

(Roomi)

(I always desire to sacrifice myself at your feet because may dust be on the head of the person who is not the dust of your feet).

(259) Or the parable of him who passed by a town which lay overturned on its roofs. He said: "how shall Allah enliven this after its death?" Then Allah caused him to remain dead for a hundred years (and) thereafter He enlivened him. He (Allah) asked him: "how long have you tarried?" He replied: 'I have tarried a day or a fraction thereof.' He (Allah) said: 'Nay, you have tarried a hundred years; now look at your food and your drink, they have not rotted; and look at your donkey, and (We have effected this) in order that We may make of you a sign for mankind, look further at these bones (of the dead donkey) how We mobilise them, and cloth them with flesh. When (all) this was shown clearly to him, he said: 'I know that Allah has, indeed, the power over all things'.

اَنِّی means how, کَالَّذِی means like him;

wherefore; اُمانۃ means called

لَیْسَتْ means you stayed; عَرِش is translated here as 'roof' of a house.

نُكْسُوہَا means set them; نُنَشِزُہَا means clothe them.

Allah has not named the person whose experiences are narrated in this verse. He should better have remained unnamed and the sense of the

تِلْكَ الْقُرْآنِ ۵۹ الْقَصَّة ۲

قَالَ اِبْرٰهٖمُ فَاِنَّ اللّٰهَ يَأْتِي بِالْشَّمْسِ مِنَ الْمَشْرِقِ
فَاَتٰ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۚ وَ
اللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ۝ اَوْ كَالَّذِي مَرَّ
عَلٰى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلٰى عُرُوشِهَا ۚ قَالَ اِنِّى
بُيْعُىْ هٰذِهِ اللّٰهُ بَعْدَ مَوْتِهَا ۚ فَاَمَاتَهُ اللّٰهُ مِائَةَ
عَامٍ ثُمَّ بَعَثَهُ ۚ قَالَ كَمْ لَبِثْتَ ۚ قَالَ لَبِثْتُ يَوْمًا
اَوْ بَعْضَ يَوْمٍ ۚ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ ۚ
فَاَنْظُرْ اِلٰى طَعَانِكَ وَشِرَاكِ كَمْ يَتَسَنَّهٗ ۚ وَاَنْظُرْ
اِلٰى حِمَارِكَ وَلِنَجْعَلَكَ اٰيَةً لِّلنَّاسِ ۚ وَاَنْظُرْ اِلٰى
الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوْهَا لَحْمًا ۚ
فَلَمَّا تَبَيَّنَ لَهُ ۙ قَالَ اَعْلَمُ اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ
قَدِيْرٌ ۝ وَاِذْ قَالَ اِبْرٰهٖمُ رَبِّ اَرِنِيْ كَيْفَ تُنْجِ
الْمُؤْتٰى ۚ قَالَ اَوْ كَمْ تُؤْمِنُ ۚ قَالَ بَلٰى وَلٰكِنْ

مَنْزِلًا

verse taken in general. But commentators have generally relied on the version of Hazrats Ali, Abbas and Abdullah and identified him with Hazrat Uzair, a Jewish prophet.

Nebuchad nazzar had devastated Jerusalem and most of its houses were in ruins, and the human corpses lay scattered in all directions. It was indeed a ghastly sight. When Hazrat Uzair passed by a house, which had caved in on its overturned roof, he was forced to exclaim, though he believed in the final resurrection of human beings, "how could all this be restored to life?" Allah caused his death and he remained dead for a hundred years. In the meantime Jerusalem was rehabilitated by jews, and it again became a prosperous town. When Allah restored Hazrat Uzair to life, He enquired from him: "how long have you tarried here?" Since Hazrat Uzair's death was brought about in the morning and he was restored to life in the evening, he naturally replied: 'a day or a part of it'. Allah informed him that he had remained dead for a hundred years as evidenced by the fleshless glittering bones of his donkey which lay scattered around him though his food and water, as another manifestation of Allah's power, were as fresh as on the day of their procurement. In order to illustrate to him the resurrection of corpses, Allah ordered the bones of the dead donkey to reassemble and be clothed with flesh and the body be relivened. When Hazrat Uzair witnessed the whole demonstration, he said in an outburst of conviction that he knew personally that Allah was Almighty and that he had power over all things!

حاجا پَر پَرين ، نه ساسئي نه ٻڌي ،

(Shah)

مٿيون سڀ منجهن ، اهڙي ڌڻي قضي .

(We can never understand mysteries of the Lord. The physical senses are not helpful in understanding the incident)

مصلحت ديدن آست ڪي امان هم ڪار

(Hafiz)

بگذا رند و خم طره ياري گيرند

(The best course, according to my observations of my friends, is to submit all matters to Allah and to cling to Him for His guidance and (patronage).

(260) And (recall) when Ibrahim said: 'My Lord! Show me how you enliven the dead'. He said: "Do you not believe?" He (Ibrahim) said! I do, but (just) to satisfy my mind.' the (Allah) said: "Then take four birds, tame them to come to you (at your call), then keep a portion of them on each hill, (and) then call them; they will come running (flying with speed) to you. And know that Allah is indeed Mighty, Wise".

يَطْمَعِينَ means he is satisfied; ادْعُهُنَّ means call them; اجْعَلْ means keep.

Verse no. 259 illustrated how time is immaterial to God's working; things, individuals and nations are subject to laws of life and death, which are under God's complete control, however, much we may be misled by appearances. Now in verse 260 we are shown the power of wisdom and love; if man can tame birds so that they know him and fly to him, how much more will God's creatures obey His call at the Resurrection?" (Allama Abdullah Yusuf Ali's Tafsir of the Quran).

Hazrat Ibrahim was definitely a believer in the resurrection of human beings on the Day of Judgment. But merely to satisfy his mind, not whether Allah was capable of resurrecting corpses, but how He would do it after disintegration of the bodies, he requested Allah to show him how He restored the dead to life. At Allah's instance he then took four birds (whose identity is controversial and we need not get involved in it), tamed them and later killed them and mixed their pieces. Then he put a few mixed pieces on each nearby hill. Thereafter he called them. Each bird got reassembled and flew to him with speed. This demonstration made it absolutely clear that Allah is Mighty and is capable of accomplishing everything. In addition He has wisely arranged His universal plan to work in a predetermined manner.

Tradition

imp We are more entitled to a doubt than Hazrat Ibrahim.

سر سیر این چادر خنده را - سرمدی کن عمر ناپائنده را

(Roomi)

بطوطا ترست وز اغست خروس - این مثال چار مرغ اندر نفوس

(Kill these four living birds and immortalize the transitory life. These four birds like those in our body were duck, peacock, crow and cock (each bearing its attributes)).

Section 36

(261) The simile of those who spend their substance in the cause of Allah is that of a grain of corn which grows into seven ears, and each ear bears a hundred grains. And Allah multiplies it for whom He wills. And Allah is Bounteous, Knowing.

حَبَّةٌ means a grain; سَبْعٌ means seven;

سَنَابِلٌ means ears; يَضْعِفُ means multiplies.

If any person spends his (legitimately acquired) balance in the cause of Allah e. g. to help in the religious war or in the interests of the community, with the best of motives, Allah would, figuratively, make a return to him 700 times thereof. He may even increase it further if He is so pleased. There is no end to His bounty. Allah assured the muslims that He does not miss one single instance of charity, that He also knows the motive behind it and He would give due return for it.

Tradition

imp a) If a person gives something from his balance in the cause of Allah, he gets in return 700 times thereof.

b) A person gave away a grown-up she camel in charity. The Prophet observed that the donor would get 700 camels on the Day of Judgment.

تِلْكَ الْبَيْتُ
الْبَيْتُ
لِيُطْمِنَ قَلْبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ
فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ
مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَاعْلَمْ
أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝ مَّثَلُ الَّذِينَ يُنْفِقُونَ
أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْكَ سَبْعُ
سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّائَةُ حَبَّةٍ ۚ وَاللَّهُ يُضَاعِفُ
لِمَن يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝ الَّذِينَ يُنْفِقُونَ
أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا
مَنًّا وَلَا أَذًى ۚ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ ۚ وَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝ قَوْلٌ مَّعْرُوفٌ
وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذًى ۚ وَاللَّهُ
غَفِيرٌ حَلِيمٌ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا
صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى ۚ كَالَّذِي يُنْفِقُ

مَنْزِلٌ

imp c) Allah increases return for a good act from 10 times to 700 times.

d) If a person makes a financial contribution in favour of Jihad, he gets its return to the extent of 700 times. What is masrutiness? It is to refuse to give what is required by the religion to give to give. What is liberality? It is to give freely and disinterestedly what the religion requires him to give (kemyai Saadat).

(Shah)

(Whatever you spend in charity is not missed by Allah and is not therefore wasted. Nay, it increase your balance through a Divine return — on the analogy that after you graze animals on matar and gram crops midway, they give a better yield).

ذَنُوبٌ شَيْءٌ نَكُونُ وَيَتَرْتَبِي بِكَهْوَ

جَيْنِ مَتَرٍ چٹو، پیلیندی پلو تَبِي .

(262) Those who spend their wealth in the cause of Allah, and then follow not what they have so spent with reminders of their obligation or with hurt, their reward is with their Lord; and they shall have no fear, nor shall they grieve.

(263) A kind word and forgiveness are better than the charity (that is) followed by injury; and Allah is Self-sufficient, Forbearing.

(264) O you who believe! Render not void your charity by reminders of obligation and by injury-like him who spends his wealth for public demonstration and he (who) does not believe in Allah and in the Last Day. He is similar to a smooth rock which bears (a little) soil; (but) a heavy rainfall thereon leaves it absolutely bare. They shall have no lien over whatever they may have earned; and Allah does not guide the disbelieving people.

يَتَّبِعُونَ means they follow; مَنَا means

(reminder of) obligation; اذَى means hurt;

صَلْدًا means absolutely bare;

رِشَاءً means demonstration.

Three categories of charitable persons have been mentioned in the above verses:

a) Those donors who give charity in the prescribed manner i.e. the charity should be made from the legitimately acquired property; it should be given in the name of Allah; and it should not be accompanied or followed by a reminder of obligation, expression of taunt or by any kind of hurt caused later to the donee. Allah takes upon Himself to reward such donors. In brief on the Day of Judgment they shall not have any fear of

بَيِّنَاتُ الْيَوْمِ
مَالَهُ رِشَاءُ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ
وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ
فَمِثْلُكُمْ سَبَّوْا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ
وَمِثْلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتٍ
اللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ
أَصَابَهَا وَابِلٌ فَأَتَتْ أُكُلَهَا ضَعْفَيْنِ فَإِن لَّمْ
يُصِبْهَا وَابِلٌ قُطِلَ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ
أَبُودُ أَحَدَكُمْ أَن تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّحِيلٍ
أَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا
مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ
ضُعْفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ
كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ

مَنْزِلًا

interrogation or chastisement for their sins and they shall not grieve concerning what they leave behind in this world, as they shall get in their lieu far better recompense in the Here after.

b) Those donors whose act of charity is unimpeachable but they follow it up with reminders of their obligation or use expressions of taunt or cause hurt to the donee. Such acts of charity bear no reward. They become void. Even kind or benedictory words, acts of forbearance, and expressions of forgiveness are better than such charities. Such donors should know that Allah is Self-sufficient. He does not need their money. At the same time He is Forbearing. He does not immediately punish a person who does not conform to the above standards of charity.

c) Those donors who do not believe in Allah and in the Day of Judgment and do acts of charity merely for demonstration to others so as to have a good reputation in public. They do not give charity to please Allah, but they do it to win over fellowmen for materialist gain from them. Such persons are like barren rocks which have a little soil on them, but which is completely washed off by a heavy down pour. Acts of charity, having been mispivoted and misdirected will not avail the disbelievers on the Day of Judgment. They would be wasted altogether. In this world too the disbelievers would not be guided for want of spiritual receptivity.

From the above resume it is clear that an act of charity should be preceded by belief in Allah and in the Day of Judgment; and it should be done exclusively in the name of Allah with bonafide intention and not merely for demonstration to others; and it should not be followed up by reminders of obligation or expressions of taunt or acts of annoyance to the donee.

Tradition

imp a) No charity is better than any (other) good act.

imp b) Those persons who disobey their parents, remind donees of their charity and obligation and who disbelieve in predestination would not be admitted in Paradise.

c) Liberality is like a heavenly tree whose branches hang down on the earth. A liberal man takes hold of them and they take him to the heaven.

d) A person went to his friend and told him that he was in debt, to the extent of 400 daram. The friend gave him 400 darams to discharge his debt. After the person left him the donor wept. On enquiry by his wife he explained that he wept because he was ignorant of his friends poverty" (Him you Saadat)

ز عشقِ ناتمام ما جمال یار مستغنی است

(Hafiz)

بآب و رنگ و خال و خطِ پیر ما جنتِ روئے زیبارا

(The beauty (self-sufficiency) of our Beloved (Lord) is absolutely independant of our incomplete devotion or contribution (which falls short of the approved standards). A beautiful face does not need cosmetics).

(265) And the likeness of those who spend their wealth seeking to please Allah and to strengthen their souls is that of a garden (situated) on an eminence. A heavy rainfall thereon doubles its fruits; and in the absence of a heavy rainfall, dew (or moisture) is enough (for it); and Allah sees whatever you do.

رَبْوَةٍ means land situated on high altitude. ضِعْفَيْنِ means doubled.

وَابِلْ means heavy rainfall. اُكْلَمَا means its fruits.

Allah likens the donors, who give charities simply to please Him without any worldly motive and who are sure thereby to increase their faith in the spiritual return for them, to a garden situated on high altitude with an excellent soil. It gives twice its, normal yield of fruits when it receives a heavy rainfall; but even in the absence of the latter, it can subsist on mere moisture because of its fertility and elevation.

We have a few similes in this verse. The highly situated garden with a favourable monsoonish advantage implies a highly charitable man with an excellent spiritual background. The other simile refers to a person, not so favourably posted, but still because of his spiritual background he too thrives and continues his charities. The pivotal basis of charity should be to seek thereby the good will of Allah. He observes all our actions and knows our intentions. He rewards us accordingly.

Tradition

A (truly) faithful person keeps fasts in the months of Ramazan with the assurance of receiving spiritual good in return.

درختی است مردم کرم باردار

(Saadi)

وزو بگذری، هیزم کو مسار

(The generous man is like a fruit laden tree and the other (a miser) is like a rocky plant (which does not bear fruit, and does not offer shade; it is therefore fit for use as fuel for fire).

(266) Would any of you desire that his garden of date palms and vines, beneath which streams flow, and which bears every (kind of) fruit for him, when he is overtaken by old age and his children are too weak (to support themselves), be smitten by a fiery storm and be consumed by it? Thus does Allah make His signs clear to you, so that you may ponder (over them).

اِعْصَارٌ means fiery storm; احتراق means to be burnt; اَصَابَهُ means has reached.

Let us assume that a person in his early years planted a garden and developed it well in the expectation that the income therefrom would sustain him in his old age when his children might be minor, but all of a sudden a scorching gale of terrific intensity smote it reducing it to cinders. The simile may well fit in with a person, who in his earlier stages of life, had faith and who consistently did charitable acts in the manner approved by Allah. Subsequently, however, he underwent materialist influences and preferred public applause to the good will of Allah. The result was that his faith dwindled and his charities and other good acts became void, and all of a sudden he found himself without any good act to his credit. He needed help to stand before Allah on the Day of Judgment but none was available to him.

Would any person — worldly minded or spiritually inclined — desire to experience the above sort of frustration? The proposition is self explanatory and it deserves due contemplation.

The verses of Shah Abdul Latif, reproduced below, elucidate appropriately the Quranic verse under discussion.

Another relevant passage in the Quran is: 'We have cited these instances for the guidance of human beings.'

Tradition

Imp The Prophet used to pray to Allah as under: 'O Allah! kindly grant me sustenance, more particularly when my age has advanced and approached its fag end.'

(Shah)

(The girl (symbolic human being) started well with faith and devotion. But later she got into lapses as she did not fully realize her responsibilities. She took lightly the Divine patronage. She was obviously ignorant of the different attributes of Allah. She allowed herself to be misguided. As such how can she be accepted on the Day of Judgement when she has been rejected even in this world? Because of her unholy associations she will have to suffer humiliation before Allah).

Section 37

(267) O you who believe; Expend out of the good things which you have (lawfully) earned and out of what we have produced for you from the earth; and do not seek to give out of what is worthless, when you (yourselves) would not take it except with connivance; and know that Allah is Self-sufficient, Praiseworthy.

(268) Satan promises you poverty and (therefore) bids you meanness (niggardliness); and Allah promises you His forgiveness and bounty. And Allah is unbounded (in bounteousness), Knowing.

(269) He grants wisdom to whom He wills, and whoever is vouchsafed wisdom is of surety vouchsafed abundant good; and none will receive (and appreciate) the admonition except the persons possessing understanding.

خَبِيثٌ means bad, worthless;

أَخَذِيهِ means its takes;

تَعْمَقُوا means you connive.

يَعِدُكُمْ means promises.

The backgrounds of the verse no. 267, under comment, are said to be as under:

1. It was customary for the ansars of Madina to suspend bunches of good dates from a rope fastened to two poles in the Prophet's mosque. All those who felt hungry used to partake of them. A

لَتَرْكِي لَنْ نَسْنِجَا تُو، راند پیا یائین راز کی،

اندو لو هیت کان، آھی ایُّ اُما تو،

صباح سونہ شمار، لیکیان جواج لا تو،

پیس کاں کریسین، تیس نمرودی نا تو.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ
وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَسُّوا
الْحَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِأَخِيذِهِ إِلَّا أَنْ
تُعْصُوا فِيهِ ۚ وَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَمِيدٌ ۝
الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ ۚ
وَاللَّهُ يَعِدُكُم مَغْفِرَةً مِنْهُ وَفَضْلًا ۚ وَاللَّهُ
وَاسِعٌ عَلِيمٌ ۝ يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ
يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۚ وَمَا
يَذَكَّرُ إِلَّا أُولُو الْأَلْبَابِ ۝ وَمَا أَنْفَقْتُمْ
مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذِيرٍ فَإِنَّ اللَّهَ
يَعْلَمُهَا ۚ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ۝ إِنْ شِئِدُوا
الصَّدَقَاتِ فَنِعِمَّا هِيَ ۚ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا
الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ ۚ وَيُكَفِّرُ عَنْكُمْ مِنْ

مَنْزِلًا

certain person, who was obviously not well inclined to charity, suspended a bunch of useless dates by the side of the good ones. The verse was then revealed deprecating his action.

2. Some persons used to give in charity inferior variety of dates and other useless fruits. This verse was revealed condemning charity of useless stuff.

In the verse no. 267 Allah directs the muslims to give in charity good and lawfully earned articles, be it from business or agriculture; Allah is Self-sufficient. He does not need our charity. He would not appreciate vile, impure and inferior articles. He is perfect and par excellence in everything good.

Hence we should not offer unseemly and worthless articles in His name. Infact we ourselves would not accept such articles, unless it be under pressure of circumstances. The emphasis in this verse is on the good quality of the articles and their irreproachable acquisition.

In the verse no. 268 Allah forewarned the muslims that Satan would always create an apprehension in their minds that if they become charitable they would be reduced to poverty; and as such he would always recommend miserliness. To counter act that apprehension Allah assured them that He would confer His bounties on them without limit, and in addition He would forgive their sins. He is so bounteous that He would definitely reimburse them what they spend in His name and He knows their intentions and motives behind every act of charity.

In the verse no. 269 Allah refers to the insight in the Quran and the Sharah. He grants it to whomso He wills. Thereby the blessed one would discriminate between good and bad, haram and halal and would also know what and to whom charity should be given. His faith becomes reinforced, and he would always be inclined to do good acts. Such an insight is definitely a great favour of Allah but men of understanding alone would receive, realize and appreciate it.

Another relevant passage in the Quran is: 'Allah does not receive its (sacrificed animals's) blood or meat. He merely tests your piety'.

Traditions

imp a) Allah does not increase what is acquired unlawfully, nor does He appreciate any such article in charity.

imp b) If you do not like an article, do not make a gift of it to some other person.

c) Satan creates doubts and misgivings. The angel gives you correct guidance.

imp d) Fear of Allah is the basis of 'wisdom'.

imp e) It is worth vying with two types of persons:

1. those whom Allah has given wealth and who have the normal strength to give charities; and
2. those whom Allah has given insight in His commandments and who are able to make correct decisions in pursuance thereof.

imp f) Allah is Beautiful and He likes beautiful things.

(Shah)

(Deal in those goods which do not deteriorate with the lapse of time. If you dispose of them in foreign countries, they would find ready market. Transact such business that it may ensure a good return and salvation in the Hereafter.

وَكُرْسُوْهَاءَ ، جَوِيْئِيْ پَرَاوَنَهٗ تَنِي ،
وَجِيْمِيْنْدِي وَلَاتِيْمَ ، ذَرُوْشِيْئِيْ نَهٗ ضَاعَ ،
سَاكَاھَرُ هَلَاءَ ، اَكْبَهٗ جِنْهَنْجِيْ اَبْھِيْن .

(270) And whatever disbursement you make (in charity) or make any dedications on oath, Allah surely knows it (all); and there is no helper for the wrong doers.

(271) If you publicly give charities, even then it is well; and if you conceal them and give them to the poor, that would be better for you; and He (Allah) will wipe off from you some of your misdeeds. And Allah is aware of what you do.

According to Hazrat Shaabi (شعبي) the verse no. 271 was revealed in connection with the contribution of Hazrat Umar (to the extent of half of his total property) and of Hazrat Abu Bakr Siddique (to the extent of his entire property) for equipment of the Tabuk expedition against the Romans. But the verse is of general nature and it may be taken in a comprehensive sense.

In the verse no. 270 Allah informed the Muslims that every act of charity or dedication or as a matter of fact, our every act is known to Allah and He will requite us as we deserve. Those persons, who have no faith in Him or who transgress the Divine commandments, will be adequately punished, and there would be none to intervene for them on the Day of Judgment.

In the verse no. 271 Allah has expressed His greater appreciation for the acts of charity which are done in secret. Though there is nothing wrong if we give alms openly and in some cases, e.g. contributions to the national cause or community works, publicity is unavoidable, but as a rule, alms should better be given to the poor and in secret. There would be no taint of demonstration or ostentation attached to such charities and the recipients, too, would be spared the consequential humiliation. In return Allah will efface some of our sins and raise our status on the Day of Judgment. He is well aware of our deeds and the motives behind them. Incidentally this verse gives a lie to the Christian doctrine that unless blood is shed, there would be no remission of sins.

Traditions

imp a) An open charity is like loud recitation of the Quran and secret charity is like its low and subdued recitation.

imp b) Allah would accommodate seven categories of persons near Him. One such category would be of persons who give charity in secret.

imp c) Verily that person is very firm minded who gives by right hand without his left hand knowing it.

imp d) The best charity is that which, despite inadequate funds, is given secretly.

imp e) A secretly made charity appeases Allah's wrath.

f) A dedication **نذر** or **منت** does not bring about realization of the desire unless it is predestined so. That may be a matter of coincidence. A dedication should not be for an unwarranted object. It should not be of the type of going on foot for pilgrimage or standing in sunshine with a fast etc., the object being not to unduly tax the human system).

Opinion of Hazrat Abbas

A secretly made optional charity is seventy times better than an open charity. But an open obligatory charity is twentyfive times better than when it is made in secret.

پنهان زحاسدان بخودم خوان که منعمان

خير نهان برائے رضائے خدا کنند

(Hafiz)

(Act secretly from the envious persons and simulate the charitable people who distribute charities secretly only to please Allah).

(272) It is not for you (O Apostle!) to set them on guidance, but Allah guides whom He wills. And whatever of wealth you spend, it is for the benefit of your selves, and do not spend aught but to seek Allah's countenance (pleasure); and whatever of wealth you spend, it shall be (fully) repaid to you, and you shall not be wronged.

(273) (Charity is primarily) for the poor who (whose movements) are restricted in Allah's cause, being unable to move about in the land (seeking work or business), whom a stranger (ignorant of their condition) assumes to be rich due to their abstention (from begging; (but) you can recognize them i. e. realize their condition) from their appearance; they do not supplicate to persons importunately; and whatever of wealth you spend, surely Allah knows it (well).

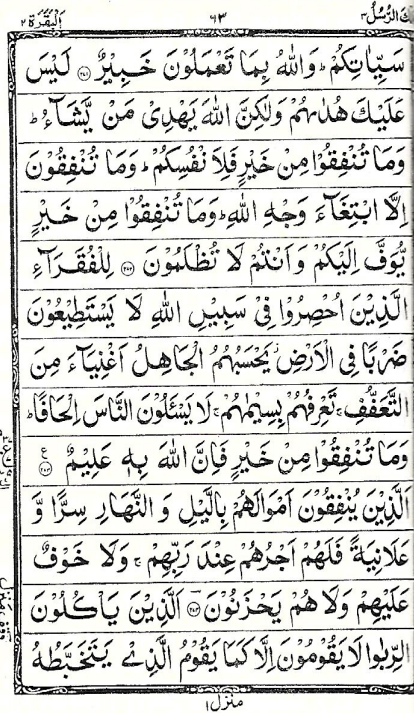
ليس means is not; تَعَفَّتْ means

abstention from begging خَيْرًا may be interpreted as betterment, wealth;

هُدَاهُمْ means to guide them.

The verse no. 272 discusses another aspect of charity. Its background is that in the early stages the muslims hesitated to give alms to the non-muslims even though some of them were related to them, the motive being to bring about their conversion to Islam on that account. But Allah did not approve of that policy, mainly on account of the following two reasons :

1. It was not for the Apostle to feel responsible for mass conversion of the non-muslims to Islam. Infact Allah made it clear in various verses that it was exclusively His privilege to guide people. The Prophet's mission was merely to preach the truth to them, to warm them and to convey good news to them. Hence why to take advantage of the economic distress of some of the non-muslims and withhold charity from them with a view to force them to accept Islam? That policy has been disapproved.
2. The main object of charity is to seek the countenance or pleasure of Allah which is the highest felicity for a believer. No strings are to be attached to it. Allah has taken it upon Himself to reimburse



the donor atleast to the extent of what he spends in His cause, though He may multiply it several times. Accordingly we should not, in the matter of charity, have any discrimination between the muslims and the non-muslims or worthy and unworthy recipients. The only criteria for the donor should be uprightness of his motive and wholesomeness of the alms in all respects. No stain to either of them would be appreciated.

In the verse no. 273 Allah has prescribed priority, for the purpose of dispensation of charity, of the refugees who had to go out in exile, abandoning their possessions in Mecca and thereby reducing themselves to near poverty and who, on that account, were not able to move about to secure business or any assignment. Such persons were generously known as **المجاوب** as they used to stay within the mosque premises. Pursuant to their inherent dignity they did not stretch out their hands to beg monetary relief. Some persons, who were not aware of their real condition, mistook their abstention as being due to a good financial condition, and therefore they did not give them any relief. Though their appearances were an index to their real condition, such persons were to be found out and relieved. We should be sure that Allah is quite aware of what and on whom we spend in charity.

Another relevant passage in the Quran is 'their marks are on their countenance'.

Traditions

imp a) A person went out at night time and gave some substantial charity in secret. On the next morning he came to know that the recipient of his charity happened to be a prostitute. On the next night again he made some secret charity, but on the following morning he discovered that he had made it to a person who was already rich. On the third night too the same person gave charity, which on the next morning he found to have been made to a thief. He was however assured in a dream that his three charities were accepted by Allah.

imp b) A poor person is not he who moves about begging from door to door, but he is that person who has not adequate means to satisfy fully his requirements and who has avoided to adopt a demeanour betraying his real uneconomic condition.

imp c) Whoever abstains from begging, Allah will spare him from interrogation on the Day of Judgment.

imp d) If a person with practically good means (i.e. commanding a balance of 50 darhams) begs, he will bear the marks of its injury on the Day of Judgment.

imp e) Supplication means self-infliction of injury.

imp f) If some body were to stand surety (for himself) that he would not ask for anything from any person, I would stand surety for his going to Paradise.

imp g) If any person were to know how bad it is to beg, he would not beg at all.

(Shah)

(They do not beg with a bowl in hand. They do not approach people for alms. Like Allah's good creatures they disdain to go to people's houses. Why should they seek guidance from a Kazi when Allah has already given them the requisite insight?)

پن کین پت کٹی، گھرن کین گھران،

مھیسې مخلوق جي، اُپين دور دران،

پين ڪوه شرعان، جه اندر عدالت انجي.

گر آدمی بردپیش آتش سجود

(Saadi)

تو داپس چیرا کی کشتی دست سجود

(If he does obeisance to fire, why should you withhold charity from him on that account?)

گر چہ باشی مورد ہم بے بال و پر

(Iqbal)

حاجتی پیش سلیمان مبر

(Even if you are a crippled ant, do not approach Hazrat Suleman for satisfaction of your needs).

Section 38

(274) Those who expend of their substance (in charity) by night and (by) day, secretly and openly, will have their reward with their Lord; they shall have no fear, nor shall they grieve.

عَلَانِيَةً suaw openly, publicly.

The background of the verse may be connected with either of the following two incidents :

1. According to Hazrat Abbas the Prophet had expressed that this verse referred to the expenditure lavishly incurred by the muslim cavalry troops on their mounts.
2. According to Hazrat Jubair Hazrat Ali once had only four darhams, out of which he gave away one darham in charity at night time and another on the following day. This verse may have reference to these charities of Hazrat Ali. But the verse is absolutely general in sense and application, and it may be taken comprehensively.

In this verse Allah has expressed His appreciation of the charities made at all hours and as appropriate to the occasion, openly or secretly, and has assured His reward for them. In brief such donors shall not be caused any fear on the Day of Judgment due to the interrogation about their sins, nor shall they have any reason to grieve concerning what they left in this world. They shall be amply rewarded in the next world.

Traditions

Expenditure incurred by a muslim on the maintenance of his family, with intent to secure spiritual good, will be treated as charity.

گر بگوید کیمیا مس را بدہ

(Roomi)

تو بہن خود را طمع نہ بد فرہ

(The alchemy asked the copper 'give yourself to me'. It would not be called avarice).

(275) Those who subsist on usury shall not (be able to) stand (before Allah) except as stands one whom Satan has driven to madness by his touch. That is so because they say: 'trade is just like usury'. But Allah has permitted trade and forbidden usury. After receiving the admonition from his Lord whoso desists (from receiving usury), he shall (be allowed to) retain (what he received in) the past. And his case is with Allah (for judgment as per the genuineness of his abstention). And those who repeat (the sin), shall be companions of the Fire, to abide there in permanently.

يَتَحَبَّطُ means is maddened;

مَسَّ means touch,

عَادَ means does not desist; رَلَوْا

may be interpreted to include an addition to or a charge on the principal amount for a particular time limit, however slight the former may be. Hence it includes usury and interest.

"Usury is condemned and prohibited in the strongest possible terms. There can be no question about the prohibition. When we come to the definition of usury there is room for difference of opinion. Hazrat Umar, according to Ibn Kasir, felt some difficulty in the matter, as the Apostle had

left this world before the details of the question were settled. This was one of the three questions on which he wished he had had more light from the apostle, the other two being Khilafat and Kalalat". (Allama Abdullah Yusuf Ali's Tafsir of the Quran)

(Note: The other two questions referred to above were about inheritance of the grandfather's property when the father was already dead, and kalalat of the person who dies childless.

Those who were addicted to usury pleaded that trade was akin to usury, why then should the former be permitted and the latter forbidden? They did not realize that trade created a fair incentive for competition, helped in generating a healthy and helpful atmosphere and increased individual national prosperity. But usury was a bane, an unhealthy, unsympathetic and a definitely callous infliction of the capitalist class on society. On one hand it produced a community of human sharks bent upon accumulation of wealth at the misery of others, and on the other hand it ruined the already poor and resourceless class of stragglers. The one thrived on the distress of the other as an occupation. This is only a human survey of the relative position of usury vis-a-vis trade, based on our rudimentary knowledge. Allah has, in His infinite wisdom and according to His universal plan, permitted trade and forbidden usury. To start a debate with Him in this connection would be extremely frivolous, and it would naturally amount to disbelief.

بِإِذْنِ الرَّسُولِ ۖ
الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ۚ
فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا
سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ ۚ وَمَنْ عَادَ فَأُولَٰئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ۝ يَخْتَفَى اللَّهُ الرِّبَا
وَيُزَيِّنُ الصَّدَاقَاتِ ۚ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ۝
إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ
وَاتَوَاتُوا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝ يَأَيُّهَا الَّذِينَ آمَنُوا
اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ
مُؤْمِنِينَ ۝ فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ
اللَّهِ وَرَسُولِهِ ۚ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ
لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ۝ وَإِنْ كَانَتْ دُونَ

Allah has likened resurrection of the receivers of usury as of those persons who, under unhealthy and evil influences are in convulsions and are unable to stand erect. This discomfiture is the result of their taking usury and openly justifying, nay legalizing it on the analogy of trade. Thus they aggravated their sin by —

- a) a paganish contradiction of Allah's policy, and
- b) their disobedience to Allah's commandments banning usury.

Allah has, however, relented to those persons who after receiving the admonition contained in this verse, genuinely desisted from taking usury. Such persons were allowed to retain what they had received as usury in the past; and on the Day of Judgment Allah will finally adjudge their actions in the light of their bonafide abstention or otherwise. But those persons, who, despite the Quranic admonition, persistently take usury, their continued indulgence in sin coupled with rank disobedience to the Divine commandments, will get them into Hell as permanent dwellers there in.

Traditions

a) On the night of Ascension the Prophet noticed some persons with inflated stomachs. On enquiry he learnt that they used to take usury (during their life time).

imp b) On the day of the conquest of Mecca the Prophet announced that the entire pagan intitution of usury lay crippled under his feet.

imp c) Do not take a thing which creates a doubt in you about its being permissible (halal). Take that thing which is free from such doubt. Consult your mind in that connection.

imp d) Receiving usury is equivalent to 73 sins, the most minor of which is committing adultery with one's mother.

imp e) Time will come when people (as a class) would take usury.

imp f) Allah cursed the jews for their subterfuges to make a thing seem halal when actually it was declared haram by Him. For example fat of an animal was declared haram for them. To circumvent the prohibition they melted fat, sold its oil and enjoyed the proceeds. (On that analogy the muslims should not resort to subterfuges to make usury seem halal in certain cases).

imp g) Allah's curse is on those persons,

1. who receive usury,
2. who give it,
3. who stand surety for its payment,
4. who testify to it as witnesses, and
5. who write out the transaction deed about its payment.

imp h) Whatever is unlawful to be eaten is unlawful to be sold.

Opinion of Hazrat Ghous Abdul Qadir Jilani.

"The foundation of the religion is based on the abstinence from unlawful things. Its destruction lies in greed. Hazrat Umar once said: "we abstain from 9/10 of the lawful things in the fear lest we should inadvertently fall in the zone of the unlawful things"

(from "Futuhul Ghaib")

(276) Allah obliterates (the benefits of) usury and increases (those of) charity; and Allah does not love the ungrateful sinner.

(277) Verily whoso believe and do righteous deeds and establish the prayer and pay the obligatory alms, they shall have their reward from their Lord. And they shall have no fear, nor shall they grieve.

يَمْحَقُ means obliterates, decreases; يُزِيدُ means increases.

Allah does not bless usury. He decreases the property acquired by means of usury. On the other hand He blesses alms and increases the property acquired through resources on which alms have been given. Allah does not love those sinners who, inspite of the Divine favours of admonition and riches, continue to receive usury and consider it legally valid. That reflects rank ingratitude plus contumacious sinfulness on their part.

In the verse no. 277 Allah has assured the believers who perform righteous deeds and are very regular in their prayers and payment of the obligatory alms, that their reward is positively with Him and on the Day of Judgment they shall have neither fear of interrogation and chastisement nor grief about what they had left in this world.

The other relevant passages in the Quran are:

1. There is no comparison between the clean or the unclean even though the increase in the number (or extent) of unclean articles may surprise you.
2. You may desire increase in the property acquired through unlawful means, but it would not increase.

Traditions

Imp a) Usury may temporarily increase your wealth but ultimately it will cause shrinkage in it.

Imp b) Whoso has locked up his stock of grain with a view to sell it when prices soar high, he will be made either poor or leper by Allah.

c) Allah receives in His right hand even an insignificant charity like that of a single date and fosters it just as a human being fosters a newly born animal.

Imp d) The return for a single date given in charity is as much as the Uhud mountain.

Imp e) If the cash balance and other property (in kind) are not equal to the amount of the date incurred, the person concerned should not be asked to pay the obligatory alms.

(278) O you who believe! Fear Allah and give up what remains of (your demand for) usury, if you are (indeed) believers.

(279) But if you do it not, then beware of war from Allah and His Apostle; and if you repent, you shall have (back) your principals; do not wrong (others) and you shall not be wronged.

(280) And if he (i. e. the debtor) is in difficulties then allow him deferment till he is relieved (there of). And if you forego it (as charity), that is better for you if you only knew (its spiritual good).

(281) And fear the Day when you shall be brought back to Allah; then shall each person be paid back (in full) what he had earned, and they shall not be wronged.

عُسْرَةٌ means difficulties;

أَمْوَالِكُمْ means your (original) amount;

تَوْنِي means you shall be paid back.

The background of the verse present no. 278 is that the tribe of Banu Mugherah used to borrow money from Banu Umro on interest in the Pre-Islamic days. After both the tribes embraced Islam Banu Umro demanded payment of usury from Banu Mugherah on the loans advanced to them, before their conversion but the latter refused to pay it. The Governor of Mecca referred the case to the Prophet at Madina. This verse was then revealed and the matter was disposed off accordingly.

In these verses Allah warned the muslims to abstain from doing acts which would displease Him and His Apostle; and acceptance of usury was definitely one such act. He directed them to forego the balance of their claim of usury outstanding against the debtors. If any of them refused to comply with this order, he should prepare himself for war with Allah and His Apostle, which is tantamount to his complete annihilation.

But if they repented and remitted usury altogether, they were authorized to recover their principal amounts. They were not to overcharge the debtors or capitalize the previous unpaid interest and the latter were to return the principal amounts without deducting there from the interest so far paid or causing any annoyance or inconvenience to the creditors. But if a debtor was in financial embarrassment and was therefore unable to pay back the principal amount in time, he was to be allowed deferment till his circumstances improved; but if his condition was absolutely poor and repayment of the loan was not possible for him, the creditor had better remit it altogether as charity. The latter should know that Allah would assuredly compensate him for it. The spiritual good of his act would never be wasted.

In the verse no. 281, which incidentally was revealed as the last verse of the Quran, just a few days before the demise of the Prophet, Allah reminded the muslims, including all creditors and debtors of the transitoriness of this world and their eventual exit therefrom and appearance before Him to render account of their actions. Then each one of them would receive, without the least injustice, due re-quit as per his performances.

Traditions

imp a) If any person seeks the shade of Allah's throne on the Day of Judgement, he should give respite to a destitute debtor for repayment of his loan or better still, remit it altogether.

عُسْرَةٌ قَنْظَرَةٌ إِلَىٰ مَيْسَرَةٍ ۖ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ۚ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَىٰ اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ۚ يٰٓأَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ ۚ وَلْيَكُنْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ۚ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ ۚ فَلْيَكْتُبْ ۚ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا ۚ فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْطِيعُ أَنْ يُبْلِغَ ۚ فَهُوَ مُكْسَرًا ۚ وَلْيَأْتِهِ بِالْعَدْلِ ۚ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ ۚ فَإِنْ لَمْ يَكُنَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَيْنِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا

مَنْزِلٌ

imp b) Whatever respite is given as above, the creditor will have the spiritual good of charity for the amount of his loan for each day of the respite.

imp c) Allah will give His shade, on the Day when none else will have such shade to offer, to a person who either helps a muslim warrior during Jihad or helps a destitute debtor (in payment of his debt) or a slave in arranging ransom money for his liberty.

imp e) Allah will forgive a person and immunise him from Hell if he gave respite to a destitute debtor for repayment of his debt or wrote it off altogether.

تو نمی بینی که یار برد بار

(Roomi)

Do you not see that the forbearing friend, when opposed becomes like a venomous snake.

چونکه با او ز دشمنی گرد چون مار

Section 39

(282) O you who believe! When you make a transaction involving loan (or credit) for a fixed term, reduce it to writing; and let a scribe write it down justly as between you (the parties); and no scribe should refuse to write it, as Allah has (as a matter of favour) taught him (to write); then let him write it down, and let him who owes dictate, and let him fear Allah, His Lord, and not diminish aught (of what he owes). But if he who owes, is mentally deficient or infirm or unable to dictate, let his guardian (or attorney) dictate justly. And have attestation to it of two witnesses from amongst your men; but if two men are not available, then mutually choose a man and two women as witnesses, so that if one of them (women) errs, the other should remind her. And the witnesses should not refuse (to serve as such) when they are called upon. And do not disdain to write down (the contract involving the loan or credit), whether small or large specifying (therein) the time for payment. This is more equitable with Allah, and is more appropriate as (corroborative) evidence and is more handy as corrective (to dispel doubts) among yourselves, except when it is about the hand to hand (ready) goods, (a cash and not a credit-transaction and therefore is finalized at once), which you deliver (on the spot) between

yourselves, then there is no blame on you if you do not write the transaction. And have witnesses whenever you trade with one another; and let not the scribe or the witnesses be harmed; and if you do it

فَتَذَكَّرْ أَحَدَهُمَا الْآخَرَ وَلَا يَأْبَ الشُّهَدَاءُ
إِذَا مَا دُعُوا وَلَا تَسْبُوا أَنْ تَكْتُبُوا صَغِيرًا أَوْ كَبِيرًا
إِلَىٰ أَجَلِهِ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ
لِلشَّهَادَةِ وَأَذْنَىٰ أَكَّا تَرْتَابُوا إِلَّا أَنْ تَكُونُوا
تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ
عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ
وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفْعَلُوا
فَإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ يُعَلِّمَكُمْ اللَّهُ
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ
وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنِ مَقْبُوضَةً فَإِنْ أَمِنَ
بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِنَ أَمَانَتَهُ
وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ
يَكْتُمْهَا فَإِنَّهُ أُمٌّ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

مَنْزِل

(harm either of them), that would indeed be wicked of you. And fear Allah. And it is Allah who imparts knowledge to you. And Allah knows everything.

"Commercial morality is here taught on the highest plane and yet in the most practical manner, both as regards the bargains to be made, the evidence to be provided, the doubts to be avoided and the duties and rights of the scribes and witnesses. Probity even in worldly matters is to be not a mere matter of convenience or policy, but a matter of conscience and religious duty. Even our every day transactions are to be carried out as in the presence of God". Allama Abdullah Yusuf Ali's Tafsir of the Quran).

قَدْ أَيَّنْتُمْ means make a transaction;

يَدْبِين means with a loan;

أَدْنَى means nearer;

تُرْتَّب means to correct;

تَدِيرُونَهَا means you circulate or deliver;

أَجَلِهِ means fixed period;

تَرْتَابُونَ means you may have doubts.

After dealing with the subjects of charity and usury the muslims are here educated with regard to the policy laid down in the verse No. 282 (which incidentally is the longest verse in the Quran), concerning loans and credit transactions where-in a time limit has been fixed. Such transactions include what is generally known as **بَيْعُ السَّلَمِ** which may be illustrated as under :

- a) Purchases and takes over a horse, but contracts to pay for him after two months; or
- b) contracts to take over twenty maunds of wheat after two months, but pays their price in advance.

Allah has briefly prescribed in the verse the duties of the parties to such transactions, of the scribes who reduce them to writing and of the witnesses that are called to attest them and later to prove them when called in evidence. The parties are required to fix the time limit for repayment of the loan or the credit taken for purchase of the article, and to call a scribe to have it reduced to writing. The party incurring the liability should dictate faithfully the terms of the transaction without, in any way, reducing his liability. But if he is a minor, mentally deficient, infirm due to age or disease, or unable to dictate due to a physical defect or due to ignorance of the local language etc, his guardian or attorney should, (with the concurrence of the other party,) dictate faithfully the terms of the transaction to the scribe for the latter to reduce it to writing. Two men or in case two men are not available, one man and two women, known for their respectability should be chosen from their fold, to attest the document as witnesses. This document will serve as corroborative evidence, and it will also be handy to re-

fresh the memory of the parties and thereby dispel all doubts that may arise later, as is possible in the case of oral transactions. The witnesses will have direct evidence to give. In case the scribe and the witnesses are momentarily busy with their own engagements, they should not be forced to abandon them and do the job for the parties. This implies that the latter shall have due regard for the scribe and witnesses and not cause them any mental, physical or financial harm.

With regard to the scribe and witnesses it is the desire of Allah that they should not shirk to serve as such. It is a favour of Allah to the scribe that he has been taught to draw up an appropriate document, and he should, therefore, be helpful to the parties to a transaction. He should very scrupulously record terms of the transaction so that none of the parties may have a grievance against him. "A man who does not give his knowledge to other men, fails to satisfy an urge of his consciousness and harms his own continued evolution". (Ideology of the Future) Similarly the witnesses should oblige to attest the document and later testify to it faithfully when called in evidence.

In the case of cash transactions or barter deals which are instantly finalized, the normal policy of reducing to writing all commercial transactions irrespective of the size of the amount involved, may be departed from. They may not be reduced to writing. But it is desirable to complete these transactions in the presence of witnesses, the advantage being that —

- a) none of the parties will inflate or distort his claim against the other,
- b) the witnesses will give important direct evidence, whenever required, and
- c) peaceful atmosphere will be maintained in the business circles.

At the conclusion of the verse Allah warned the believers that it is definitely His favour that He has laid down these instructions for their guidance, and He expects them, more particularly the parties to a commercial transaction and the scribe and the witnesses concerned, to fear Him and observe the above instructions faithfully. Since as the Omniscient He knows everything, none of their omissions and commissions in the above connection will escape His notice. He will award them their deserts accordingly.

The other relevant passages in the Quran are as under :

1. O you men of faith! If you fear Allah, He will guide you.
2. O you men of faith! Fear Allah and have faith in the Prophet. He will double His favours to you, and in addition He will afford you 'light' by which you will be able to move about.

Traditions

- imp a) If you help a person, your service will count as a 'sadka'.
- b) If some person knowingly conceals his knowledge (concerning a particular matter), he will be made to wear a fiery bridle on the Day of Judgment.
- imp c) O Women! Remember Allah and offer repentance profusely. Your deficiency in intelligence is manifest from the fact that evidence of two women is assessed as equal to that of one man. Your religious deficiency is patent from the fact that due to menstruation you can neither offer namaz nor observe fast (during its course).
- imp d) Time will come when much too eager witnesses will be available to give evidence and support it by oaths.
- imp e) Indebtedness cannot be forgiven.

imp f) The Prophet had refused to offer funeral prayers for a person who had died while in debt. But he offered them after it was cleared off (by the deceased's heirs).

Saying of Hazrat Ali :

'The best truth is the keeping of promises'.

(283) And if you are journeying and a scribe is not available, then receive a pledge with possession; then if one of you entrusts another (with a deposit), the trustee should (honourably) discharge the truth, and let him fear Allah, his Lord. And do not conceal evidence; and whoever conceals it, his heart is certainly sinful. And Allah knows whatever you do.

رهنه means pledge; اَمِنْ means trusts;

a) If while journeying a person takes a loan or transacts a business on credit basis and a scribe is not available to draw up the document of either of the transactions, the commendable course under the circumstances is for the second party to give and the first party to receive a pledge in his possession till the financial implications of the transaction are satisfied. It is imperative that the party should receive possession of the pledge.

The condition of journey referred to in the verse has subsequently been relaxed in view of a 'hadis'. Accordingly the provision has been made general and more extensive.

b) Sometimes a person deposits something with another person in trust. The latter becomes a trustee and the deposit a trust.

Islam has attached great sanctity to the trusts of all kinds and the trustees are enjoined to honourably discharge their trusts. Allah has further directed them, particularly as per both the above instances, always to bear His fear and not suppress, destroy, or deny any aspect of a trust. If a scribe is called upon to testify to it, he should give true evidence about it. Whoever renders false account of a trust his heart, normally a holy recipient of Divine knowledge, becomes tainted with sin, which is a great spiritual misfortune. Allah knows all whatever we do and even if we conceal a piece of evidence from a human tribunal, we can not conceal it from Him.

The other relevant passages in the Quran are as under :

1. We should not conceal the evidence enjoined by Allah. If we do it, we shall certainly be of the sinners.
2. O you faithful! Be firm in giving testimony based on justice, as required by Allah, even though it may affect you, your parents, your relatives, whatever their condition may be.

Traditions

a) When the Prophet died, his armour was found to have been mortgaged by him with a Jew against some quantity of barley, which he had taken on credit for maintenance of his family.

imp b) Whatever trust one accepts, it remains in his hand till he renders it back.

منظر دل نیست جائے صحبت اغیار

(Rumi)

دیو چون بیرون رود فرشته در آید

(The minds' niche is not meant for the rehabilitation of aliens. When the evil one vacates it the angel directly occupies it).

اختیار آنرا بگو باشد که او

(Roomi)

مالک خود باشد اندر آلتقوا

(Let him have a good option while maintaining fear of Allah).

Section 40

(284) To Allah belongs whatever is in the skies and in the earth; and whether you express what is in your minds or keep it secret, Allah will call you to account for it. Then He will forgive whom He wills and punish whom He wills. And Allah has power over all things.

In this verse Allah has announced that :

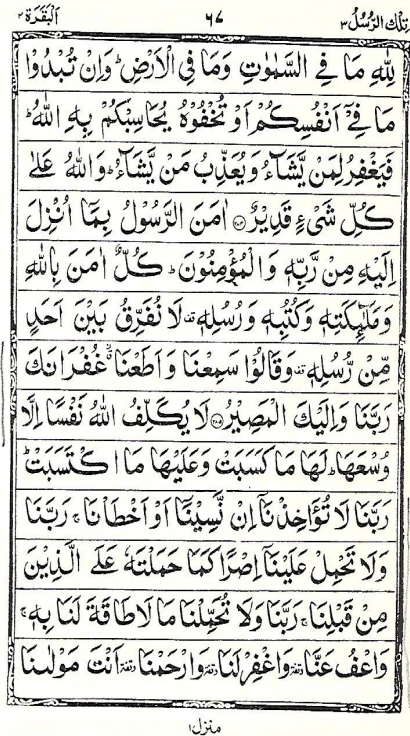
- whatever is in the skies or in the earth, it belongs exclusively to Him. His sovereignty is thus established over the entire universe;
- whatever we express or conceal in our minds is known to Him and He will call us to account for it on the Day of Judgment;
- whatever decision He may take — whether to punish the delinquents or forgive them — it entirely depends on His pleasure. It follows that all delinquents will not necessarily be punished or for given enmasse. In Islam there is nothing like 'universal redemption;' and
- Allah is Omnipotent. None else shares the power with Him.

The other relevant passages in the Quran are as under :

- Announce that whatever is harboured in your minds — whether you conceal it or express it — is fully known to Allah. He knows whatever is in the sky and in the earth; and He is Omnipotent.
- Allah will call you to account for what your soul has earned.

Traditions

- imp d) Allah will kindly forgive my followers for what is concealed in their minds. They will have to bear consequences of what they express or do.
- imp b) Allah has ordered that the intention to do a bad deed should not be recorded, but the intention to do a good act should be recorded.
- imp c) When a companion complained to the Prophet that sometimes his mind was assailed by such thoughts that he found it distasteful even to express them, he said: 'it is faith'.



جيڪي وهي وجود ۾، صاحب سوسماجهي ،

بجي ڏاڍ ڏي جي ، جيڪو پئي پيچي ،

امن آهي ان کي ، جو منجهه الله اجهي .

(Shah)

(Allah knows whatever we harbour in our minds. He who entertains fear of Allah and seeks shelter with him, enjoys full security.)

في الحقيقت مالڪ هر شئي خداست

اين امانت چند روزہ نمرود ماست

(Verily all things belong to Allah. They are only a sort of trust with us for a few days.)

(285) The Apostle believes in what has been sent down to him from his Lord, and so do the believers (too). All (of them) believe in Allah, and His angels, and His books and His apostles, (saying) : 'we do not differentiate between any of His apostles.' And they say : 'we hear and We obey; (we implore) your forgiveness, Our Lord! and to you is the (final) return'.

(286) Allah does not burden anybody except according to his capacity (to bear). For him be what he earns and against him (also) what he earns. (Pray) 'Our Lord! do not call us to account if we forget (to do our duty) or (if) we commit a wrong; Our Lord! Do not lay on us a burden as you laid on those before us; Our Lord! Do not burden us with that for which we have no strength; and pardon us, forgive us and have mercy on us; You are (indeed) our Patron, Then help us against the disbelieving people.

تَوَاخِذَنَا means call to account; يَكْفُ means burdens; اُعْفُ means forgive.

The background of these verses in as under :

The preceding verse no. 284, more particularly its portion that 'Allah will call us to account for what we conceal in our minds', produced a stunning reaction on the companions of the Prophet. They represented to him that whatever was within their power — Jihad and various other duties, they had no difficulty in performing them, but it was not within their power to dispel the thoughts that sometimes assailed their minds; and to be called to account for some thing on which they had no power, meant punishment which could not be warded off. The Prophet advised them to refrain from adoption of the jewish outlook on Allah's commands, but simply to say : 'we hear and we obey'. They acted accordingly and Allah appreciated their response and revealed verses no. 285 and 286 removing their distress and forebodings.

The mention of the Prophet's belief in the Divine commands is merely to strengthen the belief of the muslims. The verse no. 285 expressed that the Prophet, as the foremost muslim, and the other muslims had expressed their belief in —

- a) Allah, His attributes and His sole worthiness for worship.
- b) His angels, their sinless life and their employment as emissaries of Allah to execute the Divine commands;
- c) His Books, the Divine nature of their original texts and their being the depository of Divine commands issued from time to time; and
- d) His apostles, their mission, without discrimination.

The believers always unhesitantly affirm their belief and obedience when they hear Allah's commands, as contained in the Quran, and they conclude their obeisance with the prayer seeking Allah's for giveness for their sins, specially when they are sure to return to Him after death.

In the verse no. 286 Allah relieved the muslims of the distress and alarm caused to them by the verse no. 284, and informed them of His general policy not to burden human beings with spiritual duties and responsibilities beyond their capacity of performance, implying thereby that since they had no control over the fleeting thoughts that occurred to their minds, they would not be taken to task for them. Each one of them will receive deserts for his expressions and deeds and not for his thoughts. The muslims were then enjoined to pray for forgiveness for their omissions and commissions, for the Divine favour to spare them from the much too rigorous assignments of the previous generations, for immunity from trials and tribulations beyond their capacity of endurance, for grant of general forgiveness and mercy, and for victory over the infidels. Verily He is their Patron and Protector.

Traditions

- imp a) These two verses, if recited at night, are quite enough.
- b) No other prophet was given the like verses. They are from the treasure lying beneath Allah's Throne.
- imp c) On the night of the Ascension the Prophet was assigned three things :
 1. five 'namaz' each day;
 2. these two verses (no. 285 and 286);
 3. general forgiveness for those who believed in Allah's unity.
- imp d) If these two verses are recited in a house on three consecutive nights, Satan will not visit it at all.
- imp e) I have been assigned a uniformly easy religion.
- imp Opinion of Hazrat Ali

I cannot think of any muslim to go to sleep (at night) without reciting these two verses and the verse of the Throne. These verses were given to the Prophet from the treasure lying beneath Allah's Throne.

عشقی گوید بگویشد پست پست

(Roomi)

صید بودن خوشتر از صیاد هست

Love whispers in my ear to be lowly as it is better to be a pray rather than a huntman.

SURA AL — IMRAN

PARAH — 3 (CONTINUED)

INTRODUCTION

This sura is Madinian. It has 20 Sections, 200 Verses and 1536 words. It deals in main with the visit of a delegation of the Christians from Nijran to the Prophet and their discussions with him. In addition the battles of Badr and Uhud are referred to. Simultaneously the Unity and Omnipotence of Allah, the apostleship of the Prophete of Islam, the Divine nature of the Quran and the inevitability of the Final Judgement have been discussed in it.

('This sura is cognate to sura II (Baqarah) but the matter is here treated from a different point of view'.

(The new points of view developed are :

1. The emphasis here is laid on the duty of the christians to accept the new light. The christians are here specially appealed to, as the jews were specially appealed to in the last sura;
2. The lessons of the battles of Badr and Uhud are set out for the muslim community; and
3. The responsibilities of that community are insisted on both internally and in their relations to those outside).

(From Tafsir of the Quran by Allama Abdullah Yusuf Ali)

Note : For the deputation from Nijran reference may be made to the commentry on verses No. 59 to 63 of the sura.

In the name of Allah, the Compassionate, the Merciful.

Section 1

- ① Alif Lam Mim;
- ② Allah, there is no God but He, the Living, the Sustainer.
- ③ He has sent down (i. e. revealed) to you (this) Book with truth, confirming what went before it; and He sent down the Torat and the Injil, —
- ④ before (this) as a guidance to mankind, and He has sent down the criterion. Verily those who disbelieve in the signs of Allah shall suffer severe punishment. And Allah is Mighty, the Lord of retribution.

ذَوَاتِ تَقَامٍ means capable of taking re-

tribution; شَدِيدٍ means severe.

حُرُوفٍ مُقَطَّعٍ are There is a controversy about the significance of these words. Allah knows best their correct interpretation.

الْفَرْقَانُ literally means what distinguishes between the right and the wrong. Here it may be interpreted as the Quran, which does distinguish as above.

In these verses Allah has proclaimed some of the Divine attributes bearing on the substance of the verses contained in this chapter. To begin with He is the one Allah and there is no other god or deity. He is The Ever Living. He never dies. He is all sustaining and the sole Provider. He sustains the entire universe. There is none to contribute to His sustenance, nor does He need it. He is self-subsisting. He is the Eternal.

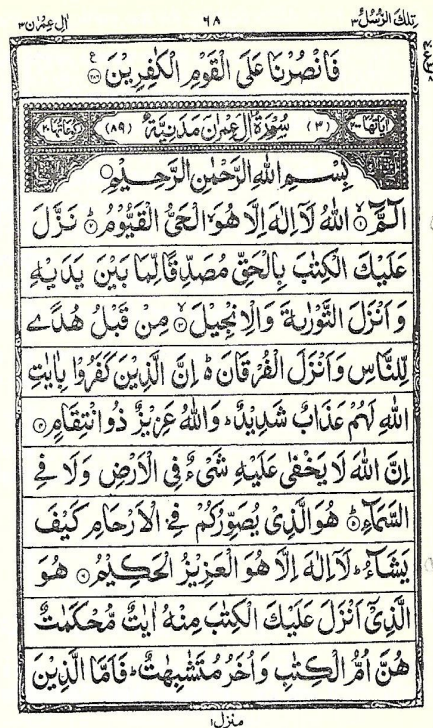
Allah confirmed in the verse No. 3 that it was He who had sent down piecemeal to the Prophet of Islam the Quran on different occasions, duly blessed with His perfect knowledge and fully discussed argumentatively. It confirms the previous Divine scriptures. The Torat and the Injil were some of them, and they were revealed for guidance of the contemporary people. They contained prophecies about the Quran and the final Apostle. Then came in their corroboration of the Quran as the very last scripture. It comprises a complete code of conduct for guidance of the entire humanity. Simultaneously it settled the disputes between the people of the Book. In spite of these Divine revelations if any persons adhere to disbelief, Allah is Mighty to requite them adequately. He alone is the Lord of Retribution which is based on justice. He will punish the disbelievers very severely. He is capable of it.

نه از لالت و عذرا بر آرد دگر

(Saadi)

که تورات دنجیل منسوخ کرد

(Allah has, by revealing the Quran, not only destroyed the Lat and Uze but superseded the Torat and Injil as well).



- ⑤ Verily from Allah nothing on the earth or in the skies is hidden.
- ⑥ It is He who shapes you in the wombs as He wills; there is no god but He, the Mighty, the Wise.

In these two verses Allah has alluded to His some other attributes. In amplification thereof He has observed that nothing in the universe is concealed from Him, that His knowledge is all comprehensive and that all things are made to function according to His universal plan based on perfect wisdom. He then briefly refers to the mystery of procreation, and states that it is He who shapes all creatures in their early stages of creation in the mothers' wombs. He shapes them handsome, ugly, and makes them male or female as He wills. Thus His power of creation is as unlimited as His knowledge is perfect. There is no diety or god to share His functions or responsibilities. Why should then the birth of Hazrat Isa, who though without the father's seed, had still remained in his mother's womb for the prescribed period, surprise us? And what is there to justify his being considered as a god?

Allah is mighty. He is capable of punishing the disbelievers at any time. If He does not take immediate action against them it is because the policy of deferment fits in with His universal plan, based on wisdom.

Another relevant passage in the Quran is: "It is Allah who creates you stage by stage in your mothers wombs and the process of creation occurs under three covers of darkness".

ایک قصر، درک، کوڑن کس گز کیون،

(Shah)

جیذاهن کریان پرک، تیذاهن صاحب سامهون .

(It is just like a palace filled with millions of doors and windows. Wherever you glance, you see the Omnipresent and the Omniscient Allah. Nothing is hidden from Him.)

کز حجاب و پردہ بیرون نامرہ

(Roomi)

چشم بسته بے ہدہ گویان شدہ

(They i. e. dissenters have not come out of their veils. They close their eyes and speak nonsense).

⑦ It is He who has sent down (i.e. revealed) to you the Book; some of its verses are fundamental (of established meaning), being the mother (the basis) of the Book, and others are allegorical. But those whose minds are perverse, pursue the allegorical therein, seeking discord and seeking misinterpretation of the same; and no one knows its correct interpretation save Allah. And those who are firmly grounded in knowledge say: "we believe in it (the Book); the whole (of it) is from our Lord"; and none receives (well) the admonition except men of understanding.

⑧ (They say): 'Our Lord! Suffer not our minds to deviate after you have guided us; and grant us mercy from your very presence. Verily you (alone) are the grantor (of unlimited bounties)'.

⑨ Our Lord! You will surely gather together all people on the Day about which there is no doubt. Verily Allah never fails in His trust.

The word رَحِمْتَ refers to the amenities of this world and blessings of the Hereafter;

كَدْنِكَ means near you;

نَرِيعٌ means perversity, crookedness;

ابْتِغَاءٌ means seek; مِيعَادٌ means trust.

(This passage gives us an important clue to the interpretation of the holy Quran. Broadly speaking it may be divided into two portions, not separate, but intermingled; viz

1. the nucleus or foundation of the Book, literally 'the mother of the Book,'
2. the part which is figurative, metaphorical or allegorical. It is very fascinating to take up the latter and exercise our ingenuity about its inner meaning, but it refers to such profound spiritual matters that human language is inadequate to explain it, and though people of wisdom may get some light from it, no one should be dogmatic, as the final meaning is known to God alone'. Allama Abdullah Yusuf Ali's Tafsir of the Quran).

In these verses Allah does not suggest any vertical division of the Quran into two portions. He merely categorizes some verses as حُكَمَاتٌ whose meaning is clear and established, and He refers to

them as the foundation or basis of the Quran. Some other verses He categorizes as مُتَشَابِهَاتٌ

their meaning is not clear because they have been used allegorically. Such verses are to be interpreted in the context of the حُكَمَاتٌ verses. The best policy, however, is not to persist in knowing their hidden meaning which is known to Allah alone.

تِلْكَ الْوَيْلُ ٦٩ الزُّمُرَانِ
فِي قُلُوبِهِمْ زَيْمٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ
الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا
اللَّهُ رَوَاهُ الرُّسُخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ
كُلٌّ مِنْ عِنْدَ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ
رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ
لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ
رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ
إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ إِنَّ الَّذِينَ كَفَرُوا
لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ
اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ كَذَّابٍ
إِلَّا
فَرَعُونَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا
فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ
قُلْ لِلَّذِينَ كَفَرُوا سَعْيُكَ يَوْمَ تُنْفَخُ الْأَشْجَارُ
مُتَوَلِّينَ

On the same analogy Allah has referred to three distinct sects of the people as under :

1. Who deliberately make a perverse use of certain words in the Quran and mischievously draw a far-fetched conclusion, inconsistent with the faith. The Christians of Nijran finding no other argument to support their belief that Hazrat Isa was son of Allah, caught hold of the two Quranic phrases **كَلِمَاتُ اللَّهِ** (word or order of Allah), and **رُوحُ اللَّهِ** (spirit of Allah), and quoted them in their argument with the Prophet of Islam. They ignored the two clear Quranic verses to the effect that :
 - a) Hazrat Isa is a slave of Allah who has favoured him very much, and
 - b) Hazrat Isa before Allah is like that of Hazrat Adam, whom He created from earth by merely ordering "be" and he "became" a human being fait accompli.
2. Who suspect or allege some discrepancy between the Quranic verses of the above two categories, (though factually that is impossible to occur), and with a view to have a personal gain out of it, they interpret the hidden meaning in their own way and stick to it, little realizing the human limitations to their knowledge and forgetting that exploitation of the Quran amounts to disbelief. (The Khuwariji community belonged to this category).
3. Who inspite of their intensive learning, realize that Allah alone knows the correct interpretation of **مُتَشَابِهَات** verses and therefore they refrain from interpreting them in an arbitrary manner. Like men of understanding they appreciate the Divine admonition and merely affirm their full belief in the Quran and in its being the Divine scripture in its entirety. Hence the question of discrepancy in its verses does not arise. They conclude this affirmative statement with the following prayer :
 1. "O Allah! Save us from any possibility of falling into apostasy", and
 2. "Grant us mercy, guide us well and keep us firm in the faith".

Verily Allah is the Grantor of bounties without limit. We should be absolutely sure to be assembled before Him on the Day of Judgment, as per His tryst. He would then be pleased to decide all controversial issues, including those raised by the above first two categories of persons, and grant us deserts according to our beliefs and actions.

Traditions

- imp a) When you find people have a controversy about the **مُتَشَابِهَات** verses, leave them alone.
- imp b) There would be 73 sects of my followers. Excepting one the other 72 sects would go to Hell. The remaining sect will follow my practices and those of my companions.
- imp c) A community of my followers will throw away (in contempt) the Quranic verses through wrong interpretation, as you throw away the date-stones.
- imp d) The Quran was not revealed with a view that some of its verses should contradict some others.
- imp e) Act according to the **مُحْكَمَات** verses and have faith in the **مُتَشَابِهَات** ones.
- imp f) In reply to a question the Prophet said that the persons firmly grounded in knowledge, are those who make true statement on oath, who speak the truth, whose mind does not harbour evil intentions, who do not take unlawful things, and who do not commit adultery.

imp g) The Prophet said to some persons who were hotly discussing some verses of the Quran: "the earlier generations were destroyed because they contended with each other by trying to prove that some verses of their scripture contradicted others, although each verse of the Divine scripture confirmed another verse. Do not try to pick out discrepancy to show that the verses contradict each other. Say about what you know but leave to others what you do not know".

چیسٹ قرآن اے کلام حق شناس

رونمائی ربِ ناس آمد بناس

حرفِ حرفش راست بر معنی

(Roomi)

معنی در معنی در معنی

(What is Quran, O you who are conversant with it? Through it Allah manifests Himself to His creatures. Its every word carries meaning within meaning).

Section 2

⑩ Verily those who disbelieve, neither their possessions nor their progeny shall avail them aught with Allah; and they shall be fuel of the Fire,

⑪ In the manner of the people of Firaun and those who preceded them. They belied Our signs; hence Allah seized them for their sins; and Allah is strict in punishment.

اَخَذَ means He seized; تَغْنَى means avail; وَقُودُ means fuel; كَذَابٍ means similar.

In the earlier verse No. 7 reference was made to 'those who are firmly grounded in knowledge' and who content themselves with saying 'we believe in the Book; the whole of it is from Allah'. In the present verses No. 10 and 11 reference is made to their opposites who reject the faith and belie the Divine signs due to the strength derived from their progeny and possessions or due to what they got as the price of their disbelief (as was the case with the high priest of Nijran Christians). Allah told these persons plainly that just as the worldly possessions did not help the followers of Firaun or the earlier pagans, similarly no worldly assets will be of any avail to these disbelievers (including the Christians of Nijran), and that they would be seized for their sins and punished. Verily Allah is severe in awarding punishment; the disbelievers will surely feed the fire of Hell as its fuel.

The other relevant passages in the Quran are as under :

1. Do not be surprised (O Prophet!) on their (i.e. pagan's) possessions and progeny. Allah intends to create torment for them on that very account in this world.
2. You (O pagans!) and your objects of worship are fuel for the fire of Hell.

Tradition :

Those muslims (of the later generation) who boastfully exclaim that they are the learned men and that there is none superior to them in learning, will feed the fire of Hell.

مان پچني سپرين، چت پرچيتا ريچ،
 كيدج عائي كچ كي، كوتر مڪما بيچ،
 وٽيچ ويها ييچ، سپ سوداگر! سچ جو۔

(Shah)

(The Lord may enquire about you. That is to be borne in mind. Hence relieve your self of spurious goods and do not indulge in falsehoods (dissensions and denials). Abandon disbelief altogether. O merchant! deal in truth only).

(10) Say to those who disbelieve: "You will soon be vanquished and gathered together into Hell and (that is) an evil place (indeed)!"

13). Verily you have had a sign in the two armies that confronted (each other), one fighting in the cause of Allah and the other rejecting (Him); they saw with their eyes twice their number; and Allah strengthens with His help whom He wills. Verily in this is a lesson for such as have eyes (to see).

مِهَادُ	means resting place;
فَتَيْنِ	means two groups;
يَرَوْنَهُمْ	means they see then;
مِثْلِهِمْ	means twice their number;
فِئَةٍ	means (one) group.

The back ground of the verse No. 12 is as under :
 The little band of the ill-equipped muslims, about 313 in number, possessing 70 camels, 2 horses, 6 armours and 8 swords — fought at Badr, (known after Badr bin Quresh), about 50 miles to the south-west of Madina, on 17th Ramazan 2. A. H., against the large and well equipped force of the Meccan pagans, numbering about 950 soldiers, mounted on 700 camels and 100 horses, commanded by Abu Sufyan and accompanied by the well known warriors and fanatics including Abu Jahal. Before the fighting started, each army assumed the other as being double its size. With Allah's succour the muslims won the battle, and their victory was as

بَلَاغُ الْوَيْلِ	٤٠	الْعَمَلُ
جَهَنَّمَ، وَبُئْسَ الْيَهَادُ ۖ قَدْ كَانَ لَكُمْ آيَةٌ		
فِي فِتْنَتَيْنِ التَّقَاتُ ۖ فِئَةٌ تَقَاتِلُ فِي سَبِيلِ اللَّهِ		
وَأُخْرَى كَافِرَةٌ يَرَوْنَهُمْ مِثْلَهُمْ رَأَى الْعَيْنِ ۚ		
وَاللَّهُ يُؤَيِّدُ بَصْرَهُ مَنْ يَشَاءُ ۚ إِنَّ فِي ذَلِكَ		
لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ۚ رُيِّنَ لِلنَّاسِ حُبُّ		
الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ		
مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَ		
الْأَنْعَامِ وَالْأَحْرَبِ ۚ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۚ		
وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاٰبِ ۚ قُلْ أَوْفَيْتُكُمْ		
بِخَيْرٍ مِّنْ ذٰلِكُمْ ۚ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ		
جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا		
وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ ۚ وَاللَّهُ		
بَصِيرٌ ۚ بِالْعِبَادِ ۚ الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا أَمْنَا		
مَنْ		

decisive as it was least expected. Besides seventy Meeccans including some influential persons like Hazrat Abbas were secured as war prisoners in addition to an equal number of pagans having been killed. Abu Jahal was among the killed. After returning to Madina the Prophet collected the jews and advised them to desist from intriguing against the muslims before a fate similar to that of the Meccans over-took them. The jews, however, ignored the advice and boasted of their valour as being incomparably superior to that of the Meccans, and as such their defeat was out of question. This verse was then revealed.

Incidentally it may be mentioned here that the Quresh were incited and mobilized by Abu Jahal, the inveterate detractor of Islam and of the Prophet of Islam. His sole ambition in life was to crush the new religion and liquidate the Prophet. He took a leading part in raising and equipping the pagan army. But his designs were frustrated by Allah. The Quresh lost the battle and Abu Jahal his life.

كَرَّجَاكَ كُنْثِي، يُوْثُّكَ اَرْضٌ بِرِيْنٍ حَيٍّ،

(Shah)

تَنْهَنِي بِرِيْنٍ يُوْثُّكَ اَرْضٌ بِرِيْنٍ حَيٍّ، غِيْبَتِيْ غَارٌ ثِيُوْ.

(The evil one had designed and dug a pit for the beloved (i.e. the Prophet) to fall into it. But the evil caluminator himself fell into it and was killed).

Allah directed the Prophet to inform the disbelieving jews that they, too, would soon be defeated and humbled, and after death they would be led to Hell.

In verse No. 13 Allah referred to the battle of Badr, the war between the champions of Allah and His enemies. There the armies of the muslims and the Meccan pagans were arrayed against each other, each considering itself as being double the size of the other, (or considering the enemy force as being double its size). In view of their numerical inequality and ill equipment it was only with Allah's help that the muslims achieved the victory which boosted up their morale and raised their prestige. surely it demonstrated the power of Allah and vindicated the truth of the Prophet's mission. Simultaneously it served as an eye-opener to all those who refused to see the things in their correct perspective, and also as an incentive to the muslims to increase their faith in Allah and in His patronage.

Another relevant passage in the Quran is: "Verily Allah helped you on the day of the battle of Badr when your force was weak".

(14) Fair seeming is made unto people the love of the things they covet: women and children, and heaped up stocks of gold and silver, and (the pedigree) branded horses and cattle and the well-tilled fields. These are the assets for (this) world's life; and the best resort is with Allah.

(15) Say: "Shall I inform you of what is better than these? For the righteous are Gardens with their Lord, beneath which streams flow, where in they shall live permanently, and (they shall have) perfectly pure spouses and (blissful) gratification of Allah. And Allah sees His bondmen; —

رُيُوْنٌ means rendered effractive; قَنَاطِيْرٌ مَّقْتَنَطَرَةٌ imply a considerable hoard of wealth.

حَرْثٌ means that particular agricultural land which has been rendered fit for crops and gardens.

سُوْمَةٌ means branded. ذَهَبٌ means gold خَيْلٌ means house;

فِصَّة means silver; مَاب means the place to return to.

In the verse No. 14 Allah has referred to certain covetable things of this world which, if possessed and used well, are really a great asset. For instance women, if chaste and obedient, are the best possession in this life. Then come sons who, if righteous and brave, constitute a pillar of strength. Similarly wealth, thorough bred horses and cattle and rich agricultural lands, if used for good purposes, are really the things of joy in this world. Naturally they have a lot of attraction and influence. After conceding all this Allah informs the muslims that useful and attractive as these articles are, their life and association with them is transitory, as they shall part with them at the time of death or even earlier. By far the better in quaity and permanent in duration are the articles reserved for the righteous believers in the next world. Beautiful gardens with streams (of honey, wine, milk and water) flowing beneath them and perfectly pure spouses, free from all earthly pollutions, would be available for them. In addition, and above everything else, there would be the condescension of Allah, the highest blessing, in manifestation for them.

Verily Allah is the Omnipresent. He is the Omniscient too. He sees us all. He sees our actions too; And He will decide which of us deserve to receive the above rewards in the next world.

Another relevant passage in the Quran is: "acquirement of a little pleasure of Allah is better than all the worldly possessions".

Traditions

imp a) After my death women would constitute the greatest seduction for men. However it would definitely be a good thing if men marry them and produce children.

imp b) The best possession in this world is a righteous wife who is always keen to please her husband.

imp c) I like women, and perfumes, but I get the real coolness of eyes from namaz.

imp d) I would be proud of you on the Day of judgment for marrying the adoring wives and producing many children.

imp e) When Allah loves a human being, He makes the latter abstain from worldly things just as a sick man is made to avoid water etc.

imp f) Majority of entrants in Paradise would be poor men. Majority of entrants in Hell would be women.

چیست دنیا؟ از خدا غافل بدن

(Roomi)

نے تماشہ و لقرہ و فرزند و زن

(What constitutes the 'world'? To remain indifferent to Allah and His commandments and not the rich dresses, wealth, children or wives).

نُمِيَّتَ لِلنَّاسِ حَتَّى آرَاسَتْ

(Roomi)

زُاجِ حَتَّى آرَاسَتْ بِحُجَّتِ دَانِدِ جِسْتِ

(Allah has rendered them attractive for people. Since He has made them so, the question of running away from them does not arise).

(16) those who say: 'Our Lord! we have indeed believed; therefore forgive us our sins and save us from the torment of the Fire; —

(17) (They are): those who are patient, truthful (in word and deed), devout, charitable and who pray for forgiveness at early dawn.

فَاتِيْبِيْنَ means devout; اَسْحَابِيْ means dawn

In the preceding verse reference was made to the righteous persons for whom gardens in Paradise are reserved, attractive and pure spouses are provided and the good will of Allah is available. In the present two verses Allah has described the righteous persons in some detail. Briefly they are those:

1. who have believed in Allah, His apostles, His scriptures, angels and the Day of Judgment. Faith has been described in the verse as the basic qualification, as without it good deeds are assuredly wasted;
2. who exercise patience and self-control under adverse and provocative circumstances. Nothing disturbs their normalcy;
3. Who are always correct in their dealings with others, true in their statements and evidences and scrupulous and above board in maintenance of their trusts etc.;
4. who are not only punctual and regular in offering prayers but who perform them with full devotion, in absolute humility and in the proper disciplined manner;
5. who are always foremost in giving charity from their lawfully earned income and for the

pleasure of Allah. Their charities are not motivated by any worldly considerations. They entertain genuine love for fellow human beings; and

6. who offer the late midnight and the dawn prayers and humbly seek forgiveness of Allah for their sins and for immunity from the fire of Hell.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
فَاَعْفِرْ لَنَا ذُنُوبَنَا وَفِنَا عَذَابَ النَّارِ ۝ الصَّابِرِينَ ۝ وَالْقَنِيَتِينَ ۝ وَالْمُتَّقِينَ ۝ وَالْمُسْتَغْفِرِينَ
بِالْأَسْحَارِ ۝ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ ۝ وَ
الْمَلَائِكَةُ ۝ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ ۝ لَا إِلَهَ إِلَّا
هُوَ الْعَزِيزُ الْحَكِيمُ ۝ إِنَّ الَّذِينَ عِنْدَ اللَّهِ إِلَّا سَلَامَةٌ
وَمَا اخْتَلَفَ الَّذِينَ أَوْتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ
مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۚ وَمَنْ يَكْفُرْ
بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝ فَإِنْ
حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اشْتَعْنِ
وَقُلْ لِلَّذِينَ أَوْتُوا الْكِتَابَ وَالْأُمِّيَّةَ ۚ أَسْلَمْتُ ۚ
فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا ۚ وَإِنْ تَوَلَّوْا فَإِنَّمَا
عَلَيْكَ الْبَلَاءُ ۚ وَاللَّهُ بِصِرِّ الْعِبَادِ ۚ إِنَّ
الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّ

مَنْزِلَ

Traditions

imp a) Allah comes down to the first sky during the last stage of night and enquires: "Is there any suppliant whom I may satisfy? Is there any person who offers prayer to Me so that I may accept his prayer?"

b) Hazrat Bibi Aisha said that the Prophet used to offer 'vitr' prayers early, at midnight and later than that, sometimes at near dawn time.

imp c) Hazrat Uns said: "we had orders to conclude our "Tahajud" prayers with **استغفار** (a request to Allah seeking His forgiveness) seventy times at near dawn time.

حافظ در کج فقر و خلوت شب های تار

(Hafiz)

تا بود دردت دعا و درس قرآن غم مخور

(O hafiz! So long you offer prayers and recite the Quran contentedly and unostensibly at dead of night you need have no worry)

آسک چن آویر، سی سانجھی رهن سمی،

لاهوئی، لطیف چئی، آدی دین الیس،

(Shah)

ستو لوک لپی پیا، سائی متی سیر،

کید اهن کندا پیر، مژوئی مژوئیو.

(They feel uneasy as the night advances. They go to sleep early. At mid-night they jump out and with the people fast asleep, they start their spiritual journey. Infact they disdain to sleep, as in that case they will have to stretch their legs in some direction, and where should they do it as the Lord pervades the space in all directions).

(8) Allah bears witness that there is no God but He, and (so) do the angles and those endowed with knowledge (He is) the Maintainer of justice; there is no God but He, the Mighty, the Wise.

(19) Verily the religion with Allah is Islam (i.e. submission to His will); and those who were given the Book, after the knowledge had come to them, did not differ except out of mutual spite; and whoso disbelieves in the signs of Allah, then Verily Allah is swift in calling to account.

(20) So if they contend with you, say: "I have surrendered myself to Allah and (so have those) who follow me". And say to those who have been given the Book and to the unlettered: "do you (also) accept Islam?" Then if they submit, they are certainly guided (aright); and if they deviate, your function is merely to preach (the message); and Allah is the beholder of (His) bondmen.

شَهِدَ means testifies; قَسَدَ means justice; حَاجَّوْكَ means guarrel with you.

Allah has led evidence through the cosmic order in the universe and through revelations and different signs that there is no other God save He to be worshipped and that He works His universal plan with extreme justice, that He is Mighty to effect implimentation of His orders and that they are based on absolute wisdom. The angels who chant His praises at all times and obey His orders unwaveringly, as well as the learned men who are conversant with the Divine scriptures, also bear witness to the above attributes of Allah.

Allah has expressed His approval of Isalm, the religion which contains fundamentals of all the earlier religions. It was preached and practised in main by the previous prophets too. It is specifically named as Islam by the final Prophet. In spite of the confirmation of the preceding scripture by the succeeding one within their knowledge the people of the Book started controversies with co-religionists or with followers of the other religions, not on facts but merely out of spite. One such glaring instance of their unwarranted hostility, as may be quoted, was against Islam, based on their frustration to know that the prophethood had passed from the Israelis to Ismailis and the apprehension that consequently their supremacy too will go over to the latter. But the muslims were not to be worried on account of the opposition of the Israelis. Allah assured them that He was swift to call to account all human beings including, ofcourse, those who rejected His signs.

In the verse No. 20 Allah directed the Prophet to announce to those who contended with him about the unity of Allah that he and his followers had accepted Islam,

- a) by completely surrendering themselves to Allah's will,
- b) by obeying His commandments, and
- c) by fully accepting His signs and revelations.

He was also enjoined to contact the people of the Book and the illiterate pagan Arabs, preach to them his universal mission and advise them to accept Islam. If they accepted his advice, the gain was theirs as they would be on the right guidance. But if they rejected it, the Prophet should not lose heart on that account, as his mission was merely to preach Allah's message to mankind. He is not concerned with the result, Allah sees how His creatures react to His message. He will surely requite them accordingly.

The other relevant passages in the Quran are as under :

1. Allah bears witness through this Book which He has sent to you, based on His knowledge; His angels too bear witness. Allah is enough as a witness.
2. If a person seeks a religion other than the Islam, it would not be accepted of him.
3. This is my way, and I invite you to Allah after having considered the matter fully.
4. (Say) "O mankind! I am Allah's messenger to all of you!"

Traditions

imp a) He who recites these verses will go to Paradise in fulfilment of Allah's promise.

imp b) If any of the human beings whom my mission reaches, be he a Jew or a Christian, does not accept Islam and dies in disbelief, he will go to Hell.

imp c) The previous prophets were sent to some particular communities but I have been sent to the entire humanity.

imp d) A jew boy used to serve the Prophet with water for ablution, and he used to bring to him his sandals. He became seriously ill, The Prophet went to him to enquire about his health. Finding his condition critical he advised the boy to recite the Kalima. The latter looked to his father for a sign, and not receiving any, he kept silent. The Prophet repeated the advice. The boy, again, looked to his father, who then asked him to comply with it. The boy recited the Kalima and died. The Prophet expressed thanks to Allah who, on his account, had saved the boy from Hell.

imp e) A visit to a sick person to enquire about his health is just like plucking fruits in Paradise.

OPINION OF SOME CHRISTIAN WRITERS.

"If this be Islam", asks Goethe, "do we not all live in Islam?"

"Yes" answers carlyle, "all of us that have any moral life, we all live so".

(Tafsir of the Quran by Moulana Abdul Majid Daryabadi)

پڑھو پڑھیں گے، سبق انہی سورجوں،

میں رکبان میں پر، الف تنہن اکیان،

جہان چور یگان، اہالات لطیف چنی.

(Shah)

(Continue to recite the Quran with sincere mind, particularly with reference to the covenant with Allah, His unity and the prophethood of Hazrat Muhammad (May peace of Allah be on him!).

(21) Verily those persons who disbelieve in the revelations of Allah and slay the prophets in negation of justice and (also) slay such persons as enjoin equity, announce to them a grievous punishment.

(22) These are the persons whose deeds are wasted in this world and in the Hereafter; and they shall have no helpers.

الَّذِينَ means those (persons);

حَبَلَتْ means are wasted.

يَأْمُرُونَ means they enjoin.

In these verses Allah has denounced the people of the Book; more particularly the Jews, who had disputed and denied the later revelations contained in the Quran, who had murdered quite a sizeable number of their prophets without any justification and who had even slain those good men who had tried to defend the above prophets and had enjoined on the Jews equitable dealings with all. Allah announced to them:

a) grievous punishment, some indication of which is contained in (b) and (c) below.

b) that their good acts are wasted in this world and in the next i. e. in spite of having good acts to their credit they would be humiliated in this world and they would be marched off to Hell in the Hereafter. Their good acts, not being for

the pleasure of Allah shall be rejected by Him. All this would be done due to their disbelief in Allah and his signs.

c) That they will have no intercessor or mediator with Allah. This means repudiation of their self-made doctrines of salvation.

Traditions

imp a) Vanity may be defined as denial of the Truth and display of contempt for righteous persons.

b) Those who murder their prophets and preachers of equity will have the severest punishment.

c) The Bani Israels had murdered 43 prophets and 170 pious men in one day.

چون سقیہا نرست این کار و کیا

(Roomi)

لا نرمد آمد یقتلوا الانبیاء

(When the fools had the power and the kings with them the murder of the apostles was a natural sequence).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ
مِنَ النَّاسِ ۚ قَدْ بَشَّرَهُم بِعَذَابٍ أَلِيمٍ ۝ أُولَٰئِكَ
الَّذِينَ حَبَلَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ رُومًا لَهُمْ
مِّنْ تَصْرِيرٍ ۝ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا
مِّنَ الْكِتَابِ يُذْعَنُونَ إِلَىٰ كِتَابِ اللَّهِ لِيُقَاسَ بِهِمْ
ثُمَّ يُقُولُوا قَرِينٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ۝
ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَن تَسُنَا النَّارُ إِلَّا أَيْتَامًا
مَّعْدُودَاتٍ ۚ سَوْغَرَهُمْ فِي دِينِهِمْ مَا كَانُوا
يَفْتَرُونَ ۝ فَكَيْفَ إِذَا جُمِعَهُمْ لِيَوْمٍ لَا رَيْبَ
فِيهِ ۚ سَوْفَ يَكُنْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا
يُظْلَمُونَ ۝ قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ
مِنَ تَشَاءَ وَتَنْزِعُ الْمَلِكَ مِمَّنْ تَشَاءَ ۚ وَتُعْزِزُ
مَنْ تَشَاءَ وَتُذِلُّ مَنْ تَشَاءُ ۚ سُبْحَانَكَ الْحَمْدُ لَكَ

مَنْزِل

- 23) Have you not turned to those who have been given a portion of the Book, being called to the Book of Allah for adjudication between them (of their disputes)? But a party of them turn away, (and they are backsliders).
- 24) That is because they say: "The Fire shall not touch us but for a (specific) number of days;" and they are being deceived in their religion by what they have forged.
- 25) Then how will they fare when we shall gather them together on the Day about which there is no doubt; and (when) each person shall be paid in full what he has earned, and they shall not be wronged.

نَصِيبًا means portion; يُدْعَوْنَ means called; يَتَوَلَّوْنَ means turn away; تَمَسَّنَا means

touch us; مَعْضُون means they turn away.

'A portion of the Book' may mean that portion of the Torat and the Injil which has survived in its original unprevaricated condition. The jews and the christians have corrupted practically the entire text of their Books. The Book may also mean the Loh mahfuz, the mother of all Books.

In these verses Allah has referred to a section of the people of the Book who, when called for settlement of their contentions and disputes according to the Quran, had declined the suggestion. This clearly showed that they had no faith in their own scriptures, which contained many prophesies about the Quran and the final Prophet. Their denial of faith in the Quran was mainly due to their arrogance pivoted on the belief that, being descendants of Hazrat Ibrahim and in view of the alleged promise of Allah with Hazrat Yakooob that He would not punish his descendants for long, and in the case of the christians their reliance on the theory of redemption consequential to the alleged crucifixion of Hazrat Isa, they would, at the worst remain in Hell for a few days. These doctrines and beliefs on their part were mere fancies and wishful thinking. They had no support in their scriptures, except of course what they had deliberately forged.

Finally in verse No. 25 Allah warned them that they would definitely be assembled on the Day of Judgment when He would, without a grain of injustice, decide the fate of each individual according to his past deeds. Nothing would escape His notice.

Another relevant passage in sura Baqarah is: And they say: "the Fire shall not touch us but for a meagre number of days".

- 26) Say: "O Allah, Sovereign of the universe! You grant sovereignty (power) to whom You will, and You snatch away the sovereignty (power) from whom You will; and You honour (elevate) whom You will, and You abase whom You will; in your hand is (all) good. Verily You are potent over everything.

(27) You cause the night to merge in the day and You cause the day to merge in the night; and You bring forth the living out of the dead, and You bring forth the dead out of the living; and You provide (sustenance) to whom You will, without measure (or account).

نَزَعُ means to snatch; تَوْقِي means grant;

away; تَوَلَّجُ means merge;

تُخْرِجُ means you bring out.

In these verses Allah asked the Prophet that for his elevation as the final Apostle and as the recipient of His manifold favours he should, as a mark of humility and in complete submission to His will, and appreciation of His wise universal plan, glorify Him in the following words:

- (a) "O Allah! You are the indisputable Owner and Sovereign of the universe; You grant power to whom You please and withdraw it from whom You please". (The above portion of the verse negatives the doctrine of 'the Divine right of king', or the king being a super human being or a godling). "You exalt (to temporal or spiritual station) whom You please and You abase whom You please. You are the possessor of good and You have the power over all things".

The later portion of the verse hits at the presumptuousness of the Jews in supposing that the prophethood was reserved for Bani Isra'il for all times. They were reminded here that Allah is the Al-Mighty, that He has power over all things, and as an evidence thereof He had conferred prophethood on an illiterate and orphan member of the Ismaili Community.

- (b) "You alone alternate the day and the night without either of them enroaching on or overlapping the other". (This may also signify the conversion of an infidel as a muslim and vice versa and also the birth of a muslim from non-muslim parents or of an infidel from muslim parents).
- (c) "You bring out the living from the dead and the dead from the living". (This is illustrated by the emergence of a chicken from an egg or laying of an egg by a hen. It may also refer to the death and resurrection of a human being).
- (d) "You have infinite power to provide sustenance to your creatures and to regulate it according to your universal plan". (Allah is the sole Provider of sustenance to all creatures as He wills. None can question His discretion in that respect).

The other relevant passages in the Quran are as under:

تِلْكَ الْاٰيٰتُ الْكُبْرٰى ۝ اِلٰى عَزٰوْنٍ ۝
 عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝ تُوَلِّجُ الْاَيْلَ فِي الْاَنْهَارِ ۝ وَ
 تُوَلِّجُ النَّهَارَ فِي الْلَيْلِ ۝ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ ۝ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ۝ وَتَرْزُقُ مَنْ تَشَاءُ ۝ بِغَيْرِ حِسَابٍ ۝ لَا يَتَّخِذُ الْمُؤْمِنُوْنَ الْكَافِرِيْنَ اَوْلِيَآءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ۝ وَمَنْ يَفْعَلْ ذٰلِكَ فَلَيْسَ مِنَ اللّٰهِ فِيْ شَيْءٍ ۝ اِلَّا اَنْ تَتَّقُوا مِنْهُمْ نَفْسًا ۝ وَيُخَوِّدْكُمْ اللّٰهُ نَفْسَهُ ۝ وَاِلَى اللّٰهِ الْمَصِيْرُ ۝ قُلْ اِنْ تُحِبُّوْا مَا فِىْ صُدُوْرِكُمْ اَوْ تُبْذَلُوْهُ يَعْلَمْنٰهُ اللّٰهُ ۝ وَيَعْلَمُ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ ۝ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا ۝ وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ اَنْ يُبَيِّنَهَا رَبُّهَا ۝ اَمَدًا ۝ بَعِيْدًا ۝ وَيُحَدِّثُكُمْ اللّٰهُ نَفْسَهُ ۝ وَاللّٰهُ رَءُوْفٌ ۝ بِالْعِبَادِ ۝

1. And We have appointed the night and the day as two signs of Our Majesty and Providence.
2. What? Are they the dispensers of Allah's mercy, when infact We give them even their own livelihood?
3. Allah considers him best whom he gives apostleship.

(Professor David Frsser of England once expresse : 'Our minds are overwhelmed by immensity and majesty of nature'.

سُوِّيْ رَاهِ رَدِّكَرِي، سُوِّيْ رَهْنَمَا،

(Shah)

وَتُعَزِّمُ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ .

(It is Allah alone who withdraws guidance or grants it. Verily "You exalt whom you will and You abase whom you will").

Note (**بِيَدِكَ الْخَيْرُ**) This phrase, which means "the good lies in your (i. e. Allah's) hand", does not

contain the word **شَرٌّ** (evil), though in the preceding sentence of the verse reference was made to the two opposite terms of 'elevation' and 'abasement' respectively. This signifant omission is explained as under: To a muslim what really counts is the countenance or the pleasure of Allah. To seek this highest bliss is naturally the ambition of every righteous beilever. If we perform acts which Allah has enjoined on us, He is naturally please with us and His pleasure is the embodiment of good for us. But if we perform acts which He has clearly forbidden, then as a result of such performances, some evil may befall us and we call it **شَرٌّ**. In this connection perusal of the verses No. 62 and 79 of suratun Nisa is

suggested. For facilty of reference they are translated here as follows :

Verse No. 62 —

"How then, when some misfortune befalls them because of what their hands have sent forth?"

Verse No. 79 —

"Whatever good comes to you is from Allah and whatever evil afflicts you is from your own soul".

Let us analyse the above verses verbatim. In verse No. 62 reference is made to hands. That implies our physical contribution to the evils. It means that misfortunes, which befall us, are generally due to our own acts. These may be illustrated as dismissal from service for corruption or inefficiency. In verse No. 79 our souls are held responsible for some of our misfortunes. This obviously refers to those calamities which visit us due to our spiritual transgressions as was the case with the earlier pews. They may be illusrated as an outbreak of Cholera or defeat in war etc.

In this connection it is worth while refering to the verse No. 154 of surah Al-Imran Therein Allah explained to the muslims that His plan to cause them sometimes some distress or even multiple distress was aimed at testing their faith, to distinguish the true believers from the hypocrites and to purge the former of all taints of suspicions and misgivings, if created in them by the non-muslims' propaganda. The verse No. 141 of the same surah also is relevant. It says : "and that Allah may purify those who believe". This means that the 'misfortunes' have the tendency to reform the persons concerned. They are sure to benefit spiritually fromr the misfortunes. The following tradition explains the matter further :—

"When sins of a human being exceed his good acts, Allah subjects him to some distress and then forgives his sins".

In view of the above reassuring elucidation who would call such a distress a misfortune? These afflictions, which are generally prescribed for the righteous believers, are not infact misfortunes, but they are tests to be followed by some concrete favours of Allah. Accordingly they are precursors of favours and are, therefore, favours in themselves.

چون صفا بيند بلا شيرين شور

(Roomi)

خوش شود دارو چون صحت بين شور

(When a person has his mind purified on account of certain misfortunes, he views the latter as pleasant occurrences. When a sick man becomes convalescent, the medicine is welcome to him).

پريان سندي پار جي مٿي مٿي ،

(Shah)

ڪانهي ڪٿي جي چيٽ ڪري .

(Everything from the Lord is good. You should taste it in that light).

The above resume shows that our 'misfortunes' may be broadly described as those —

- a) for which our physical contributions or spiritual transgressions are responsible. We can have no justifiable grievance against Allah for such misfortunes, nor can we allege that they emanated from His 'hands';
- b) which inherently and intrinsically are favours though they are camouflaged as misfortunes. They can not be labelled as calamities and they do not, and should not, evoke any grievance. There is a tradition to the effect that 'a believer would be compensated in the Hereafter for the hardships he had experienced in this life'.

2) Another aspect of the question is that very much depends on our outlook — how we view an 'evil'. Sometimes we are prone to take a much too conservative view of an event and dub it as a misfortune, little realizing that ultimately it is meant for our good. A surgeon's act of amputating a gangrenous arm for the good of the patient may well illustrate it. Hence what we sometimes interpret as evil may in fact be good for us. Allah bases these exigencies on lots of considerations beneficial to the individual concerned or to the mankind in general. A person, concurring with this view, shall on being visited by a misfortune, exclaim :

نشود نصيب دشمن و نبود هلاک تیفت

(Roomi)

مردوستان سلامت تا تو خنجر آزمائي

(Would that the wish of your enemies not be realized and your sword not be destroyed! Because so long your friends are alive, you may certainly try it on them).

3) In this connection I may also refer to a fallacious doctrine, held by certain muslims, of holding Allah responsible for the cruel acts of some tyrants. A Halalku or Hujaj may kill innumerable persons. If we hold Allah responsible for their acts, it would be giving a lie to some fundamentals of Islam—that every individual is responsible for his acts, that his responsibility therefor shall not be shifted to any other person and that he shall have to account for his deeds on the Day of Judgement and receive deserts there for. Thus in such cases too the **شيء** does not emanate from Allah. He merely allows it to occur as it fits in with His universal plan, because no misfortune comes (or can come) without Allah's orders — vide Surah Al-Teghabun. This leads me in a way to agree with Imam Ghazali that —

- a) there is a necessary sequence of phenomena in nature though the preceding phenomena can not be said to be the cause of the succeeding one;
- b) nothing can happen unless the conditions for its occurrence precede it; and
- c) there is a necessary sequence in the preceding and succeeding phenomena for realization of the Eternal predestined purpose.

(28) Let not the believers take as friends the unbelievers rather than the believers; and whoso does it, then for him there is nothing in aught from Allah, except (as a precaution) when you apprehend danger from them. And Allah warns you of Himself; and the final goal is to Allah.

فَلَيْسَ means then nothing; **يَحْذَرُكُمْ** means warns you. **تَتَّقُوا** means you apprehend fear;

The background of this verse is that some of the ansars of Madina had great attachment for a jew named Kach bin Ashraf and his party. Some of the muslims cautioned them against it. But the ansars stuck to their friendship. This verse was then revealed.

The infidels could normally be had as friends in addition to or to the exclusion of the muslims. As per the orders contained in this verse friendship with them is vehemently forbidden in both cases. Friendship, distinct from politeness, is likely to corrupt faith as well as weaken the muslim solidarity. If any person contravenes these orders, he should not expect any assistance or favour from Allah. Friendship with the enemies of Allah cannot evoke friendship from Allah. Exception, however, is made in such cases, when the muslims, apprehending danger, enter into alliance with the non-muslims just to avert the latter, the object still being the maintenance of muslim power and solidarity. At the end of the verse Allah significantly cautions the muslims to take note of the fact that all of them will have to appear before Him, and it would definitely be detrimental to them if they forfeit His grace by befriending His enemies.

The other relevant passages in the Quran are as under :

1. O muslims! Do not keep friendship with your enemies and Mine.
2. O momins! These jews and christians are friends of each other. If any of you keeps friendship with them, he would be of them (their fraternity).

Tradition

With some tribes of infidels we meet with politeness. But our hearts send curses on them.

اہلِ دین را باز دان از اہلِ کین

(Iqbal)

ہم نشین حق بجو باو نشین

(Distinguish between the people of the faith and those of malice. Seek company of the faithful and associate with them).

آلُون، اُسِينُ كُنْ جِي، پَاسِي تَنْ مَرَادْ

(Shah)

تَنْ طَالِبِنِ كُتِّ، تَهْ وَيَجْهَوْتُنِ وَمَالِ كِي

(Do not associate with the egoists (non-muslims). Associate with the seekers of Allah so that you may get near Allah).

(29) Say: "whether you hide what is in your minds or disclose it, Allah knows it", and He (also) knows what is in the skies and what is in the earth; and Allah has power over all things.

(30) On the Day when each person shall be confronted with all the good he has done and all the evil he has done, he would wish that there were a long distance between him and his evil (acts). And Allah warns you of Himself; and Allah is tender to His bondmen.

تَخْفُو means you conceal; اَمْد means distance; مُحْضَرًا means confronted;

تَوَدَّو means he would wish.

In the verse no. 29 Allah declared that as the Omniscient His knowledge is infinitely thorough and comprehensive. He knows perfectly well what we conceal in our minds or express in words. He knows all objects that exist in the universe, whether in the space above or on the earth and what occurs there. His power, too, is coextensive with His knowledge. He is quite capable of calling all His creatures to account for their deeds or intentions. Hence all of them should avoid to offend Him in intentions or actions.

In the verse No. 30 Allah reminded the human beings that on the Day of Judgement they shall be confronted with their deeds, good as well as bad, which they had done in this world. Then those who would find their record either partly or entirely replete with bad deeds, they would very much wish that their sinful acts were as far from them as possible. Allah once again warned the mankind of His power to call them to account and award them punishment according to their performance. This second warning is mainly due to His tenderness and solicitude for His bondmen. He desires that they should repent of their past sins, reform themselves and pursue the straight path of guidance to attract His tenderness.

The other relevant passages in the Quran are as under:

1. All deeds done in the past will be produced against them (i.e. human beings) on that Day.
2. The sinners will say to Satan: 'how good it would have been if you had been as far from us as the East is from the West! Verily he is a bad companion!'

Traditions

imp a) Repent of your sins and seek Allah's forgiveness. I do it one hundred times a day.

imp b) He who commits a sin and then sincerely repents of it, is as (completely purged of it and is as) sinless as he was on the day of his birth.

اِيں درگمادر گزوميد نيست

(Roomi)

صد بار گرتو پشگستى باز آ

(My court always inspires hope. Even if you violate repentance one hundred times, then too come to Me genuinely repentant, and I will forgive you).

31 Say: "If you love Allah, follow me, then would Allah love you and forgive your sins; and Allah is the Forgiving, the Merciful".

32 Say: "Obey Allah and the Apostle"; but if they turn away, then Verily Allah does not love the disbelievers.

تَحِبُّونَ means you love;

تَوَلَّوْا means turn away.

In these verses Allah addressed the non-muslims, more particularly the jews, and asked them that if they loved Him, as they professed, then they had better follow the teachings and mode of life of the Prophet of Islam. That would put them on the straight path of guidance, with the result that Allah will reciprocate their love and would, in addition, forgive their sins. All that would not be unusual for Him as Allah is always Forgiving and Merciful.

The crux of the verse is that the human beings should love Allah in the way approved by Him i. e. by obeying His commandments and the instructions of the Prophet and not by merely washing the idols kept in the Kaaba as the pagans did, or by putting up sons to Allah as the people of the Book did. They thought that they did so out of love for Allah. But Allah would never reciprocate that sort of love.

The same directive is repeated in the verse No. 32 to make it more forceful. It may also mean, in

rebuttal of the Nijran christians' arguments in favour of the Trinity, that the non-muslims should believe in the unity of Allah and not put up any partner with Him; and they should also believe in the final Prophet and obey all his orders. Any delinquency in that respect would be construed as disbelief and Allah does not love the disbelievers. This was obviously meant to rebut what the people of the Book said about themselves that they were the favourites of Allah.

The injunctions of the Quran and of the Prophet are meant as laws for all mankind — natural laws — which men may transgress at their peril. It should not be forgotten that the system of Islamic law or shariah has been evolved, starting with the Quran and supplemented by the Sunnah.

"Our action is free action whenever we judge it. We feel it to be in the best interests of our Ideal. The individual's faith in the Leader will be strengthened and will become ultimately unshakable, when events will show His judgement to be more valid than his own".

(Ideology of the Future).



Traditions

If any person performs an act inconsistent with my orders (or teachings), he stands rejected.

سکین کھ سلام کی، کرین کھ نہ سلام

(Shah)

بیاد مرتن حرام، ای در جنین دیکو

(Why are you pining for doing obeisance to Lord? Why do you not do it? Those who have seen this door, will never visit others).

کسانیکه زین راه برگشته اند

(Saadi)

برفتند و بسیار سرگشته اند

(Those persons who have deviated from the Prophet's path have considerably gone away from the track).

(33) Indeed Allah chose Adam and Nooh and the off-springs of Ibrahim and the off-springs of Imran above (people of) the world, —

(34) Progeny, some from some (others, all forming one family); and Allah is the Hearing, the Knowing!

اصطفیٰ means He selected;

In these two verses Allah has referred to certain personages, selected by Him as apostles. They constituted one family. Hazrat Nooh was a descendant of Hazrat Adam; and Hazrat Ibrahim was a descendant of Hazrat Nooh and therefore of Hazrat Adam as well. The other Prophets including Hazrat Isa, son of Hazrat Maryam, daughter of Hazrat Imran were descended from Hazrat Ishaq son of Hazrat Ibrahim. Hazrat Muhammad (may Allah's blessings be on him!) was descended from Hazrat Ismail son of Hazrat Ibrahim. Thus all the apostles belonged to one family — 'progeny, one of the other'. Allah hears the utterances of all persons. He also knows their motives and their over-all merit. On that basis He made selection of the apostles.

(35) (Recall) When the wife of Imran said: 'My Lord! Verily I have dedicated exclusively to your service what is in my womb; so it may be accepted of me; Verily You are the Hearing, the Knowing;

(36) When she delivered it, she said: 'My Lord! I have surely been delivered of a female (i. e. daughter)' and Allah knew best what she had been delivered of and the male is not like the female — and verily I have named her Maryam and indeed I command her and her off spring to your protection from Satan, the accursed.

تَقَبَّلَ means may be accepted; وَضَعْتُهَا means she delivered it; فَحَزَمْتُ means de-

dictated, released (from all obligations); رَجِیمَ means the accursed

In these verse we just touch the fringe of the story of Hazrat Isa, or actually its prelude. Hazrat Isa was son of Bibi Maryam, and she was daughter of Hazrat Imran. The latter had no son, and his wife, Bibi Hasna, prayed to Allah for one. Pursuant to its acceptance and she became pregnant; and thinking that she carried a male child, she dedicated him to the sole service of Allah in Baitul Muqaddas and apprized Allah of her dedication. Verily Allah hears all our prayers and knows the motives thereof. But after delivery Bibi Sahiba came to know that she had got a daughter and not a son; and a daughter is definitely not like a son. She named her Maryam. It was not permitted under the Mosaic law to dedicate a girl for service in Baitul Muqaddas, and as such Bibi Maryam stood disqualified for such service. But since Bibi Hasna had dedicated her unborn child to the temple service and had informed Allah accordingly, she maintained the dedication and commended the miraculous child and her offsprings-to-be to Allah's special protection from Satan, the accursed.

Traditions

a) The Prophet said: "last night a son was born to me, and I named him Ibrahim after my 'father', Hazrat Ibrahim".

imp b) Some person brought a new born baby to the Prophet and requested for a name for him. The Prophet named him Abdul Rahman.

imp c) The Prophet said: 'every child is pawned in his 'AKIKA' which may be arranged on the seventh day by slaughtering an animal. The child may then be named and his hair removed'.

imp d) Parents, if they desire, may sacrifice an animal on birth of a child.

Note, The above traditions show that:

1. There is no harm to name a child soon after his birth.
2. Akika is a desirable ceremony but it should be observed in a plain manner by sacrificing an animal.

(Note, The tradition (d) above is taken from 'Motive Imam Malik').

imp e) Satan teases and squeezes a babe after his/her birth with the result that he/she cries. Exception was, however, made in the case of Bibi Maryam, as Satan could not reach her.

(37) So her Lord accepted her with gracious acceptance, and made her grow in a good manner (in purity and beauty), and He entrusted her to Zakariya. Whenever Zakariya entered (her) closet (to see her), he found provision by her. He said: 'O Maryam! whence (came) this to you?' She said: 'it is from Allah'. Verily Allah provides whom He wills without measure.

تَقَبَّلَهَا means He accepted her;

نَبَّأَهَا means growth; كَفَّلَهَا means

entrusted. أَيْ means wherefrom.

Allah very graciously accepted Bibi Maryam whom her mother Bibi Hasna had dedicated to His service in the temple at Jerusalem. He caused her to grow well, physically as well as spiritually. In the meantime Hazrat Imran died and Hazrat Zakariya, brother-in-law of Bibi Hasna, took over Bibi Maryam. She was kept in a secluded part of the sanctuary, and the door of her room was locked from outside. In spite of this precaution whenever Hazrat Zakariya, who was also a priest in the temple, visited Bibi Maryam, he always found her provided with fruits etc, and she informed him, to satisfy his curiosity, that the provisions were supplied to her by Allah without any human agency, and that Allah indeed provided whom he pleased without measure or reckoning.

Tradition

Once the Prophet had no provision at any of his Bibi Sahiba's houses and he was very hungry. He went to his daughter Bibi Fatima's house and there too he found no provision. Soon after he left her she received two breads and a piece of meat from her maid slave. She sent her two sons to bring back the Prophet; and then she served him with the meals. On enquiry by the Prophet as to whence she had got the food, she said that Allah had sent her the same. The Prophet was pleased with her reply, and he said that Bibi Maryam, too, had made a similar reply (to Hazrat Zakariya).

(38) There and then did Zakaria pray to his Lord, saying: 'My Lord! grant me from yourself a chaste offspring; indeed You are the Hearer of the prayer'.

(39) While he stood praying in the apartment the angels called to him: "Verily Allah gives you glad tidings about Yahya, who would confirm 'the Word of Allah' and (besides be) a leader, chaste and a prophet from amongst the righteous".

(40) He said: "My Lord! how shall I have a son since old age has (already) overtaken me and my wife is barren". Allah said: "even so, Allah does whatever He wills".

ال عمران ٤٥ بَلَّغْنَاكَ الْغَايَةَ
حَسَنًا، وَفَلَّهَا زَكَرِيَّا كَلِمًا دَخَلَ عَلَيْهَا زَكَرِيَّا
الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا، قَالَ يَمْرُؤُا أَنَّى
لَكَ هَذَا، قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ، إِنَّ اللَّهَ يَرْزُقُ
مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ، هُنَالِكَ دَعَا زَكَرِيَّا
رَبَّهُ، قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً
طَيِّبَةً، إِنَّكَ سَمِيعُ الدُّعَاءِ، فَتَنَادَتْهُ الْمَلَائِكَةُ
وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ، أَنْ اللَّهَ يُبَشِّرُكَ
بِغُلَامٍ مُصَدِّقًا لِكَلِمَةٍ مِنْ اللَّهِ وَسَيِّدًا وَ
حَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ، قَالَ رَبِّ أَنَّى
يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ،
قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ، قَالَ رَبِّ
اجْعَلْ لِي آيَةً، قَالَ آيَتُكَ الْأَنَّهُ يَكَلِّمُ النَّاسَ
ثَلَاثَةَ آيَاتٍ إِلَّا رَمَزًا وَادْكُرْ رَبَّكَ كَثِيرًا وَ

(41) He said: "My Lord! fix a sign for me". He (Allah) said: "your sign shall be (this) that you shall not speak to people for three days except by gestures; and remember your Lord a great deal, and glorify Him in the evening and in the morning".

هٰذَاكَ means at that place or at that time. حَلِيم means forbearing, patient or pious.

خَصُور means not inclined towards women, fearful, or without sexual urge.

كَلِمَاتِ اللَّهِ means Hazrat Isa who was born of Allah's word. رَمَزًا means gestures with hands,

eyes and head. سَيِّدًا means leader; سَبَّح means glorify.

When Hazrat Zakariya saw that Bibi Hasna, wife of Hazrat Imran, inspite of her old age, had got the miraculous daughter, Bibi Maryam, and the latter having been secluded in a locked chamber, received from Allah fruits out of season, he also got in the mood to pray to Allah to grant him a son — a righteous one. Even while he was busy with the prayer in the apartment of Bibi Maryam, the angels broke to him the good news of the birth of a son — Hazrat Yahya — precursor of Hazrat Isa whom he would confirm and support and be, besides, noble, chaste and a prophet.

Hazrat Zakariya had full faith in Allah and His miraculous powers. Hence there was no question of his incredulity. But he could not forget that both he and his wife were past the age of procreation and his wife particularly was so barren that till then she had not begotten any child. Both are said to be centenarian then. Hence he could not help conveying to Allah the obvious unlikelihood of his getting a son at his advanced age (without first getting youthfulness). The angels, however, reassured him that despite the above circumstances he would get a son in that state and it was surely not difficult for Allah, as He had the power to do anything He willed.

Inspite of the above assurance and his full faith in Allah's power, the news had such a reactionary effect on Hazrat Zakariya that he could not restrain himself from requesting Allah for a perceptible corroborative sign. Allah told him that as a sign of his wife's pregnancy he would, though otherwise in normal health, lose the power of speech for three days, and he would accordingly express himself through signs and jestures. Finally Allah directed him to remeber Him profusely in gratefulness, more particularly at evening and morning.

The other relevant passage in the Quran is: "in possession of health for three nights" i.e. Hazrat Zakariya would lose power of speech for three nights and days.

Tradition

When the Prophet recited the verse No. 39 he picked up a dead insect from the ground and said that sexually Hazrat Yahya was like it.

وَذِي سَكَمٍ سَنَدِيَاءٍ، بَاجِهِنِ يَرْيُو آهِيْنَ،

(Shah)

مُون تَان مَهْرَمَ لَابِه، آتُون تَنْهَبِي آهِيَان.

(You have great power (to bless me). You are extremely compassionate. Do not forsake me. I am your slave).

(Roomi)

گوش بے گوش دریں دم برکشا بہر امن یفعل اللہ ما یشاء

(Open at once your ear attentively to hear the mysty of Allah's power to accomplish whatever He wills).

Section 5

(42) And (recollect) when the angels said: "O Maryam! Verily Allah has selected you, and purified you and chosen you above women of the worlds".

(43) O Maryam! Be devout towards your Lord, and prostrate yourself and bow down (in prayer) with those who bow down".

(44) These are the undisclosed news which We (now) reveal to you. And you were not with them when they cast their pens (to decide) as to which of them should be security (or responsible) for Maryam; nor were you with them when they disputed (about her guardianship).

یکفل means "se curity"

أَنْبَاءُ الْغَيْبِ means undisclosed news

about the invisible; يَلْعَنُونَ means they cast

أَقْلَامَهُمْ means their pens.

In verse No. 42 the angels addressed Bibi Maryam and informed her that in view of her unique birth, dedication to the service of Allah and her piety and devotion, she was purified of all sins and moral impurities and stains, and was approved as the best among the contemporary women of the world.

In verse No. 43 she was advised that inspite of the Divine selection she was merely a human being and not a goddess, and as such like other persons she should be devout and submissive towards Allah, and she should prostrate before Him and observe all canons of prayer including the genefflexion). (Incidentally it may be mentioned that Bibi Maryam became famous for her prolonged prostrations.

In verse No. 44 Allah reminded the Prophet of Islam that it was He alone who had revealed these facts to him, as otherwise no relevant records were available to him for reference; nor was he a witness of the dispute about guardianship of Bibi Maryam and the way it was settled.

سَمِعَ بِالْعَشِيِّ وَالْإِبْكَارِ ۖ وَإِذْ قَالَتِ الْمَلِكَةُ
يَمْرُؤُا إِنَّ اللَّهَ اصْطَفَاكِ وَكَهَّلَكِ وَاصْطَفَاكِ
عَلَى نِسَاءِ الْعَالَمِينَ ۖ يَمْرُؤُا أَفَلَيْ لِرَبِّكِ
وَأَسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ۖ ذَلِكَ
مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۖ وَمَا كُنْتَ
لَدَيْهِمْ إِذْ يَقُولُونَ أَفَلَا مَمْلُوكَةٌ لِّمَرْيَمَ ۖ
وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ۖ إِذْ قَالَتِ
الْمَلِكَةُ يَمْرُؤُا إِنَّ اللَّهَ يُبَيِّنُ لَكِ بَكَلِمَةٍ مِّنْهُ
أَسْمَ السَّيِّئِ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي
الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ۖ وَيُكَلِّمُ
النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ۖ
قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي
بَشَرٌ ۚ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ ۚ إِذَا قَضَىٰ

منزل

Hazrat Imran was chief priest of the temple. After his death the question of guardianship of his daughter Bibi Maryam loomed large. All priests got interested in it. Hazrat Zakariya also was a priest. But he had an additional claim on her guardian ship as he was her relative. Since no amicable settlement could be reached, the question was settled by means of a raffle. All disputants threw in river Jordan their reedy pens with which they used to copy the Torat or on which a portion of the Torat was inscribed. All the pens except that of Hazrat Zakariya drifted down stream. His pen alone remained stationary. Some say that it went upstream. Accordingly he was unanimously acclaimed as the guardian of Bibi Maryam; and he took over her charge.

Another relevant passage in the Quran is: "All things in the sky and the earth belong to Him. All of them are obedient to Him".

Tradition

The best of women are:

- a) Bibi Asiya wife of Firaun,
- b) Bibi Maryam daughter of Hazrat Imran,
- c) Bibi Khadija wife of Hazrat Muhammad,
- d) Bibi Fatimah daughter of Hazrat Muhammad,

(May peace of Allah be on them for ever!)

مریم از یک نسبت عیسی عزیر

(Iqbal)

از سه نسبت حضرت زہرا عزیر

(Bibi Maryam is held high only on one count: (that she was mother of Hazrat Isa). But Bibi Zuhra (Bibi Fatima) is held high on three counts: (that she was daughter of the final Prophet, that she was wife of Hazrat Ali and that she was mother of Hazrat Hussan and Hazrat Hussain).

(45) (Recollect) When the angels said: 'O Maryam! Verily Allah gives you the glad tidings of a 'Word' from Him; his name shall be Masih, Isa son of Maryam, esteemed in (this) world and in the Hereafter, and (he shall be) one of those who are close (to Allah)', —

(46) "And he shall speak to people from cradle and when of age, and (he shall) be of the righteous".

(47) She said: "My Lord! How shall I have a son when no man has touched me?" He said: "Even so; Allah creates what He wills. When He has decreed a thing, He merely says to it: 'be' and it becomes".

مسیح is from ماشیح (Ibrani). It means auspicious or annointed. عیسی is from

عیشوع (Ibrani). It means dignified. وَجَّيْهَا means honoured; مَوْلَا means cradle; mother's

كَمَلًا means of age.

According to the present verse No. 45 the angles broke the news to Bibi Maryam of the prospective miraculous birth of a son to her, Hazrat Isa Masih, who would be held in high esteem in this world, and the next. He would be one of those (and not the only one), who would receive innumerable favours including prophethood and the Book and be nearest to Allah. Allah thus repudiated the christian deification of Hazrat Isa and the jewish denunciation of his birth.

According to the next verse No. 46 the angels further announced that Hazrat Isa would be miraculously able to speak in infancy from the mother's lap or cradle, and hold serious discourses when grown up. In addition he would be of the company of the righteous (and not be the only on such individual). Allah has thus bracketed him with other spiritually evolved persons, simply to show that he was a mere human being like others, and that there was nothing extraordinary about his spiritual status.

Hazrat Maryam was naturally taken aback at the above extraordinary news, and she exclaimed: 'how can I have a son when no, man has had contact with me?' The angels soothed her by saying that there was nothing unbelievable about it because Allah was Omnipotent, and He could create anything without adopting the conventional stages merely by saying Be and in the same moment it would be a fait accompli.

Another relevant passage in the Quran is:

'Work is done within the winking of an eye at My one bidding. It does not need repetition'.

(48) 'And He (i.e. Allah) will teach him (Isa) the Book and wisdom, and the Torat and the Ingil;

(49) And (He will appoint him) as apostle to the children of Israil (with this message): 'Verily I have come to you with a sign from your Lord, in that I fashion for you from clay an effigy of a bird and then I breathe into it, and it becomes a bird by Allah's command; and I cure the born blind and the lepers, and I enliven the dead by Allah's command; and I declare to you what you have eaten and what you have stocked at your houses. Verily in this there is a sign for you if you are believers'.

(50) 'And I confirm the Torat that came before me, and I make lawful to you some of that which was forbidden to you before; and I have come to you with a sign from your Lord; so fear Allah and obey me'.

(51) 'Verily Allah is my Lord and your Lord, hence worship Him; this is the straight path'.

يُعَلِّمُهُ means He would teach him;

طِين means clay; كَهَيْئَةٍ means effigy;

أَنْفُخُ means I breathe; أَبْرِئُ means I cure;

أَبْرَص means lepers;

أَكْمَه means born blind.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 آمَرَ فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ۖ وَيُعَلِّمُهُ
 الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ۚ وَرَسُولًا
 إِلَىٰ بَنِي إِسْرَءِيلَ ۚ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ
 مِّن رَّبِّكُمْ ۚ أَنِّي أَخْلَقْتُ لَكُم مِّنَ الطِّينِ كَهَيْئَةِ
 الطَّيْرِ فَانْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ۚ وَ
 أَبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُخْرِ الْمَوْتَىٰ بِإِذْنِ اللَّهِ ۚ
 وَأَنْبِئُكُمْ بِمَا تَأْكُلُونَ وَمِمَّا تَدَّخِرُونَ ۚ فِي
 بُيُوتِكُمْ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ إِن كُنْتُمْ
 مُّؤْمِنِينَ ۚ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ ۚ وَمِنَ
 التَّوْرَةِ وَلِإِجْلٍ لَّكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ
 وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ ۚ فَاتَّقُوا اللَّهَ ۚ وَ
 أَطِيعُوا ۚ إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۚ
 هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ ۚ فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمْ
 مَخْلُوعًا

The discourse of the angels with Bibi Maryam is continued in these verses. Simultaneously they give us an indication of the mission assigned by Allah to Hazrat Issa. In verse No. 49, under comment, the angels further announced that Allah would teach writing to Hazrat Isa, and would also initiate him in the

Divine mysteries. He would also teach him all scriptures in general and the Torat (which was revealed earlier to Hazrat Moosa) and the Injil (which was revealed to Hazrat Isa himself) in particular.

The same verse (No. 49) refers to the appointment of Hazrat Isa as an apostle. This verse and the two succeeding verses contain a gist of his miraculous powers and the mission with which he was commissioned by Allah. Its scope was restricted to the Bani Israels who, as a class with some exceptions of course, did not accept him as a Prophet. Nay, they dubbed him as a criminal, and as a magician or a wonder-maker. The Christians, on the other hand, deified him as a god, son of God and one of the Trinity.

The miraculous powers with which Hazrat Isa was invested and which were his patent credentials, were as under :

1. After Hazrat Isa had breathed into a clay effigy of a bird it was quickened and it flew off. He restored many dead persons to life.
2. He cured lepers and those persons who were born blind.
3. He could disclose inner secrets of persons, for instance what they had eaten and what they had stocked at home.

These signs in themselves were quite adequate to inspire belief in his apostleship. But as additional signs Hazrat Isa confirmed Torat in general and as a favour to the Bani Israels, he was authorized to make lawful a few things which were formerly forbidden to them under the Mosaic law. Finally he concluded his teachings with a clear statement that he was a human being like them, that Allah was his Lord as well as theirs, that they should fear and worship Him and that they should follow his teachings. That surely constituted the straight path of guidance.

It was the policy of Allah to invest His apostles with extraordinary powers in matters which were popular during their time. During the days of Hazrat Moosa magic was considered a great art and the magician an accomplished man. Accordingly Allah gave him such a miraculous staff that by its means all the contemporary magicians in Egypt were defeated in a demonstration bout, and they forthwith believed in Allah and accepted Hazrat Moosa as Allah's apostle. In the days of Hazrat Isa medical treatment was very popular and progressive, and there were some wonderful physicians. To eclipse them Allah gave miraculous curative powers to him. He not only cured people of incurable diseases but he even resurrected the dead persons. No physician could obviously come up to his standard. During the days of the Prophet of Islam versification among the Arab poets was a matter of pride. There used to be frequent competitive tests which were attended by the contemporary talented poets. Under the circumstances Allah revealed the Quran, through the Prophet, with such literary excellences that they have not so far been matched by any human being. These miraculous powers have been the credentials of the Prophets, and they always attracted those whom Allah wished well.

Another relevant passage in the Quran is : 'I will settle your mutual disputes'

52) When Isa perceived disbelief in them, he said: 'who are my helpers to (the cause of) Allah?' The disciples said: 'we are helpers of Allah; we believe in Allah, and you he witness (to the fact) that we are indeed muslims'.

53) (They added): 'Our Lord! We believe in what you have sent down, and we follow the apostle, hence write us down among the witnesses (of the Truth)'.

54) And they (the unbelievers) plotted and Allah (too) plotted; and Allah is the best of the plotters.

"The Arabic 'makara' has both a bad and good meaning, that of making an intricate plan to carry out some secret purpose. The enemies of God are constantly doing that. But God, in whose hands is all good, has His plans also, against which the evil ones will have no chance". (Allama Abdullah Yusuf Ali's Tafsir of the Quran).

حَوَارِي is 'one who whitens clothes or garments by washing and beating them'. Hazrat Isa's supporters were known as حَوَارَتُونَ as they were washermen by profession; and Hazrat Isa had told them that he would cleanse their hearts as they cleansed clothes.

الْحَقُّ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ
لَحْنُ أَنْصَارِ اللَّهِ آمَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ
رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا
مَعَ الشَّاهِدِينَ وَمَكْرُوهًا وَمَكْرُوهًا وَاللَّهُ خَبِيرٌ
الْمَكْرِينِ إِذْ قَالَ اللَّهُ لِيُحْيِيَ رَبِّي مُتَوَفِّيكَ
وَرَأْفَعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا
وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا
إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأَحْكُمُ
بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ فَاَمَّا
الَّذِينَ كَفَرُوا فَاعْدُوْهُمْ عَدَاوَةً شَدِيدَةً فِي
الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَّاصِرِينَ وَأَمَّا
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ
وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ذَلِكَ نَتْلُوهُ عَلَيْكَ

مَنْزِلٌ

أَحْسَسَ means perceived; اشْهَدْ means you be witness.

When Hazrat Isa marked the Israelis callous in their disbelief and bent upon persecuting him, he enquired if there was any person to support him in the cause of Allah. His disciples, who were washermen professionally, assured him that they would support the cause of Allah, because they believed in Him and in Hazrat Isa as His apostle and they were muslims. They prayed to Allah reiterating their belief in the teachings of Hazrat Isa and they requested Him to include them in the list of the muslims — persons who testified to His unity and who faithfully obeyed His commandments.

In verse No. 54 Allah referred to the plot of the jews to bring about crucifixion of Hazrat Isa. The fact is that they had prejudiced the king against Hazrat Isa by misrepresenting him as a criminal wonder maker, a conspirator against the state and a menace to the internal security. Accordingly The king sent armed forces who besieged Hazrat Isa's house at night time. Allah then counter-plotted. He lifted Hazrat Isa heavenward without any outsider noticing it. One of his supporters, who resembled Hazrat Isa in appearances, was mistaken for him and arrested by the king's forces and crucified. Thus a false impression was created among those who were present there that Hazrat Isa was the person who was crucified.

Traditions

a) Before migration to Madina the Prophet of Islam had, during the season of pilgrimage, inquired publicly if there was any person to allow him space to carry on his mission. The Madinian folk offered it to him and stood by him till the last.

b) On the occasion of the Battle of the Trench the Prophet inquired if there was any person who would risk his life for him. Hazrat Zubair readily offered his services, and the Prophet observed that he was his 'hawari' (or supporter).

برتن مرده بخواندم گشت شی

(Roomi)

بر سر لاشی بخواندم گشت شی

(I uttered (the name of Allah) on the corpse and he was enlivened, similarly an inanimate object because animate).

Section 6

55) (Recollect) When Allah said: "O Isa! Verily I shall make you die (but at the end of your term, and in the meantime) I shall lift you (bodily) to Myself, and I shall clear you (of the falsehoods) of those who disbelieve, and I shall make your followers dominate the disbelievers till the Day of Resurrection; thereafter shall you all return to Me, (and) I shall then decide between you (on the matters) where in you differ".

56) "Then as for those who disbelieve I shall torment them severely in (this) world and in the Hereafter, and they shall have no helpers".

57) "And as for those who believe and perform righteous deeds, He will reward them in full; and Allah does not love the wrong, doers".

58) "This is what We recite to you of the signs and of the pregnant admonition".

"The original sense of **توفیه** is 'to perform a promise', 'to fulfil a covenant', and 'to give full measure'. So the meaning may also be: 'I will fulfil thy span of life', or 'I will achieve the whole of thy term'. (Allama Abdul Majid Daryabadi's Tafsir of the Quran).

(Note: Allama Ibn Kasir, however, interprets it as sleep.

فَوْقَ means above; **حَكِيمٌ** may be interpreted here as the wise the learned; **جَاعِلٌ** means I shall clear.

As stated under the verse No. 54 above the Jews plotted with the king to crucify Hazrat Isa. An army was sent at night time to besiege the house of Hazrat Isa, arrest him, and put him on the cross at once. This naturally worried Hazrat Isa and he sounded his disciples for aid in the cause of Allah. At that crucial moment, however, Allah assured him that enemies would fail to arrest him, much less kill him,

as He would lift him bodily heavenward, and later on at the opportune time He would return him to this world to complete his mission and then die a natural death at the end of his scheduled life span. Allah promised to —

- a) Lift Hazrat Isa to Himself; and then to
- b) Clear him, through Islam, of the false accusations of the jews and the blasphemies of the christians; and
- c) make those christians who followed correctly the teachings of Hazrat Isa and the muslims who do follow him properly to dominate for ever the jews and others who rejected his mission.

Allah further announced that later at the scheduled time He would :

- i) assemble all human beings on the Day of Judgment and give His decisions on all matters concerning which they had raised controversies;
- ii) punish severely in this world and in the Hereafter all those persons who rejected the apostleship of Hazrat Isa. They shall have no helper before Allah; and
- iii) reward fully those persons who believed in the apostleship of Hazrat Isa (but did not deify him or utter a blasphemy about him) and who, in addition, performed righteous deeds.

In the verse No. 58 Allah informed the Prophet of Islam that He had, through revelations, conveyed to him these signs and the learned admonitions constituting the Quran. They can not be obliterated from memory when remembered.

It may be mentioned here that a Greek King, by name Constantine, who was a philosopher of note, embraced christianity and caused quite a few important changes in that religion. Some of them are recapitulated below:

1. He introduced prayers with face towards the east.
2. He put pictures inside on the cathedral walls.
3. He increased the number of fasts by ten to atone for particular crime.
4. He declared pork as 'halal'.

Another relevant passage in the Quran is: 'because of their disbelief and false charges against Isa and their false statement that they had crucified Isa, though in fact he was never crucified, the whole scene has created doubts in them'.

Tradition

According to Hazrat Hassan the Prophet had informed the jews that Hazrat Isa had not died, and that he would come back to them before the Resurrection.

Note: If Allah has said elsewhere in the Quran that He detains the soul of the person who dies, and returns that of the person who is asleep, it should not be interpreted as implying that Allah has no power to suspend indefinitely a human life in this world or even to grant a second term to him.

(59) Verily the analogy of Isa before Allah is as that of Adam; He created him from dust, then He said to him "be", and he "became".

(60) This is the truth from your Lord, hence be not of those who doubt.

(61) If any one altercates with you in this matter after the knowledge that has come to you, say: "come! let us call our sons and your sons, and our women and your women and ourselves and yourselves, then let us hūbly pray and invoke the curse of Allah on the liars".

(62) Verily this is the true account. There is no God except Allah, and Verily Allah is the Mighty, the Wise!

(63) But (inspite of it) if they turn away (in disbelief), then surely Allah knows the mischief mongers.

مُتَمَرِّينَ means those who doubt;

حَاجَبَكَ means disputes with you;

تَعَالَوْ means come;

نَدْعُ means let us call;

نُبْتَهِلُ means humbly invoke.

آل عمران

٤٩

بَاقِ الْوَسْطِ

مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ۝ إِنَّ مَثَلَ عِيسَىٰ
عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ
لَهُ كُنْ فَيَكُونُ ۝ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُن مِّنَ
الْمُبْتَدِعِينَ ۝ فَمَنْ حَاجَبَكَ فِيهِ مِنْ بَعْدِ مَا
جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَ
أَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا
وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ۝
إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا
اللَّهُ ۚ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ۝ فَإِنْ
تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ۝ قُلْ يَٰ أَهْلَ
الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ
أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ
بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ ۚ فَإِنْ تَوَلَّوْا

مَنْزِلَ

The background of these verses was the visit of sixty christians from Nijran (in the south of Arabia) in a deputation headed by 14 leading men, to the Prophet of Islam in Madina in 10 A.H. These deputationists represented different sections of the christians, some believing in Hazrat Isa to be God, some as son of God, and others as one of the Trinity respectively. Those who called him God, based their belief on his Divinely inspired powers to cure the diseased and to resurrect the dead. Those who believed in him as the son of God, based their doctrine on his miraculous birth without a father. Finally those who had concocted the doctrine of Trinity, attributed it to Allah assuming plural from in His references to Himself in the Injil, though actually it reflected His status or stressed His majesty.

The Prophet of Islam explained to the deputationists the Islamic view point at great length but without success. He stressed the point that if Hazrat Isa had really been son of Allah, he would have been foremost among them to acclaim him as such. Their only reply was that since Hazrat Isa also had preached Islam, they were already muslims and the question of their accepting the new faith did not arise. The Prophet repudiated their stand and said that their belief in Hazrat Isa as God or son of God or one of the Trinity seriously offended against the unity of Allah, an important fundamental of Islam and actually it amounted to disbelief. He advised them to accept Hazrat Isa basically as a human being and then as a Prophet. In reply to the Christians' argument that inspite of the miraculous birth of Hazrat Isa the Prophet of Islam was not prepared to accept him as son of Allah, then they wanted

to know from him Hazrat Isa as father. In reply to it Allah revealed the verse No. 59 and directed the Prophet to quote to them the instance of Hazrat Adam. But the deputationists did not seem satisfied. Finding no alternative and acting under the provisions of the verse No. 61, the Prophet asked them to agree to a 'mubahila' (test) in pursuance of which both the parties were to assemble with their children and women, then personally pray to Allah in all humility, and invoke His curse on those who made misstatement of facts. The Prophet actually assembled his wives, daughter Hazrat Bibi Fatima, Hazrat Ali, and his two grand sons near him. The christians lacked the confidence, and therefore their courage failed them to meet the challenge. This was also due to their knowledge that a scion of Hazrat Ismail would be elevated as a Prophet and all the prophecies contained in the Torat corresponded to Hazrat Muhammad (may the blessings of Allah be on him!) as the final Prophet. The deputationists dared not risk their lives and those of their sons and women by invoking Allah's wrath in connection with a matter on which they knew that the truth was on the other side. Hence they compounded the issue by agreeing to pay the 'jizia' or the 'wages of rule'.

Allah confirmed the previous account given in the Quran about the birth of Hazrat Bibi Maryam and birth and exit of Hazrat Isa. They were miraculous no doubt, but the case of Hazrat Adam was not less miraculous. In fact Allah created him merely from dust, without a mother and a father, whereas Hazrat Isa had atleast a mother. Allah is Mighty. He merely says "Be", as in the case of Hazrat Adam, and the object becomes full of life. His universal creative plan, which is permanently operative, is based on wisdom and is unimpeachable. He alone is to be worshipped. Inspite of these true accounts if any person disbelieves in His signs, he is fully known to Allah, and he will not escape the retribution for it. Allah reminded the Prophet (merely as a formality) that he was not to join such persons.

Traditions

a) According to Ibn Abbas Abu Jehal had threatened to kill the Prophet if the latter offered prayers in Masjidul Haram. In that connection the Prophet expressed that if the former had attempted to carry out the threat, he would have perished immediately.

b) The Quran asked the jews to agree to invoke death for the liars. If they had agreed to it, not one of them would have been left alive.

c) The deputationists from Nijran were challenged to hold a 'mubahila' and if they had agreed to it, none of them would have survived the test.

(Opinion of a christian writer about the 'mubahila' —

'We cannot but see throughout the earnestness of (Hazrat) Muhammad's belief, and his conviction that a spiritual illumination had been vouchsafed to him, bringing with it knowledge and certainty when to the christians, as he conceived, all was speculation and conjecture'. (Muir) Allama Abdul Majid Daryabadi's Tafsir of the Quran.

شيخ وسندي تنكي، جوش ملا ياجي ۽

طالب جي تحقيق جا، نيڪن تني وٽ پڻ

نڍي ڀي ٿي ۽ هو ٿان آهي هيڪڙو.

(Shah)

(Those who enthusiastically oppose monotheism merely out of spite are spiritually void or destitute. Learn devotion from the seekers of truth. Allah is (one, the Unique, and yet the cock-eyed see three in Him).

64 Say: "O people of the Book! Come to an expression common between us and you, that we shall worship none save Allah and that we shall not associate aught with Him and that none of us shall take others as Lords beside Allah". Then if they turn away, say: "bear witness that we are assuredly muslims".

(In the abstract the people of the Book would agree to all three propositions. In practice they fail. Apart from doctrinal lapses from the unity of one true God, there is the question of consecrated Priesthood (among the jews it was hereditary also), as if a mere human being — Cohen, Pope or Priest, or Brahmin—could claim superiority apart from his learning or the purity of his life, or could stand between man and God in some special sense. The same remarks apply to worship of saints. They may be pure and holy, but no one can protect us or claim Lordship over us except God'. Allama Abdullah Yusuf Ali's Tafsir of the Quran).

سَوَاءٌ means common; اَرْبَابًا means Lords

In this verse the Prophet was directed by Allah to refer the people of the Book to certain fundamentals, common to and upheld by all faiths alike — that they should

- a) worship none save Allah;
- b) not associate aught with Allah;
- (This refers to the alleged, equals or partners with Allah); and
- c) not take others beside Allah as Lords;
- (this refers to the priests, saints, Rabies, incarnations etc).

Islam has always upheld the monotheistic principle of the unity of Allah and discarded all doctrines, repugnant to it, like that of 'sonship' of God and Trinity. If after this appeal to the people of the Book, the latter still rejected the doctrine of monotheism, the Prophet was advised to dissociate himself from them, saying that he and his followers atleast were the real muslims.

Another relevant passage in the Quran is: 'I sent the same revelation to all prophets before you that there was no other object fit for worship and that they should all worship Me'.

(Opinion of Mr. Montet —

'In spite of the rich development, in every sense of the term, of the teachings of the Prophet, the Quran has invariably kept its place as the fundamental starting point, and the dogma of the unity of God has always been proclaimed there in with a grandeur, a majesty, an invariable purity and with a note of sure conviction which is hard to find surpassed outside the pale of Islam. From Allama Abdul Majid Daryabadi's Tafsir of the Quran.

(Shah)

(Discard all disbelief that contends against the unity of Allah. Accept Allah as the only object of worship. There is nothing like liquidating all other agencies).

(65) O people of the Book! why do you dispute about Ibrahim when the Torat and Injil were not sent down till after him? Have you no understanding?

(66) Ah! you are the (people) who disputed in matters of which you had (some) knowledge, but why do you dispute concerning that about which you have (absolutely) no knowledge? And (it is) Allah (who) knows and you know not.

(67) Ibrahim was not a jew nor a christian, but he was an upright muslim; and he was not of the polytheists.

(68) Indeed among people, the nearest to Ibrahim are those who followed him, and this Prophet and those who believe; and Allah is the Patron of the believers.

هَآأَنَّتُمْ means your, you are;

حَآجَجْتُمْ means disputed;

The background of these verses is that during the time the christian deputation from Nijran was with the Prophet, the Madina jews also met them and started a controversy with them about

Hazrat Ibrahim. The jews claimed him to be one of them and the christians stressed that he was a christian. It was in this connection that Allah revealed these verses settling the issue for them as under :

1. Torat was revealed to Hazrat Moosa and Injil to Hazrat Isa, and the judaism and the christianity respectively came into existance with them. Hazrat Ibrahim lived some centuries before these two prophets were even born; how could he then be aligned with the faith of either of them? It is such a simple commonsense propostion, and still the jews and the christians could not understand it!
2. It was well known that the jews and the christians were divided into several groups in connection with the matters stated in the Torat and Injil respectively. That was bad enough though the controversy had some basis. But it was definitely disappointing to find them disputing about matters of which they had no knowledge at all! The controversy about Hazrat Ibrahim and his sharah is an instance of that type. Such matters about which they lacked knowledge should have been left to Allah, as He alone knows everything about them.

3. About Hazrat Ibrahim let it be known that he was neither a jew nor a christian. He was a righteous type of muslim having submitted to Allah with a perfect faith in Him. He did not put up any equals or partners with Him. In fact he publicly dissociated himself from the polytheists.



4. In view of the above analysis Hazrat Ibrahim stood altogether detached from the judaism and christianity; and those nearest to him in faith were the persons who followed him during his time, and thereafter the Prophet of Islam and other believers. Verily Allah helps and guides the believers in their faith and also recompenses them for it.

Tradition

Every apostle has friends and guardians amongst the other prophets. My friend and guardian is my father Hazrat Ibrahim Khalilullah.

(Opinion of christian writers).

1. The doctrine that the holy Quran propounded is 'that to every people a prophet had been sent, so that a grand Catholic faith had pervaded all ages and revelations — a faith which, in its purest form, had been held by the patriarch Abraham This grand faith, it was now the mission of (Prophet) Muhammad to re-affirm. Each successive dispensation had been abused by its votaries, who in the course of time had turned aside from its Catholic grand Book. (Muir) (Allama Abdul Majid Daryabadi's Taf-sir of the Quran).

2. "The Book declares, in effect, that Religion is older than Prophets and scriptures. Nothing then could be more contradictory of the spirit of Islam than to call Religion by any specialist term such as mosaism, christianity or Muhammadism. The Quran applies the generic title 'Muslimin' to all those who have believed in God in times past or present" (The wisdom of the Quran).

اے کہ خوردستی زمینائی خلیل

گرمی خونت زم صعبائی خلیل

بر سر این باطل حق پیر من

تینغ لاموجود الہو بز

(Iqbal)

(O you who have drunk from the goblet of Khalil and in whose blood the warmth is due to the drink from the cup of Khalil! Strike at the shirt of disbelief with the sword of the oneness of Allah).

69) A section of the people of the Book yearn to lead you astray; but they lead astray none save themselves, and they perceive it not.

70) O people of the Book! Why do you disbelieve in the revelations of Allah of which you yourselves are witnesses?

71) O people of the Book! Why do you confound the truth with the falsehood and conceal the truth, the while you know?

Section 8

72) And a section of the people of the Book say: "believe in the early part of the day what is revealed to the believers and reject it at the close of the day; per chance they (muslims) may (themselves) turn back";

73) "And believe in none except him who follows your religion"; say: "surely the guidance of Allah is the (true) guidance", (and they say "believe not) that any one will be given the like of what you have been given, or (else you should apprehend that after receiving such revelations) they may contend against you (and overwhelm you) before your Lord'. Say: "Verily all grace is in the hand of Allah; He grants it to whom He wills; and Allah is Bounteous, Knowing".

74) He singles out for His mercy whom He wills; and Allah is the Possessor of immense grace.

تلبسون means 'you conformed or mix up'.

طائفة means a section

وجه النهار means early part of the day.

In these verses Allah has warned the muslims of the intrigues and conspiracies of the people of the Book against them and their religion as under:

1. Some people of the Book, specially of the Khaiber area, very much desired and were intent upon it, to seduce the muslims to their own faith. But they did not anticipate that not only would they fail in their attempt but that it would recoil on them. (Verse No. 69)

2. A section of them had conspired with the jews of Madina, that they may manifestly believe in the morning what had been revealed to the believers and reject it later in the evening, and convey their rejection to the muslims, so as to create misgivings among them that possibly there was some palpable defect in their religion otherwise the jews, being so learned and also having a Divine scripture, would not have discarded it so soon after renuersion as that. (Verse No. 72).

3. The dissenters had also resolved not to concede that any person outside their community would receive revelation from Allah. They were, perhaps, afraid that if they conceded it, the muslims might claim to be people of the Book overwhelm them in their arguments with their own admissions, and thereby humiliate them before Allah. Besides, as a nation the jews being strongly opposed to a religious conversion, did not like that anyone of them should heed unbiasedly the teachings of the Prophet, fearing lest such a person may have such guidance en bedded in him, leading finally to his conversion,

تِلْكَ الْوَيْلُ ۝ ۸۱ ۝ اِلٰى عِزِّ اٰلِ عِمْرَانَ ۝

اَلْكِتٰبِ لَمْ يَلْسُوْنَ الْحَقَّ بِالْبَاطِلِ وَكَتَبُوْنَ الْحَقَّ
وَاَنْتُمْ تَعْلَمُوْنَ ۝ وَقَالَتْ طَآئِفَةٌ مِّنْ اَهْلِ
الْكِتٰبِ اٰمِنُوْا بِالَّذِى اُنْزِلَ عَلٰى الدِّیْنِ اٰمِنُوْا وَجِهَ
النَّهَارِ وَاکْفُرُوْا اِجْرًا لَّعَلَّهُمْ یَرْجِعُوْنَ ۝ وَلَا تُؤْمِنُوْا
اِلَّا لِمَنْ تَبِعَ دِیْنَكُمْ ۝ قُلْ اِنْ اِلٰهَآءُ هٰذِهِ اللّٰهُ
اَنْ یُّوْثِقَ اَحَدٌ مِّثْلَ مَا اُوْثِقْتُمْ اَوْ یَحْجُوكُم
عِنْدَ رَبِّکُمْ ۝ قُلْ اِنْ الْفَضْلُ بِيَدِ اللّٰهِ یُوْثِقْهُ مَنْ
یَّشَآءُ ۝ وَاللّٰهُ وَاسِعٌ عَلِیْمٌ ۝ یَخْتَصُّ بِرَحْمَتِهِ مَنْ
یَّشَآءُ ۝ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِیْمِ ۝ وَمِنْ اَهْلِ الْكِتٰبِ
مَنْ اِنْ تَامَنَهُ یَقْنِطِرْ یُؤْذِیْکَ ۝ وَ مِنْهُمْ مَنْ
اِنْ تَامَنَهُ یَدْبِرْ لَا یُؤْذِیْکَ اِلَّا مَا دُمْتَ
عَلَيْهِ قَآئِمًا ۝ ذٰلِکَ بِاَنَّهُمْ قَالُوْا لَیْسَ عَلَیْنَا فِی
الْاَمِّیْنِ سَبِیْلٌ ۝ وَیَقُولُوْنَ عَلٰی اللّٰهِ الْکَذِبَ وَهُمْ

مَنْزِلٌ

which they considered as a humiliation in the sight of Allah. Hence they had decided not to believe in a person other than their co-religionist. (Verse No. 73).

Simultaneously the following appeals were made to the people of the Book exposing some of their man-eavours :

1. It was strange that these persons, inspite of their knowledge of the relevant prophesies contained in their own religious scriptures, disbelieved in the Quran. There were good many references in the previous scriptures that the Prophet of Islam and the reciever of the Quran would be a scion of the Ismaili tribe. These people knew them and since they formed a part of their book, they had to believe in them. (Verse No. 70).

2. It was equally not understandable why these persons, knowingly, should mutilate the truth by suppressing altogether the relevant verses in their Book or by misinterpreting or prevaricating them to suit their purpose. All this amounted to denial of the truth, and that was surely not expected from them. (Verse No. 71).

In the end Allah rebutted their objections as under : (Verse No. 74).

1. It is not the prerogative of any person or a group of persons to monopolise the Divine guidance. It is a gift from Allah and it is received by those persons whom Allah approves. Verily Allah is Bountious and He confers His bounties on whomso. He wills. He knows merits of such recipients. The jews were, therefore, wrong in adopting the above tactics to create misgivings in the minds of the muslims. They would never succeed in them as their action was a transgression on the universal plan of Allah, which is definitely based on wisdom.

2. Similarly the antipathy of the people of the Book at the appointment of an Ismaili as the last prophet had no basis or justification. It was exclusively the privilege of Allah to single out any person, from any community, for elevation as a prophet. His grace is unbounded in all respects; hence His selection of such an individual is unfettered.

تہی دستان قسمت را چہ سود از رہبر کامل

کہ خضر از آب حیوان تشنہ می آرد سکندر را

(Mirza Sahib)

(Those who are pre-destined to go without guidance cannot benefit from the Divine guidance or the teachings of a Prophet. This is illustrated by Sikandar going without the elixir of life, though he was in the company of Khizir, its dispenser).

(75) And among the people of the Book there is one whom if you entrust with a heap of gold, he will (readily) restore it to you; and among them there is (another) one whom if you entrust with a (single) dinar, he will not restore it to you unless you (remain) standing over him (for it); that is (so) because they say : "the illiterates have no rights on us"; and they utter a lie against Allah and they know it.

(76) Nay, whoso maintains his covenant and acts righteously, then verily Allah loves the righteous. ●

تأمینہ means entrust; قنطار means treasure; دمت means you remain.

While paying a compliment to some of the jews who were appreciated by Allah as being very scrupulous and honest about their covenants, He impugned them (as a class) to be remarkably dishonest in their trusts, more particularly when the other party happened to be a non-jew. They contemptuously justified their breach of trust by expressing that the 'illiterates' (pagans) had no rights on them and that their property was 'halal' to the as per the Mosaic law. The rights of fellow men in all religions are prescribed by Allah, and their denial is contravention of a religious principle and is therefore a lie against Allah. The jews knew this position quite well and as such their "lie against Allah" was deliberate.

Finally Allah stressed His love for persons who are righteous i.e. who fear and obey Him and act irreproachably, who follow the instructions and teachings of the Prophet of Islam, and who punctiliously maintain covenants and keep their trusts, irrespective of the other party belonging to the same religion or not.

Tradition

imp When the Prophet heard of the above argument of the jews he said 'they are liars. I have disapproved all pagan conventions; but the deposits made by the disbelievers shall be scrupulously returned to them'.

هست لائن باچنیں اقرار راست

آن فضیلتها و آن کردار کاست؟

(Roomi)

(What? Are these bad acts in conformity with and justified by your religious scripture in which you have promised to believe?)

77 Verily those who barter their covenant made with Allah and their oaths (made between themselves) for a mean price, have no portion in the Hereafter, and Allah will not speak to them nor look at them on the Day of Resurrection, nor will He purify them (of sins); and for them is an agonizing punishment.

يَشْتَرُونَ means barter; اِيْمَانَهُمْ means

their oaths; خِلَاق means portion.

The background of this verse is said to be as under :

1. Hazrat Ashas said that he held some land in partnership with a jew. After some time the latter denied his partnership. Hazrat Asha took him to the Prophet who asked the jew to state facts on oath. Hazrat Ashas told the Prophet that the jew will readily take a false oath and consequently he would lose the land. This verse was then revealed.
2. A jew kept his merchandise in the market and falsely stated on oath that he was already offered a particular amount for it. He made this false statement to hoodwink the prospective muslim purchasers. There upon this verse was revealed.

In this verse Allah has condemned the action of those persons who, for a mean consideration, ignored or violated

- a) their covenant with Allah under which they had, in brief, agreed to believe in His Unity and to obey His orders and the teachings of the Prophet of Islam; (such a covenant is referred to in verse No. 83 of sura Al-Baqarah); and



منزل

- b) their oaths between man and man in connection with some matter, which may be enlisted under the caption 'rights of human beings'.

Allah would exhibit His displeasure against the above type of persons in the following manner:

1. They will have no gain in the Hereafter. All the felicities and blessings available there would be denied to them.
2. Allah will not speak to or even look at them on the Day of Reckoning. The obvious evidence of Allah's pleasure with the righteous momins would be that He would be pleased to look at them, talk to them and favour them with loving expressions and blessings. Those persons who violated their covenant with Allah and oaths with human beings in their life will be denied the above condescension from Allah and that would surely mean a great mortification for them on the Day of judgment.
3. The muslim sinners will either be directly pardoned by Allah or they will be detained in Hell for some time; and after regeneration they would, as a favour from Allah, be sent to Paradise. But the persons culpable of the sins contemplated in this verse will, at no stage, be purified of their sins. Obviously their abode is Hell for all time. The word لَا يُزَكِّيهِمْ significantly closes the door of salvation to these people.
4. Such persons would be awarded awful sentences of punishment. The verse No. 174, Al-Baqarah is relevant and it may be referred to.

Traditions

imp a) Allah will not speak to or look kindly at the following types of persons or purify them of their sins:—

- i) those who put on clothes reaching below their ankles;
- ii) those who sell their goods supported by false oaths; and
- iii) those who remind the recipients of obligations.

imp b) Allah would be extremely annoyed with a person who swears falsely in order to usurp property of another person.

اي نه مارن ريت، جيئن سڀن متائن سون تي،

اچي عمرڪوٽ ۾، ڪنڊس کان ڪريٽ

پڪڻاچي پريت، ماڙي سين نه متا پان

(Shah)

(It is most unlike my community people to forsake relatives for the sake of gold. I would not develop that vicious tendency at Umarkote (i. e. in this world). I would not exchange my hut for a palace).

- (78) And there is, indeed, a section among them who twist their tongues (to distort the text of their scripture, (so that as they read) you might deem it a part of the Book, and it is not a part of the Book. And they say: 'it is from Allah', but it is not from Allah; and they utter a lie against Allah and they know (it)).

اَلْسِنَتَهُمْ means they twist their tongues; لِيَتَحْسَبُوْهُ means so that you may consider.

لِي is primarily twisting, and secondarily perverting, mutilating, forging and lying about the texts and covers all forms of distortion and fabrication'. Moulana Abdu Majid Daryabadi's Tafsir of the Quran).

This verse, too, refers to the people of the Book, more particularly the jews. Here in Allah has exposed their another two-fold sin, that

- a) They twist their tongues while reading their scripture and thereby pervert its text. This they do so ingenuously that others would not be able to detect the perversion. They would deem it a part of the Book.
- b) They are not content with creating the impression as above, but they actually confirm it in words. This is a direct false imputation to Allah and the worst part of it is that they do all this knowingly.

تون ڪا ڪا ئي پاڻ ، وتن ۾ وصال جي

دو ٻينائي دور ڪري ، معرفت ملهائڻ ،

سڀني جي سونهن ۾ ، رفن ڪونه رهائڻ ،

(Shah) اک اشهد چاهڻ ، ته مسلمانن ما ٿيڻ .

(Use the antimony of union with Allah in your eyes. Remove all traces of the double vision; the image of the Lord is faultless and do not tarnish it by false imputations; use the eye that sees His unity; and be a true muslim).

(79) It is not possible that a person, to whom Allah has given the Book, and the knowledge and the prophethood, should thereafter say to people 'be my worshippers beside Allah, but he would (say) you should be devoted to the Lord because you teach the Book and because you study it', —

(80) Nor would he bid you to take the angels and the prophets as Lords. Would he bid you to disbelieve after you have become muslims?

حُكْمُ means knowledge, wisdom; عِبَادَاتِي means my worshippers; رَبَّانِيْن means devoted to the Lord.

The background of these verses is that during the visit of the christian deputation from Nijran two persons enquired from the Prophet of Islam whether it was his desire that he should be worshipped like Hazrat Isa. The Prophet emphatically repudiated it and said that such an advice from him would be highly inconsistent with his mission. On the contrary he would always insist on exclusive worship of Allah. These verses were then revealed clarifying the issue.

In these verses Allah has vindicated the position of all prophets in general and of Hazrat Isa in particular, and said that it was impossible for a person, who had been elevated to apostleship and been given the Book of guidance and the wisdom to know its provisions correctly, to advise people to deify

him as god and worship him beside Allah; nor would he direct them to adopt angelolatry, believe in Trinity or resort to deification of other prophets. That would clearly amount to his leading his followers to disbelief. Such a conduct is not possible in the case of a responsible person of the status of a prophet. On the contrary he would always appeal to the masses to worship Allah to the exclusion of all others; and that alone would be consistent with the contents of the Book (the Injil) which the Christians knew well, because they had studied it thoroughly and also taught it to others.

The other relevant passages in the Quran are as under :

1. These persons have forsaken Allah and adopted their learned men and saints as their Lords.
2. I had sent the same revelations to other prophets before you that there was none else to be worshipped and that they should worship Me only.

Tradition

Once Ubi bin Hatim asked the Prophet of Islam to let him know how the Christians were said to be worshipping their learned men and saints. The Prophet explained to him that these persons had made halal as haram and vice versa and the laity had obeyed them. That amounted to their worshipping these leaders.

(Extract from "the Wisdom of the Quran").

"In Islam God is everything. He is the unique object of worship, the only factor of redemption, the one saviour. Prophets and apostles are but His messengers and their function is merely to warn and to comfort men as He commands. They are themselves simply men, though highly venerated, and no more at most than examples of how men may follow God's way".

بزرگان نکردند در خود نگاه

(Saadi)

خدا بینی از خویش تن بین محواه

(The righteous persons never looked at themselves. You should not expect exclusive worship of Allah from egoists).

(81) And (recollect) when Allah took covenant from the Prophets to the effect: "whatever I give you of the Book and knowledge (and) then an apostle comes to you confirming what is with you, you will surely have to believe in him and succour him". He said: "do you assent and agree to this my covenant?" They said: 'we assent.' He said: "then bear witness and I am with you among the witnesses".

(82) But if any turn back after this, then they are the transgressors.

لَتُؤْمِنَنَّ means you shall believe;

إِصْرِي means my covenant;

تَوَلَّى means deviates

In the present verse No. 81 Allah has referred to the covenant which He took from all prophets (either through 'vahi' after they were raised to the prophethood, or at an earlier stage from their souls). Allah had told them that He would give them the Book and the Divine knowledge and stressed that each one of them shall have to believe in and succour his successor in that office. If the succeeding apostle did not appear during the life time of the earlier apostle, the latter was required under this covenant to advise his followers to help him and believe in him on his appearance. Each such apostle shall be identified by the prophesies contained about him in the previous scripture; and he shall confirm the latter. Allah wanted a clear assurance from them in that respect. All the apostles covenanted to comply as above. A witness is always an important person. Allah marked the apostles as witnesses to this covenant in pursuance of that principle and also cited Himself as such. Finally He said that after the execution and ratification of this covenant if any person resiled from it, then surely he was a transgressor.

All the prophets knew the order of their succession and what is more important, that the Prophet of Islam would eventually succeed them as the last prophet. Hence according to their covenant with Allah they had to refer to him as such (which amounted to their belief in him) and also enjoin on their followers complete belief in his teachings with words and deeds and expression of full reverence for him. Since the Prophet of Islam was the last apostle and there was to be no new prophet after him, the covenant referred to above was not particularly binding on him. However he did refer to his predecessors and enjoin on his followers full regard for them. He also referred to the second visit of Hazrat Isa to this world, not as a freshly constituted apostle, but in continuation of his previous mission, though with the marked difference that he would, then, believe in the Quran and adopt Muhammadi Sharah as his own.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٨٣

أَلَمْ يَجْعَلْ لَكُمْ آيَاتٍ أَنْتُمْ مُسْلِمُونَ ۚ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ وَجَعَلْنَا بَيْنَكُمْ وَبَيْنَ آلِهَتِكُمْ أَفْجَادًا كَذِبًا إِنَّكُمْ عَلَىٰ ذَٰلِكُمْ لَأَصْرَىٰ ۖ وَقَالُوا لَا تَنْصُرُنَا قَالَ بَعْدَ لَكُمْ مَسَاسٌ ۚ فَذُكِّرُوا كَثِيرًا لَعَلَّكُمْ تُرْجَوْنَ ۚ وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ۚ فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ۚ أَفَغَيْرَ دِينِ اللَّهِ يَبْهُونَ وَلَوْ أَنَّهُمْ فُهِمُوا عَلَىٰ أَلْسِنِهِمْ سَبَّحُوا بِحَمْدِ اللَّهِ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ۚ قُلْ أَمَّا بِلِلَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ۚ وَمَنْ يَتَّبِعْ

مَازِلًا

Traditions

imp a) I swear by Allah that if Hazrat Moosa were to be enlivened amongst you and if you were to follow him, all of you would be considered disbelievers.

imp b) Do not consult people of the Book. They have lost guidance. What guidance do you then expect from them? On the contrary it is likely that you may support what is false.

(83) Do they then seek other than the religion of Allah? Whereas whatever is in the skies and on earth has submitted to Him (accepted Islam) willingly or unwillingly, and they shall (all) be returned to him.

(84) Say: "we believe in Allah and in what has been sent down to us and in what was sent down to Ibrahim and Ismail and Ishaa and Yakoob and his progeny and in (the Books) given to Moosa and Isa and the (other) prophets from their Lord. We make no distinction between any of them, and we submit to Him (as muslims)".

(85) And whoso follows a religion other than Islam, it shall not be accepted of him; and in the Hereafter he shall be among the losers.

كُرْهَا means willingly; طَوْعًا

unwillingly; اسْبَاط means progeng;

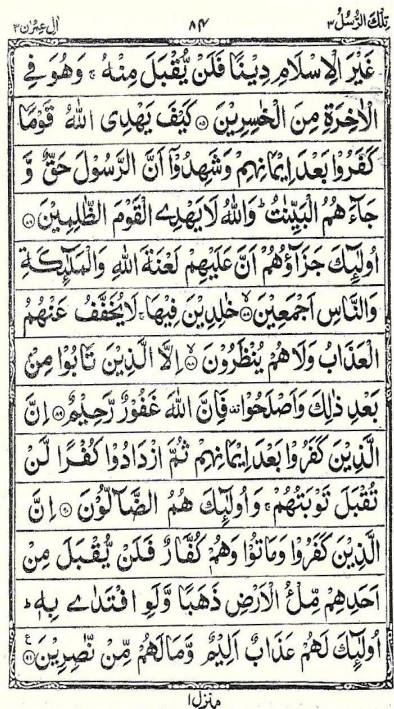
يَبْتَغ means desires, follows.

('Gods' truth is manifest and all that is good and true and sane and normal accepts it with joy. But even where there is "disease in the heart" (B, ii, 10) or judgment is obscured by perversity, every creature must eventually see and acknowledge God and His Power (ii, 167). Allama Abdullah Yusuf Ali's Tafsir of the Quran).

(The muslim position is clear. The muslim does not claim to have a religion peculiar to himself. Islam is not a sect of an ethnic religion. In its view all Religion is one, for the Truth is one. It was the religion preached by all the earlier Prophets. It was the truth taught by all the inspired books. In esence it amounts to a consciousness of the will and plan of God and a joyful submission to that will and plan. If any one wants a religion other than that, he is false to his own nature as

he is false to God's will and plan. Such a one cannot expect guidance, for he has deiberately renounced guidance. Allama Abdullah Yusuf Ali's Tafsir of the Quran —).

"Thus the teachings of the last Prophet, the final whole of prophethood, which nature cocates by its repeated efforts includes the teachings of all the previous prophets, whether it may be possible



for us to recognise them in his teachings or not. The truth is that no man who is not a follower of the complete prophets is able to rise to the higher stages of higher self consciousness". (Ideology of the future).

In the preceeding verse No. 81 reference was made to the covenant taken by Allah from all prophets that each one of them would believe in and support (personally and through his followers) his successor in the prophetic office. In the next verse it was stated that those persons who violated this covenant of their prophets were indeed perverse transgressors.

Islam has been the faith preached by all prophets. Its principles have been uniformly enunciated in all Divine scriptures. It has been approved by Allah. Basically it means complete submission to Allah and willing obedience to the Divine commands. It is, therefore, strange that any person should bypass this universal faith and fumble in search of another faith. Do they not realize that all angels in the heavens and all creatures on the earth, above it or below it, are 'entirely submissive to Allah, either by intuition as in the case of the angels, or by guidance as in the case of the faithful or in accordance with the working of His universal plan which binds down all creatures to it and they must obey His physical laws in a highly disciplined manner as in the case of the infidels, heavenly bodies and the elements of nature? In addition to the above phenomenon there is the sure prospect of our return to Allah to render account of our deeds. That by itself should be enough to put us on the straight path of guidance and make us accept Islam as our faith.

In the verse No. 84 the Prophet was directed to enunciate some of the basic principles of Islam — belief in all the prophets and scripture without discrimination, and complete submission to Allah as preached by each one of them. No prophet is to be criticised, much less rejected.

The present verse No. 85 contains a very significant announcement in unambiguous terms that Allah will never approve or accept any religion other than Islam, and that those persons who transgressed in this behalf and bypassed Islam or introduced innovations in it would surely be great losers at the time of the Reckoning, as none of their deeds, however good otherwise, will get them any benefit.

The other relevant passages in the Quran are as under :

1. All creatures living in the sky and on the earth, willy nilly, prostrate before Allah.
2. Do they not observe that shadows of all creatures on the right and the left do obeisance to Allah?

Tradition

Imp If any person does an act inconsistent with my teachings, he is accursed.

صد ہزاران بحر و ماہر در وجود

سجدہ آرد پیش آن دریاے جود

(Rumi)

(Innumerable seas and fish prostrate before Allah, who is charity personified).

(86) wherefore would Allah guide (those) people who reject faith after they accepted it and (after) they bore witness that the apostle was genuine and (after) clear signs had come to them? And Allah does not guide the unjust people.

(87) The requital of these (persons) is that on them shall be the curse of Allah, and of the angels and of the mankind, all together; —

(88) Therein they shall abide; their agony shall not be mitigated, nor shall they be reprieved, —

(89) save those who repent after that and reform; Verily Allah is Forgiving, Merciful.

كَيْفَ means wherefore; لَا يُخَفَّفُ means not mitigated; يُنْظَرُونَ means respited.

The background of these verses is that Haris bin Suved, an ansar of Madina, after his conversion to Islam, became an apostate. When he heard of these verses he repented sincerely, went to the Prophet and embraced Islam again. He remained a true muslim till his death.

In the verse No. 85 Allah had referred to those persons, who of their seeking had adopted a religion other than Islam; in that respect He informed them that He would never accept it from them, and that they would be among the losers in the Hereafter.

In the verses No. 86 to 88, under comment, Allah has referred to those persons who apostatised after accepting Islam as their faith, after testifying to the apostleship of the Prophet of Islam, and after receiving clear evidences about the truth of Islam. Such persons should be under no illusion, and they should not misconstrue their apostacy as guidance from Allah. In fact they have transgressed. They have renounced the faith approved by Allah. They are false to the truth and to themselves. In brief they are unjust and Allah does not guide the unjust, because they have deliberately forsaken the light of faith and ushered themselves in the darkness of disbelief. The only return which they will have for their perverseness is the curses of Allah, of the angels and of the people competent to curse. The effect of their curses will be enduring and the apostates will find themselves in Hell for all time; their agony will not be lightened and they would, at no time, be respited.

In verse No. 89 exception has, however, been made in the case of those apostates, who sincerely repent of their apostacy, rejoin Islam and observe its tenets faithfully and scrupulously and perform righteous deeds till their life expires. Allah is Forgiving. He is Merciful. He may, therefore, relent to such persons and forgive their past apostacy.

شنیدم که در روز امید بیم

(Saadi)

بدان را بنیکان بخشد کریم!

(I have heard that on the Day of 'hope and fear' Allah, who is Merciful, will forgive the sinners along with the righteous).

(90) Verily, those who disbelieve after they have believed and thereafter grow in disbelief, their repentance (in that state) shall definitely not be accepted; and they are those who have strayed.

(91) Verily those who disbelieve and die in disbelief, not even all the gold that may cover the earth, shall, if offered in ransom, be accepted from any of them. For them is agonizing punishment and they shall have no helpers.

ازدادوا means they increased; أَحَدِهِمْ means any of them; ذَهَبًا means gold

(Repentance is always held in Islam to have a great spiritual value. The Prophet of Islam had expressed that —

- a) he used to offer repentance one hundred times a day; and
- b) whoso committed a sin and then sincerely repented of it, he was as free of it as if he had not committed it.

It is thus a means of salvation. It would, therefore, be tragic if a person forfeits the spiritual good of repentance due to his apostasy.

The background of the verse No. 90 (according to Hazrat Ibn Abbas) is that some persons became muslims and then apostates, again they became muslims and apostates in turn and finally they became repentant and apologetic and sent a request to the Prophet for their readmission in Islam. This verse was then revealed.

In this verse (No. 90) Allah specifically said that those persons who had believed first and then became apostates and persistently grew in disbelief, their repentance of other sins shall not then be accepted. The pivotal consideration for acceptance of repentance is full faith in Islam, and if that is missing, the repentance offered is infructuous. It shall not be accepted by Allah, as the persons concerned have continued in apostacy and not reverted to the straight path of Islam.

In the verse No. 91 it is clearly stated that if the persons, who had either not accepted Islam as their religion at any time or who after accepting it, became apostates, and died as such, had spent all the gold, that may cover the globe, on performance of good deeds in this world or they were to offer it as ransom to Allah on the Day of judgment for their salvation, they will not be redeemed. All the good deeds performed by them in this world will not be of any avail to them. It is also clear that on the Day of Judgment no ransom shall be acceptable. The disbelievers' lot would be a painful and unmitigated agony and they will find none to help them out of their predicament.

The other relevant passages of the Quran are:

1. The repentance of persons while on death bed, after a full sinful career, will not be acceptable to Allah.
2. No ransom will be accepted from them, nor will any intercession be allowed for them.
3. If the disbelievers offer their entire wealth and even double it up as ransom, it would not be accepted from them. They will have to endure the awful agonies to which they would be subjected.

Tradition

imp The Prophet of Islam was asked whether the good acts of Abdullah bin Jidaan, particularly his well known hospitality and release of slaves, would be credited to his account. The Prophet replied that since Abdullah had never prayed to Allah for forgiveness of his sins on the Day of Judgment, all his good acts or ransom, if offered, will not avail him.

سنگ ڪري سين سنيهن، ڪنڌ ۾ ڦيرج ڪڏهن،

رهج رائي پٽ ۾، نزلتون منجهان نيهن،

ايئن ۾ وسج عام تي، جيئن، مومل اوسي مينهن

سنڌي حشر ڏينهن، سوڍو سارينڊن ڳڻو.

(Shah)

(When you have developed relationship with a lion (i.e. submitted as a muslim to the Mighty Allah), never turn back. Follow the Lord and obey His orders with love and devotion. Do not have contacts and affiliations with others. You will otherwise, like Mumal, mis Him very much particularly on the Day of Judgment).

PARAH 4

Sura Al-Imran (continued)

Section 10

(92) You shall not attain to righteousness unless you spend (in charity) out of what you love; and whatever you spend, Verily Allah knows it (well).

تَنَالُوا means you shall retain to;

بِرٍّ means righteousness;

تَنْفِقُوا means you spend;

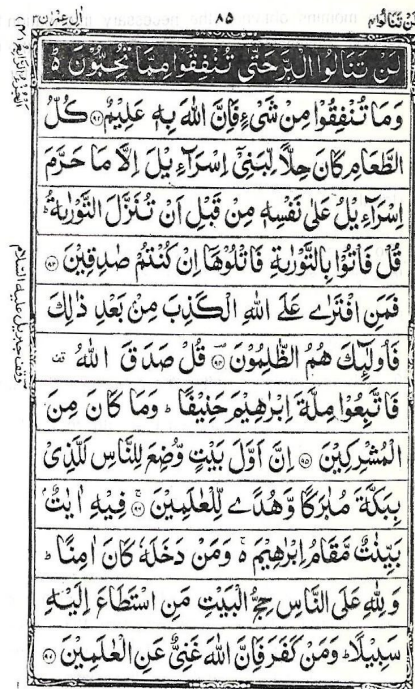
تُحِبُّونَ means you love.

"Surely Allah loves those who do good" is what is stated in the verse no. 195. Al-Maqarah Charity is a good deed and Allah loves charitable persons. In this verse, however, Allah has prescribed it as the real test for righteousness. That person alone shall attain to righteousness who spends in charity out of what he loves and prizes the most, whether it is his life, his children, his wealth or any other object to which he is most attached. We should remember that Allah knows fully well what we spend in good causes and its background; and He would recompense and reward us accordingly.

Tradition

1. Hazrat Abu Talah, an ansar of Madina, was a relatively rich man. He had a garden which he very much prized. When he heard of this verse he went to the Prophet of Islam and requested him to accept his garden in charity. The Prophet was happy at this offer but he advised him to distribute it among his relatives. Hazrat Abu Talah did accordingly.

2. When Hazrat Umar offered his piece of land near Khaibar in charity, the Prophet advised him to retain it but give in charity its produce.



حيثون حال پرايئو، آديسين احوال،

نانين كيائون نفس كي، كيري جان زوال،

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ، پاڻُ كيائون پامال،

(Shah)

نانگا تيانهاال، گري گزيا كا پتري .

(The momins obtained the necessary information through telephathy. They destroyed the ego and surrendered themselves completely. Believing in the Quranic verse they attained to righteousness by neutralizing themselves. They met Allah thereafter and became happy).

يسج خير از مردك زركش مجر

(Iqbal)

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا

(Do not seek any good from a hoarder of wealth, as according to the Quranic verse he cannot attain to righteousness unless he spends in charity out of it).

(93) All food was lawful for the children of Israil except what Israil (Yakoob) made unlawful for himself, before the Torat was revealed. Say: "Then bring the Torat and study it, whether you are right".

(94) If any (persons) after this concocts a lie against Allah, then they are (indeed) wrongdoers.

(95) Say: "Allah has spoken the truth; then follow the faith of Ibrahim, the upright and he was not of the polytheists".

اَتَوْ means bring; اَفْتَرَى means concoct; صَدَق means has spoken the truth;

مِلَّة means community; faith religion.

"The greater freedom of Islam in the matter of ceremonial law, compared with the Mosaic law, is not a reproach but a recommendation. We go back to an older source than Judaism, the institution of Ibrahim. By common consent his faith was sound, and he was certainly not a pagan, a term contemptuously applied to the Arabs, by the jews".

(Allama Abdullah Yusuf Ali's Tafsir of the Quran) The word 'Hanif', when applied to Hazrat Ibrahim, implies that he was grateful, patient and detached from the world on one hand, and an ardent monotheist on the other.

During the time of Hazrat Nooh all food was lawful. This practice was maintained by Hazrat Ibrahim too. But Hazrat Yakoob, as a dedication to Allah, swore to abstain from his choicest articles of food, the camel's flesh and milk, if he was cured of a disease which some commentators have referred to as hipgout or sciatica. His vow was honoured by his progeny. Thus the camel's flesh and milk were

treated as unlawful by the Bani Israels. In Torat, too, these two items of food were treated as 'haram' by way of chastisement to the Bani Israels for their continuous disobedience to several Divine commandments. When the muslims took the camel's flesh and milk as food, Bani Israels accused them of taking such foods as were forbidden from the time of Hazrat Ibrahim. In order to disprove their allegation Allah referred them to their own scripture and asked them to study it well. Verily those persons who forge a lie as above and attribute it to Allah, are definitely unjust persons unjust to themselves and unjust to their religion.

After clarifying the above issue and assuring the Bani Israels that whatever was stated above was absolutely true, Allah asked them to follow the faith of Hazrat Ibrahim, their progenitor, which was none other than Islam, and believe in the Quran and the final Prophet. Since Hazrat Ibrahim was not a pagan, it hardly belovely the Bani Israels to refer to the Arabs, who followed his faith, as pagans.

The other relevant passages in the Quran are :

1. In spite of their love for wealth they (the momins) spend it in Our cause.
2. O Prophet! Tell them that Allah has shown to me the straight path of Hazrat Ibrahim, the upright.

Tradition

Some jews approached the Prophet of Islam and enquired from him as to which food Hazrat Yakoob had declared unlawful for himself. The Prophet told them that when Hazrat Yakoob was seriously ill, he had vowed to abstain from taking the camel's milk and flesh which he used to hold very dear; and he maintained the vow.

(Iqbal)

ملت ما شان ابراهيم است
شهيد ما ايمان ابراهيم است

(Our faith is a matter of honour for Hazrat Ibrahim. We bear witness to his faith).

(96) Assuredly the first house (of worship), established (by Allah) for the mankind, is that at Mecca, full of blessings and of guidance for (all people of) the world.

(97) There are clear signs in it, (for example) the station of Ibrahim. And whoso enters it, he attains security. And pilgrimage to (this) House, for (the sake of) Allah, is incumbent on those persons who have the means to take the road to it; and whoso disbelieves (i.e. repudiates this duty), then Verily Allah is independent of (all people of) the world.

The background of these verses is that when in the verse No. 85 unto Allah made it clear that no religion other than Islam would be accepted by Him, the jews too claimed to be muslims, but they refused to perform the Hajj. Their main plea was that since Hazrat Ibrahim lived in Syria and maintained Baitul Muqadis as Kibla, and since they followed him, the Kaaba had no particular claim on them. Thereupon these verses were revealed reminding the jews that it was Hazrat Ibrahim, who had built the Kaaba, and announced Hajj as a duty condemning as infidels those who refused to perform the Hajj.

رَضِعَ

means kept, prescribed or established;

بَلَدٌ

means Mecca;

اِسْتَطَاعَ

means has the means;

سَبِيلًا

means the way, the road.

The Kaaba is said to have been originally built, under orders of Allah, by Hazrat Adam and his wife. But no evidence is available in that connection. Later it fell in ruins and nothing of it remained except the foundations underground. It was rebuilt on the same foundations under orders of Allah, by Hazrat Ibrahim with the assistance of his son Hazrat Ismail. It is meant for worship by the entire mankind. It is full of blessings. Being Kibla it offers guidance to all. It is the greatest and the most prominent centre of monotheism. It abounds in clear signs signifying its greatness and holiness. One such sign is the 'Station of Ibrahim' — a slab of stone on which Hazrat Ibrahim used to stand while raising walls of the Kaaba. It bears impressions of his feet. All persons who circumambulate round the Kaaba are required to offer two 'rakats' of nafl' prayer near this stone. Those creatures, including animals, who enter the Kaaba's precincts, achieve security. No dispute, much less manslaughter, is permitted there. No game is to be pursued and killed there. No tree or bush growing within its precincts is to be damaged. There is a general atmosphere of absolute security visibly prevailing within its limits. In view of its significant importance as Kibla and the place of security, blessings and guidance, Allah has prescribed, as mandatory, the pilgrimage to it for those who can afford the journey physically and financially. Actually the pilgrimage is considered as one of the fundamentals of Islam. Whoso denies this duty, he commits an act of disbelief. Allah, of course, does not need service of any of His creatures. He is absolutely independent of them.

The other relevant passages in the Quran are as under :

1. Do they not observe that We have made Baitul Haram a place of security?
2. There We have given them security from fear.

Tradition

- imp a) In reply to a question the Prophet said that the Masjidul-Haram was the oldest mosque and that it was built 40 years earlier than the Baitul Muqaddas.
- imp b) Offer your namaz wherever it is time to offer it.
- imp c) Whoever entered Baitullah precincts he got away from bad acts. His sins would be pardoned.
- imp d) The Prophet observed in the course of a sermon that the pilgrimage was a duty. Some body enquired whether it was to be performed each year. The Prophet remained silent. On the question being repeated twice again the Prophet said : once only in life time-second pilgrimage is optional'.

e) The Prophet advised the muslims to perform the pilgrimage early in their life because no one knew what lay in store for their in future.

دنیا کے بندوں میں پہلا وہ گھر خدا کا

(Iqbal)

ہم اسکے پاسبان ہیں وہ پاسبان ہمارا

(Amidst the idol temples of the world Kaaba is the first House of Allah. We are its guardians and it is our guardian).

در بیابان گریختون کعبہ خواہی زد قدم

(Hafiz)

سرزنش ہاگر کند خار مغیلاں عنم محور

(If you set foot in a desert in your love for visiting the Kaaba, do not mind the pricks from the thorns there).

98 Say: "O people of the Book! why do you disbelieve in the revelations of Allah since He witness all what you do?"

99 Say: "O people of the Book! why do you obstruct the believers from (following) the way of Allah, seeking crosoness therein, despite your being witnesses to it? And Allah is not unaware of what you do".

تَصُدُّونَ means you obstruct;

سَبِيلَ اللَّهِ refers to Islam;

شَهِيد means is witness

In the present verse no. 98 Allah plainly reminded the people of the Book, more particular the jews, that He witnessed all what they did. Hence they should fear His retribution for rejecting His signs.

In the verse no. 99 Allah reprimanded the people of the Book that not being content with the rejection of His signs inspite of the clear and unrefutable prophetes in their own scripture about Islam and its prophet they adopted subterfuges to way lay out seduce the muslims from the true faith by trying to create in their minds misgivings about their religion. This the people of the Book did in-

قُلْ يَٰ أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ ۖ
وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ۖ قُلْ يَٰ أَهْلَ
الْكِتَابِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مَن أَمَنَ
تَبْعُوهَا عِوَجًا ۖ وَأَنتُمْ شُهَدَاءُ ۚ وَمَا اللَّهُ
بِعَافٍ لِّمَن تَعْمَلُونَ ۖ يَٰ أَيُّهَا الَّذِينَ آمَنُوا
إِن تَطِيعُوا قَرِيبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم
بَعْدَ إِيمَانِكُمْ كَافِرِينَ ۖ وَكَيْفَ تَكْفُرُونَ وَ
أَنتُمْ تَتْلُوا عَلَيكُمْ آيَاتِ اللَّهِ وَفِيكُمْ رَسُولُهُ ۚ
وَمَن يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ
مُّسْتَقِيمٍ ۚ يَٰ أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ
تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ۖ وَاعْتَصِمُوا
بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَذَكُّرُوا نِعْمَتَ
اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً ۖ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ

منزل

spite of their being, through their Books, quite sure about the Divine nature of the Quran and the unimpeachable credentials of the Prophet of Islam. Finally Allah warned them that He was the Omniscient and therefore quite aware of their actions; and they shall receive their deserts in due course.

ذہا کان سہا لیبون، کہتری ذوہ کنبن؟

(Shah)

وَرُوذُو لَوْنِ اِیْنِ، جِیْنِ جِیْنِ پَانِ پَسِنِ .

(For what offence do the favourites fear separation? The Lord gets angry at their repeated ego).

(100) O you who believe! If you were to follow a section of the people of the Book, they would render you apostates after you have believed.

(101) And how can you reject the faith while the revelations of Allah are recited to you and His Apostle is (present) amongst you? And whoso holds fast to Allah, he is indeed guided to the straight path.

یَرْدُّوْكُمْ means turns you back; تَتْلٰی means are recited; یُعْصِمُ means holds firmly.

These two verses are addressed to the muslims. In verse no. 100 Allah fore warned them, that if they obeyed a section of the people of the Book, the latter would lead them to apostacy as they seemed intent on it through their machinations.

In verse no. 101, however, Allah expressed confidence that the above apprehension could hardly materialise since the Quran, the great bulwark of Islam, was still recited and followed by the muslims and the Apostle, too, was present amongst them (either in person so long he was alive or through his sunnah after his death). Finally Allah gave the guide line to them that those of the muslims, who hold fast to Him with full reliance in all respects, would always be on the straight path of guidance, and they would be steered safely to their goal of the maximum bliss in the Hereafter.

The other relevant passages in the Quran are as under :

1. These people are burning (with malice) and they want to turn you back from your religion.
2. How would you disbelieve since the Prophet calls you to the faith and you have also covenanted to that effect?

Tradition

imp The Prophet enquired from his companions as to who was the best believer. The later said : 'the angels'. The Prophet said : 'no wonder since they bring revelations from Allah'. The companions then said that they themselves were the outstanding believers. The apostle said : 'no wonder since I am with you'. He then told them that the wonderful believers would be those of the later generations who would have nothing with them except the Books and they would read them and believe in them.

Section 11

(102) O you who believe! Fear Allah as He should be feared, and die not except as muslims.

(103) And hold fast, all together, to the rope of Allah and do not fall off (from each other); and remember Allah's favour to you in that you were enemies (to each other) and He joined your hearts (in love), so that by His grace you became brethren; and you were on the brink of an abyss of fire and He retrieved you from it. Thus does Allah explain to you His revelation, so that you may be guided.

تَقْتَدِ means as the warrants to be feared; تَمُوتَنَّ means you die;
 أَصْبَحْتُمْ means you became; هَبْل means rope; أَلَّفَ means affection;
 عَنَصْتُمْ means hold firmly; حَفْصَةً means abyss.

In verse no. 102 Allah directed the muslims to fear Him to the best of their capability i.e. they should show all reverence to Him by avoiding to do any deed which is contrary to His orders and which may therefore annoy Him. They should live like true muslims till their death, so that their exit from this world may occur while they are in the state of Islam, and they may also be resurrected as muslims.

In verse no. 103 Allah advised the muslims to stick fast to the Quran, which figuratively is the rope of Allah and is the means of salvation for human beings. It offers guidance; and if the muslims adhered to it, they would not be divided into different groups. Allah then reminded them as under of His two outstanding favours to them :

1. The Arabs, more particularly the Aus and the Khazrij tribes, were ranged against each other. They were engaged in internacine wars for about 120 years. They were supported there in by different sections of the jews. When they embraced Islam they got reconciled through the efforts of the Prophet, and they became brethren.

The jews could not bear to see them in that state. They appointed agents to attend their meetings and sing praises of their previous war exploits. Thereby they succeeded in arousing the tribal passions; and were it not for the timely intervention of the Prophet again, the two tribes would have engaged themselves in a regular war at Hura. This was a great favour of Allah that through the healing influence of the Quran, He cemented the muslims into a great brotherhood.

2. Before the advent of Islam the Arabs, as a class, were pagans and they were steeped in disbelief. Had they continued in that state, they would surely have got into the fire of Hell. They were actually dangling on its brink. But Allah, by His grace, retrieved them from that precarious position. This was indeed, a great moral favour to them.

Finally Allah told the muslims that He explained His revelations to them so that they should remain steadfast in receiving and following the divine guidance, and avoid all such acts which may cause a schism in their community and thereby displease Allah.

Tradition

a) According to Hazrat Ibn Abbas the Prophet had said that if a bit of Zarqum tree were to fall on earth it would contaminate all articles of food. The reaction of the inmates of Hell, who would be forced to eat it, may just be imagined!

imp b) If a person wants to avoid Hell and go to Paradise, he should, till his death, believe in Allah and the Day Judgment.

c) Three days before his demise the Prophet advised the muslims to think well of Allah at the time of their death.

imp d) While enquiring about the health of an ansar of Madina the Prophet expressed that if any muslims entertained fear of Allah and hoped for His mercy at the time of their death, their hope would materialize and their fear will save them from all dangers.

imp e) The Quran is the 'rope' of Allah. It is a manifest light. It is full of blessings. It has healing power.

imp f) Allah becomes happy at three things :

- i) prayers and acceptance of His unity;
- ii) holding His 'rope' and not causing any division amongst the muslims; and
- iii) fidelity to the muslim ruler.

He becomes angry at three other things :

- i) unnecessary talk,
- ii) unwarranted inquisitiveness, and
- iii) wasteful liquidation of property.

عزوی بود نوبتِ مانت

اگر نیک روزی بود خانت

(The day to lament your exit would indeed be a day of rejoicing for you, if only you were to depart as a muslim from this world).

(Iqbal)

نشانِ مردِ مومن با تو گویم : چو مرگ آید تبسم بر لب اوست

(I just tell you the obvious symptoms of a true muslim. He smiles when he meets death).

(104) And there should be amongst you a community calling (others) to (what is) good and enjoining what is right and forbidding what is wrong. And they are (the persons) to attain felicity.

(105) And be not like those who split up and differed (among themselves) after clear signs had come to them. And it is they who shall have a dreadful torment.

(106) On the Day when (some faces shall be white (happy) and (some) faces shall be black (morose); then to those with black faces (shall be said) : "did you reject the faith after believing in it? Taste (i.e. suffer) they the torment for rejecting the faith".

(107) And as for those with white faces they shall be in the mercy of Allah; there in they shall abide.

(108) These are the revelations of Allah; We rehearse them to you in truth; and Allah does not mean injustice to (the inhabitants of) the worlds.

فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا ۚ وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ
مِّنَ النَّارِ ۖ فَاذْكُرْكُم مِّنْهَا ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ۝ وَلَتَكُن مِّنكُمْ أُمَّةٌ
يَّدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ
عَنِ الْمُنْكَرِ ۚ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝ وَلَا تَكُونُوا
كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا ۚ مِنْ بَعْدِ مَا جَاءَهُمْ
الْبَيِّنَاتُ ۚ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ۝ يَوْمَ
تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ۚ فَأَمَّا الَّذِينَ
اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ
فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ۝ وَأَمَّا
الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ ۖ فَبِئْسَ لَاحِزَةً
لَّهُمْ ۚ فِيهَا خَالِدُونَ ۝ تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا
عَلَيْكَ بِالْحَقِّ ۖ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ ۝

منزل

109) And to Allah belongs whatever is in the skies and whatever is on the earth; and all affairs shall go back to Allah (for decision).

تَرُجِعُ الْأُمُورُ ۖ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ

لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ

خَيْرًا لَهُمْ مِنْهُمْ الْيُودُومُونَ وَالَّذِينَ هُمْ

لَنْ يَصُورَهُمْ إِلَّا أَزْوَاجُ يُقَاتِلُوكُمْ يُكَلِّفُوكُمْ
الْأَذْيَارَ ثُمَّ لَا تُغْنِي عَنْهُمْ صُدُوقُهُمْ عَلَيْهِمْ
الْعَهْدُ أَيْنَ مَا تَقِفُوا إِلَّا يَحْبِلُ مِنَ اللَّهِ وَحَبْلٌ
مِّنَ النَّاسِ وَبَاءُوا بِغَضَبِ اللَّهِ وَصُيِّرَتْ
عَلَيْهِمُ السَّكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ
بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ذَلِكَ
بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ۖ لَيْسُوا سَوَاءً مِّنْ
أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتَّبِعُونَ آيَاتِ اللَّهِ أَنْاءً

Islam has been approved by Allah as His religion (vide verse no. 83 of the same sura). Hence the muslims are expected to be the custodians of the moral order in the Universe. Accordingly Allah directs them in the verse no. 104 to organise a community or communities whose main function should be to enjoin what is right and to forbid

what is wrong. Such persons are entitled to attain felicity. At the same time Allah warned the muslims in the next verse not to follow in the footsteps of the people of the Book who, after receiving the guidance through clear signs, started controversies and dissensions in religious matters and got split up into various groups. For such persons there shall be a dread-ful torment in the Hereafter.

In the verse no. 106 Allah has referred to the division of the humanity on the Day of Judgment into persons with bright, happy faces and those with black, gloomy faces. It implies that the believers shall constitute the first group and all others the second group. Those with the black faces shall be marched off to Hell to suffer its torments for rejecting the faith; and those with the white faces shall enjoy the blissful mercy of Allah and dwell in Paradise permanently (vide verse no. 107).

In the verse no. 108 Allah informed the Prophet that all these worldly as well as spiritual directives were conveyed to him for the guidance of mankind. Allah is just. He never means or intends injustice to any person. All people are expected to benefit from the clear signs expounded to them. In spite of it if any persons wilfully ignored or contravened them and were later punished by Allah in consequence thereof, it should not be interpreted as injustice, as used in the common parlance. It has been made definitely clear that no innocent person shall be punished.



In the verse no. 109 Allah has stated for the information of all people that He alone is the Owner and Master of the entire universe and that all controversies and dissensions, raised by people in this world, shall be referred to Him for His decision on the Day of Judgment; and He shall be the sole Judge and Arbitor on that Day.

Another relevant passage in the Quran is: 'Allah did not oppress them but they oppressed themselves'. (verse no. 117 ibid).

Tradition

- imp a) The Prophet interpreted **سبي** as compliance with the Quran and the traditions.
- imp b) If you see an evil deed in the process of commission, intervene physically to stop it. If you do not feel strong enough to do it, ask the man concerned to desist from doing it. If you lack the courage to do that even, then atleast condemn it in your mind. But that would signify the weak faith.
- imp c) The Prophet said: 'by Allah in whose hands my life is, you should always press for good acts and forbid evil acts. In the other case Allah will visit you with torment and all your prayers will go unheeded'.
- imp d) The Prophet had said that, like the people of the Book, his followers too would be split up in 72 sects. But there would be one additional sect of his followers as an exception to them.

چیج مَقطاران، سات پڑهند ولعین

مُچِٹ تَبین پان، دَگَب وات ئی نہ لہین

(shah)

(Do not cause a schism in the community, by getting detached from it. You will have to pass through some mountain passes (difficult stages). It is likely that in case of detachment you may fall behind and then miss the route taken by your companions).

Section 12

(110) You are the best community evolved for mankind, because you enjoin what is right and forbid what is wrong, and you believe in Allah. And if the people of the Book (also) believe, it would surely be better for them; (some) amongst them are believers but most of them are transgressors.

(111) They will cause you no harm except a little annoyance. And if they fight with you, they will turn their backs on you; then they shall not be succoured.

(112) Degradation is stamped on them wherever they be, except when (they are) under a covenant (of protection) from Allah or from men; and they have incurred the wrath of Allah, and they are struck with wretchedness. That is so because they have disbelieved in the signs of Allah and slain prophets without a just cause. That is so because they have disobeyed and transgressed (beyond bounds).

خَيْرَ الْهَمِّ means been better for them; ضُرِبَتْ means struck with; بَأَوْ means in curred;
 مَسْكَنَةً means destitution; عَصَوْ means disobedience.

The verse no. 110 conveyed the happy tidings to the muslims that they constituted the best community in the world and their mission was to reform their fellow beings. That was so because they believed in Allah and obeyed all the Divine commands, led a chaste life; and morally through precept and practice and physically through force they enjoined on others to do what was right and to avoid what was wrong. This in a way proves the universality of Islam. Simultaneously Allah expressed the wish that if the people of the Book also were to adopt Islam, His approved religion as their religion, it would definitely be better for them, because in that case they would be members of the community par excellence. It was a pity that barring a few of them, like Hazrat Abdullah bin Salam and his companions, the others had transgressed in their disobedience to the orders of Allah.

The verse no. 111 contains a prophesy that the jews will not be able to cause any appreciable harm to the muslims. They will at the most wag their tongues to be a nuisance to the latter. They will rarely muster courage to fight with them; and if and when they do it, they will be defeated and humiliated, and none will come to their aid. This prophesy materialized later in the case of Quraiza and Nadhir tribes, the Bani Kanuka and the jews of Khaibar. Some of them were killed and others expelled from their strongholds.

In the verse no. 112 Allah referred to the major sins of the jews, that they disobeyed the Divine orders, rejected His signs contumaciously, murdered their prophets without the least justification, and transgressed in general beyond bounds. Consequentially they incurred the wrath of Allah who decreed that except for those who covered by a covenant with Allah under which the priests, women, old and infirm persons and the minors-all noncombatants-were immunized or by a treaty with their allies under which neither party was to take offensive action against the other, the jews as a community, will have degradation and wretchedness as their lot. The history of the jews shows that some sort of disgrace has always been clinging to them, and they have not been able to get rid of it.

Another relevant passage in the Quran is: 'those people did not check others from committing evil acts'.

Traditions

- imp a) The Prophet said that he who recited the Quran best, who was extremely pious, who enjoined to the best of his ability what was right and forbade what was wrong, and who improved relations with others, was the best person.
- imp b) The muslim community is the 70th in the serial order but it is the best of all communities. (The superiority of the muslim Ummat is due to the superiority of the Prophet of Islam to other prophets).
- imp c) According to Hazrat Ali the Prophet said that he was granted by Allah such favours as were not granted to any other prophet.

imp d) The Prophet said that 70,000 persons from amongst his followers, each accompanied by 70,000 others, would be admitted by Allah to Paradise without any interrogation.

imp e) The Prophet said: 'we came to the world last, but we shall lead others to Paradise'.

imp f) The Prophet observed that till he entered Paradise it would be unlawful for the other prophets to enter. On the same analogy no other Ummat would enter Paradise unless the muslim community entered it first.

چہن خدا پیغمبرِ ماریا بر حمت خوانده است

افضل پیغمبران او گشته، ما خیر الامم

(Since Allah has favoured our Prophet with His mercy and he has become the best of the prophets, we too are the best community).

(113) They are not (all) alike (in their attitude to Islam). Amongst the people of the Book there is a community that is upright; they recite the revelation of Allah during the course of night and they prostrate themselves.

(114) They believe in Allah and the Last Day and they enjoin what is right and forbid what is wrong and they are expeditious in doing good. And they are of the righteous.

(115) And whatever good they do, nothing (thereof) shall be rejected. And Allah knows the righteous.

(116) Verily as for those who disbelieve, neither their riches, nor their progeny shall avail them aught against Allah. And they are companions of the Fire; they shall abide therein.

(117) What they spend in the life of this world may (allegorically) be likened to the wind which bears nipping frost that smites standing crop of the people who have wronged themselves and destroys it. And Allah did not wrong them, but they wronged themselves.

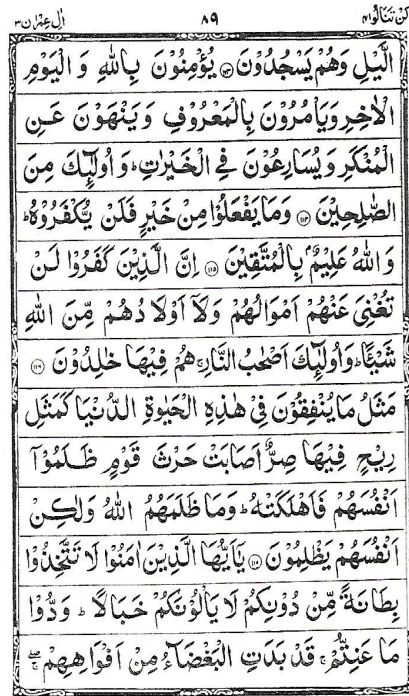
The background of the verses no. 113 to 115 is that Hazrat Abdullah bin Salam, Asad bin Ubed and others, before their formal conversion, had adopted the Islamic ways and beliefs. These verses were revealed in connection with them.

سَوَاءً means equal; قَائِمَةً means upright;

يَتْلُونَ means they

أَنْتَاعٍ means corner, course;

صَرٌّ means intense cold (frost) which destroys crops.



سَارِعَةً means hastening or racing with each other. يُسَارِعُونَ means they hasten;

يَفْعَلُوا means they do; تُنَبِّئِي means avail you.

In these five verses Allah has referred to two groups of the Bani Israels who had adopted different attitude to Islam. The first group of Hazrat Abdullah bin Salam and his companions used to :

- a) perform righteous deeds,
- b) recite the Quran and prostrate at night,
- c) believe in Allah and the Last Day,
- d) enjoin what was right and forbid what was wrong, and
- e) vie with each other in doing good.

Consequently Allah gave them the glad tidings that they were of the righteous, and that since He knew the reverant and their deeds, whatever good they did was credited to their account and nothing thereof was waste or rejected by Him. They will be duly rewarded for the same.

The verses no. 116 and 117 refer to the other group of the Bani Israels, prominent among whom was said to be Kaab bin Ashraf. Allah announced to them that whoso disbelieved in Him, the final Prophet and the Quran, they would be marched off to Hell wherein they shall dwell for ever. Their riches and progeny would not help them at all against Allah. They were further informed that whatever they spent in this world on their learned men who had prevaricated to Torat, or on the equipment of armies for war against the muslims, or on the superstitious celebration of their holidays, or on the performance of other deeds done to earn fame, constituted cases of false charity they were all disapproved by Allah, and rendered totally infructuous under the effect of their disbelief. That was just like a standing green crop being completely destroyed when smitten by an intensely cold wind accompanied by frost. Their deeds would bear no fruit in this world as well as in the Hereafter. (In contrast the muslims would get compensation in the Hereafter even for their losses incurred in this world). But the disbelievers themselves are to blame for this their double misfortune. Their disbelief and impiety are responsible for it. They have contumaciously remained heedless to various signs of Allah. Allah is not in any way unjust to them.

Another relevant passage in the Quran is : 'some people of the Book believe in the Quran as well as in the Torat and the Injil and they fear Allah'.

Tradition

Once the Prophet of Islam was a bit behind the usual time for the Isha prayers. When he joined the congregation that was waiting for him, he told them that none of the people of the other religious was busy in the remembrance of Allah at that time. Only the muslims were so occupied.

سونهان سديون دين، هن ديواني درياه جون،

ڪوٽرا وڌائي ڪين عي، رڳو سچ سو دين،

عجز جواد ارات ڪي، وڪرم ويهائين،

سات نياهيونين، ثابت انهي سبرمان.

(Shah)

(The righteous persons guide you properly. They enjoin what is good and forbid what is bad in this seductive world. They never do any evil. They are always upright in their performances. They worship Allah at midnight. They steer safely through the worldly current of distraction and seduction).

(118) O you who believe! Take not for a friend any one besides your selves, as they (the non-muslims) would not be remiss in causing mischief to you. They dearly wish for your distress. Hatred has already emanated (through utterances) from their mouths; and what their minds conceal is even far worse. We have, indeed, explained the signs to you if you will understand.

(119) Look! It is you who befriend them, but they do not befriend you, though you believe in the entire Book. And when they meet you, they say: 'we believe'. And when they are alone, they bite their finger tips at you in rage. Say: "die in your rage". Verily Allah knows what is (concealed) in minds.

(120) If any good comes to you, it grieves them; and if any misfortune overtakes you, they rejoice at it. And if you remain steadfast (in piety) and (also) fear Allah, their intrigues will not harm you at all. Verily Allah encompasses what they do.

بطانت means a confident or friend;

يالونكم means be remiss with you,

من دونكم implies all non-muslims;

انامل means finger lips.

يا لكتبكم may mean either the Quran or all the religious scriptures in toto.

خبال means evil, mischief

تعقل means to under stand.

وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ
الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ ۝ هَآ أَنتُمْ أَوْلَاءُ
تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ
كُلِّهِ، وَإِذَا الْقَوْمُ قَالُوا آمَنَّا؛ وَإِذَا خَلَوْا عَصَوْا
عَلَيْكُمْ إِلَّا تَاْمَلِ مِنَ الْعَبِيدِ ۝ قُلْ مُؤْمِنُوا بِعَيْظِكُمْ
إِنَّ اللَّهَ عَلَيْهِمْ بِذَاتِ الصُّدُورِ ۝ إِنْ تَسْأَلُهُمْ
حَسَنَةً سَأَلُوكَ وَإِنْ تَسْأَلُهُمْ سَيِّئَةً يَفْرَحُوا
بِهَا، وَإِنْ تَصِدُّوهُمْ وَيَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ
شَيْئًا ۝ إِنَّ اللَّهَ بِمَا يَصْلُونَ مُحِيطٌ ۝ وَإِذَا عَدَاوَتُ
مِنْ أَهْلِكَ تَبَوَّأَ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ ۝
وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝ إِذْ هَبَّتْ طَائِفَتَيْنِ مِنْكُمْ
أَنْ تَفْسَلَا، وَاللَّهُ وَلِيُّهُمَا، وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُونَ ۝ وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ ۝

منزل

سَيِّئَةٌ means trouble, distress. كَيْدٌ means intrigue.

A section of the muslims had maintained intimate relations with the non-muslims. Allah disapproved of this intimacy and gave a clear injunction to the muslims not to have any intimate connection with the latter. They should befriend the muslims only. He warned them that the non-muslims would never miss an opportunity to create trouble for them. In fact their life long ambition was to bring about their ruin. They had already indulged in vituperative attacks against Islam and its Prophet. They harboured vicious designs against the muslims. The latter, however, were not aware of them but Allah knew them well. He divulged them to the muslims so that they should bear them in mind and beware of the non-muslims, whom some of them treated as their confidants and intimate friends.

In the verse no. 119 Allah expressed the contrast between the demeanour of the muslims and the non-muslims vis-a-vis each other and the inherent malice which the latter bore against the former. While the muslims believed in all the holy scriptures and treated the non-muslims with friendship, and desired that they should embrace Islam to benefit in this world and in the next, the non-muslims rejected the Quran and always tried to jeopardise the interests of the muslims by creating mischief against them and also by desiring their apostasy. They resorted to hypocrisy to safeguard their interests and lull suspicions of the muslims. In their presence they would meekly tell them that they believed in their faith, but in private they would simply swear at them in rage. Allah was quite aware of these manoeuvres of the non-muslims though the muslims were ignorant of the same. Allah asked the Prophet to tell the malevolent non-muslims that they will carry their frustration to their graves.

In the verse no. 120 Allah delineated the general attitude of the non-muslims. The successes of the muslims simply caused them grief but their adversity made them very happy. Actually they celebrated all such occasions. In the end Allah advised the muslims not to worry about these secret designs of the non-muslims, but to maintain piety coupled with forbearance and fear of Allah, who encompassed the entire humanity, and knew what the non-muslims were upto; and He would help the muslims and safeguard their interests.

Note: The verse no. 118 implies to disfavour appointment of the non-muslims, including Zimis, to posts of importance and confidence in government service.

Tradition

Imp If any muslim mixes or lives with the non-muslims or seeks solution of his problems from them, he would be one of them.

بمیراے از حمد پیوستہ غمگین

(Tafsire Hussaini)

کہ جز مرگت نخواهد داد تسکین

(Die of the malice and frustration. Therein alone you will find peace of mind).

مسلم استی بے نیاز از غیر شو

(Iqbal)

اہل عالم را سرایا خیر شو

(You are a muslim. Be independent of the non-muslims. You should be the means of doing good to the entire humanity).

ہا ریا ہنج! بگھن سین، کھی پدین بیل؟

میر و متاچ تون، اچی کرا آکیل

(Shah)

کنگن سان کریں، لکلا! جم لٹر پین

(O you indiscreet believer! Why should you associate with the non-believers? Avoid everything irreligious and adopt the clean canons of Sharah. Do not waste time with the disbelievers. O good bird (momins)! See that you do not wallow in murky water (the region of the disbelievers).

Section 13

(121) And (recollect) when you left your household early morning to array the believers at positions for the battle; and Allah is the Hearing, the Knowing!

(122) (Recollect) when your two sections meditated cowardice, and Allah was their patron; and in Allah should the believers ever put their trust.

(123) And Allah had assuredly succoured you at Badr when you were an insignificant (little force); then fear Allah that you may (thus) show your gratitude (and receive further succour from Him).

عَدَوْتَ means left at morning time; كَبَوَىْ means to carry; سَقَاعَدَ means positions

هَمَّتْ means inteded; نَفَسَدَ means cowardice; اَذَلَّتْ means contemplate.

The battle of Badr was discussed under the verses no. 12 and 13 of sura Al-Imran. That was the first major action between the muslims of Madina and the pagans of Mecca. With the Divine succour the relatively small and ill equipped force of the muslims inflicted a crushing defeat on their enemy. That occurred on the 17th Ramazan, 2 A. H.

The pagan Quresh, who smarted under this defeat, made large scale preparations to avenge it. They raised a strong force of 3,000 soldiers and spent huge amount on their equipage. In Shawwal 3 A. H. they marched towards Madina under Abu Sufyan and they were accompanied by a band of women to keep up their spirits.

The Prophet learnt of these preparations through a letter secretly despatched to him by Hazrat Abbas. He consulted the muslims who, by majority, suggested to meet the enemy openly on a battle field rather than to wait for them at Madina. Accordingly the muslim force of 1,000 soldiers marched forward on 15th Shawwal to meet the enemy at the foot of Uhud mountains about 3 miles to the north of Madina. Before they reached Uhud, Abdullah bin Ubei, The hypocrite deserted the muslims along with his 300 companions. But the muslims maintained their morale even after this treachery.

Both the armies engaged themselves in a furious combat on the next morning and the chances of victory were in favour of the muslims. But very unfortunately 43 out of 50 archers, whom the Prophet had posted in a pass in Uhud mountain at the rear of the muslim force with definite instructions not to leave their position under any circumstances, abandoned it for the sake of booty when they saw the enemy cracking. Khalid bin Valid, who was then a non-muslim, saw this chance. He liquidated the remaining seven archers and fell upon the muslim force from behind. This caused a consternation among the muslims, more particularly when it was given out that the Prophet was killed. But as soon as they realized that the news was false, they rallied round the Prophet, and the route was changed into a sort of orderly defeat. The Prophet was injured and his four front teeth were fractured. The pagans, however, did not take advantage of their gain and proceed to Madina. They unaccountably withdrew to Mecca, though the Prophet and many other muslims were still on the battle field. Hazrat Humza, uncle of the Prophet and sixty nine other muslims were killed in the battle. They were all buried there.

The verses no. 121 and 122 refer to the battle of Uhud. The Prophet led the muslim force to Uhud on Friday after Juma prayers. He made the disposition of his army early on the next morning. Allah informed the Prophet in verse no. 121 that He had heard the discussion held at Madina whether to wait for the enemy at Madina or to go out to meet them in the open, and He knew the background of each individual opinion.

According to Hazrat Jabir bin Abdullah the verse no. 122 referred to the Banu Haris (a section of the tribe of Aus) and to Bannu Salma (a section of the tribe of Khazrij) who had, just for a moment, thought of deserting the muslim force when they saw Abdullah bin Ubei treacherously retreating to Madina with his 300 comrades. But Allah, who was kind to them as their Guardian Lord, dispelled that thought from their mind. In the end Allah directed the muslims not to be swayed by any consideration or fear, but to put their trust in Him in all matters, and it would surely benefit them, as indeed it did at Badr.

In the verse no. 123 reference was made to the battle of Badr, just to reiterate that Allah succoured the little muslim force against its powerful enemy. But for the Divine help the muslims had no chance of victory. In the end Allah directed them not to be influenced by the desertion of the hypocrites or the numerical superiority of the infidel force but to fear Allah, express gratitude to Him for His past favours and always to rely on Him so that the Divine help may be available for them for future victories too.

پس چي آئين پيچيدان! الجاني مومن يار!

(Shah)

وينيون كن ضوار، منهن مٹاها جن

(O my friend! you became coward and ran away from the battle field (of Uhud), and disgraced me; the wives of those who stood firm and fought valiantly will always refer to your type reprovefully).

ed the number to five thousands, if the enemy rushed at them in a sudden attack and they remained firm and well disciplined. These angels were to be (distinguishable by a particular mark).

In the verses no. 126 and 127 Allah informed the muslims that the numerical strength of the angels which He meant to deploy in their assistance was merely to convey the happy news of the Divine help to them and to assure them of the pending victory. He could of course over throw their enemy without enlisting so many angels, or without even the muslims fighting against their foe. They should know that He alone is competent to help them, that He is Mighty enough to do it under all circumstances and that His universal plan to grant victory or defeat to whomso He wills is based on wisdom. He displayed His might in favour of the muslims in the battle of Badr when 70 pagans, some of them of great influence, were killed and the strong and well-equipped force of the Meccan Quresh was humbled by the crushing defeat and capture of 70 war prisoners; and they retreated to Mecca thoroughly frustrated. This is what the verse no. 127 states.

While dealing with the battle of Uhud Allah interposed reference to the battle of Badr simply to assure the muslims that He was Mighty enough to help them against even the most redoubtable enemy, that His help was always available for them, only that they should not lose heart but stand firm and maintain fear of Allah in the form of strict discipline and obedience to the Prophet's orders. Allah was capable of causing defeat to the enemy or of completely liquidating them. Incidentally it may be mentioned that the defeat of the muslims in the battle of Uhud was mainly due to the lack of discipline and violation of the order of the Prophet, more particularly on the part of the archers who, in spite of the definite orders of the Prophet, deserted their position, lured by the prospect of securing war booty.

In the verses no. 128 and 129 reference to the battle of Uhud is again resumed. When, in a state of weakness, the Prophet had expressed his pessimism about the prosperity of that community of people who were so unresponsive and unsparing to him, Allah informed him that he was not concerned with conversion or reformation of every individual, and that the decision in all matters rested with Him, He being the Owner of all objects in the universe. His power to forgive whom He pleased and to punish whom He pleased was absolutely unrestricted and unquestionable. He was generally Forgiving and Merciful; and in pursuance of that benevolent policy He might relent to the Meccan pagans, provided they discarded their disbelief and embraced Islam and repented of their past misdeeds. But in case they remained callous in their disbelief and opposition to Islam, He might punish them for the same.

The other relevant passages in the Quran are :

1. If Allah had so willed He would have settled the scores with them directly. But He wants to test each individual.
2. Your mission is merely to preach. The settlement of account is My job.
3. It is not your responsibility to impart guidance. Allah will impart it to whomso He wills.

صبر و ظفر هر دو دوستان قدیم اند
بر اثر صبر زویرت ظفر آید

(Hafiz)

(Patience and victory are old allies. Victory comes in the wake of patience).

Section 14

(130) O you who believe! Devour not the usury multiplied manifold; and fear Allah so that you may fare well.

(131) And beware of the Fire prepared for the disbelievers!

(132) And obey Allah and the Apostle, so that you may be shown mercy.

(133) And hasten for forgiveness from your Lord and for the Garden, as spacious as the skies and the earth, (which is) prepared for the righteous; -

(134) Those who spend (in charity), whether in prosperity or in adversity, and who suppress (their) anger and pardon people; and Allah loves the beneficents;

(135) And those who, if they happen to do an obnoxious act, or who wrong their souls, remember Allah and seek (His) forgiveness for their sins — and who can forgive sins except Allah? — and who never persist knowingly in (the wrong) they have done.

(136) For such the reward is forgiveness from their Lord, and the Gardens, with streams flowing underneath, for eternal residence. And how excellent is the recompense for those who work (strenuously for good) !

اضعاف means multiplied;

مضاعف means manifold;

أُعِدَّتْ means which is prepared;

عَرْضُهَا means which is as wide as;



سَارِعُوا means hasten;

مَرَارًا means adversity;

Usury in general has been dealt with under the verses No. 275, 276, 278 and 279 of sura Baqarah. The appropriation of usury is almost antonymous of the preparation for Jihad while the latter demands sacrifice of person and property, the former fosters love of both. Here in the verse No. 130 one specific aspect of usury has fittingly been discussed. It was customary for the pagan Arabs to capitalize the interest in case of default of payment of the loan on or before the fixed date. This meant a levy of a high rate of compound interest. Allah has strongly disfavoured and forbidden this custom. Nay, He has exhorted the muslims to fear Him and refrain from doing what He has forbidden, because that conduct alone would guarantee their prosperity in this world and felicity in the next. In the following verse Allah has warned them to abstain from the commission of such acts as are likely to lead them to the Fire (Hell) which albeit is primarily meant for the infidels. This admonition is very appropriate in view of the fact that in the proceeding verses no. 128 and 129 Allah had expressed that

since He is the Forgiving and the Merciful, He might relent even to His enemies and forgive their sins. Accordingly He expects the Muslims to comply with His orders and be accommodating to their fellow beings in foregoing usury. Allah has, more specifically, asked them in the verse no. 132 to obey all His commands and the directions of the Prophet in order to attract His mercy. In addition He has exhorted them to hasten in the commission of good deeds as approved by Him and in the avoidance of acts which He has forbidden, so as to qualify for obtaining consequential reward of admission in Paradise, which is prepared primarily for the righteous, and which is as spacious as all skies and earth stretched together carpet-like. In the verse no. 136 Allah has briefly described what Paradise is like. It abounds in gardens (with multifarious fruit trees); and streams of water flow permanently beneath them. The blessed ones, who are admitted in it as a reward for their good deeds in this world, will dwell in it permanently, and they will not have the remotest apprehension of being evicted therefrom.

Along with the above exhortation to the Muslims Allah has stated, for their guidance, in the verses no. 134 and 135 His conception of a righteous person, as referred to in the verse no. 133. Such a person —

- a) spends freely in charity, as approved by Allah, whether he is ill or healthy, in prosperity or in adversity and in times of plenty or scarcity;
- b) suppresses his anger particularly when he has the power to retaliate;
- c) pardons all aggressors and has no rancour against those who may have offered him provocation;
- d) immediately remembers Allah and unhesitatingly seeks Divine forgiveness for his sins, of whatever nature they may be, which he may have committed; and who
- e) never denies the commission of a sinful act nor hesitates to make amends for it. He definitely refrains from committing the act again.

Allah has assured the Muslims that He loves those who do good. At the same time He has made it plain that He alone is competent to forgive sins, thereby repudiating the Christian doctrine that Hazrat Isa will sit as judge on the Day of Judgment and that it would be his privilege to forgive sins. The other relevant passages in the Quran are :

1. They spend money (in the way of Allah) during night and day and nothing deters them from obeying Allah's orders.
2. Do they not know that Allah (alone) accepts the repentance of His slaves?
3. If a person commits a sin and thereby wrongs his soul, he will find Allah kind and forgiving if he immediately repents of the sin and seeks Divine forgiveness.

Traditions

- imp a) If you request Allah for admission into Paradise, then specifically mention the 'Firdous', which is the best and the highest Paradise.
- imp b) If a person represses his anger, Allah will ward off His punishment from him.
- imp c) The Prophet advised Harisa bin Kadama not to display anger.

- imp d) According to Hazrat Abuzar the Prophet had remarked that in case of anger the person concerned, if standing, should sit down and if he is already sitting, he should lie down. He will thereby be relieved of the passion.
- imp e) Anger comes from Satan who is the product of fire. Hence when a person feels angry he should perform ablution, and the water will quench the fire.
- f) If a person suppresses his anger, Allah enriches his mind with faith.
- imp g) If any person suppresses his anger even though he has the power to retaliate, Allah will call him on the Day of Judgment and ask him, in the presence of all, to select a 'hoori' for himself.
- imp h) The prestige of a person increases if he pardons one who has offended him.
- imp i) If a person wants to be exalted in this world —
- i) he should pardon those who harass him,
 - ii) he should give to those who make no return, and
 - iii) he should maintain relations with those who break them.
- imp j) Allah does not reject prayer of the following three categories of persons —
- i) a just king,
 - ii) a man with fast, and
 - iii) an oppressed person.
- imp k) If a person commits a sin, then performs ablution, offers two rakats of 'nafl' prayer and sincerely repents of his sin and seeks Divine forgiveness, Allah will kindly forgive him.
- imp l) If a person commits a sin and then repents but again commits a sin twice again and repents on each occasion, Allah will kindly accept his repentance and forgive him.
- imp m) A prisoner appeared before the Prophet and said: 'O Allah I repent before you and not before (Prophet) Muhammad (may blessings of Allah be on him!) and I seek your forgiveness! The Prophet remarked that the prisoner had made the correct statement, as unto Allah is our repentance.
- imp n) The Prophet stated on the pulpit: 'O people! If you forgive faults of others, Allah will forgive yours. Those who concoct things or persist in sin will have a difficult time'.
- imp o) That man really is childless who has not lost a child during his life time. That man is really destitute, who has not given any property in charity.
- p) Harqul, Emperior of Persia, sent a letter to the Prophet remonstrating against the Quranic verse that Paradise is as wide as all the skies and the earth. He enquired: "where was the Hell situated then"? The Prophet replied: 'Allah be praised! When the Day comes, where does the night go'?

Note: 1. The above tradition means that if there is night at a particular place it surely implies that there is day in the other hemisphere. Night and day are alternated but none of them completely disappears or is overlapped. Both are accomodated.

2. I have already quoted a Belgian scientist under the verse no. 1, Al-Fateha who has stated that there are other universes, similar to ours, running in 18 figures and some of them possess advanced civilizations. In view of this awe, inspiring discovery would it be difficult for Allah to find simultaneous accommodation for Hell and Paradise?

دُحْدُءَ لَا شَرِيكَ لَدُنِّي چُونْدَوَا ۞
 فَرَضَ، وَاجِبَ، سَنَتُون تَنُو تَرَكَ مَپَا ۞
 تَوْبَهُ سَنَدِي تَسْلِيحَ پَرَهْڻ سَان پَچَا ۞
 نَگَ پَرَهْڻِي نَفْسِي، كَاسَتِين مَرَاهُ سَوَنَهَان ۞
 تَه سَنَدِي دَوْرَڇ بَاهُ، تَوَاوَدِيَا نَه اچِي

(Shah)

(Continue to chant the unity of Allah; don't discard your obligations to Allah (in prayer); always repent of your sins and seek Divine forgiveness; O you indifferent man! Put yourself on the straight path of guidance, so that the fire of Hell may not come near you).

(137) Surely there have been precedents (of the people) before you; hence journey (all) over the earth and observe what was the end of those who belied (the Prophets).

(138) This is a plain statement of the mankind, a guidance and an admonition to those who fear Allah.

(139) Hence weary not nor grieve; you will overwhelm (the infidels) if you remain believers.

(140) If you have received an injury, then surely the (other) people (too) have received a similar injury; We alternate these periods (of vicissitudes) among mankind, so that Allah may distinguish the believers, and may take martyrs from amongst you; Allah does not love the wrong doers, -

(141) And that Allah may purify the believers and (gradually) efface the infidels.

(142) What? you think that you would enter the Garden while Allah has not yet known (i.e. distinguished) those amongst you who strive hard and (also) known the steadfast (in His cause?)

(143) And you indeed wished for death before you met it; now you see it before your eyes (and you flinch!)

الْعَمَلِينَ ۝ قَدْ
 خَلَدَتْ مِنْ قَبْلِكُمْ سُنَنٌ، فَيُزَوَّرُ فِي الْأَرْضِ
 فَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ۝ هَذَا
 بَيَانٌ لِلنَّاسِ وَهُدًى وَنُورٌ لِلْمُتَّقِينَ ۝
 وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ
 مُؤْمِنِينَ ۝ إِنْ يَسْأَلْكُمُ فَزَعٌ فَقَدْ مَسَّ الْقَوْمَ
 فَزَعٌ مِثْلُهُ، وَتِلْكَ الْأَيَّامُ نَدَاؤُهَا بَيْنَ النَّاسِ ۝
 وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَخْلِفَ عَنْكُمْ شُهُدَاءٌ ۝
 وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ۝ وَلِيَمْحَصَّ اللَّهُ الَّذِينَ
 آمَنُوا وَيَخْلُفَ الْكَافِرِينَ ۝ أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا
 الْجَنَّةَ وَلَكِنَّا يَعْلَمُ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ
 وَيَعْلَمُ الظَّالِمِينَ ۝ وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ
 مِنْ قَبْلِ أَنْ تَلْقَوْهُ، فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ

مَنْزِلٌ

فَدَّ means surely; سَنَنَ means incidents, precedents, ways; فَسِيرَ means

then, be patient; مُوعِظَةً means admonition; تَهَنُّوْ means do not slacken;

فَصَحَّ means injury, يَمْحَقُ means mentalizes.

The muslims had met with reverse in the battle of Uhud. Seventy of them (six muhajirs and sixty from Ansars), including one of their best warriors — Hazrat Humza, uncle of the Prophet — had been killed; and all the corpses except that of Hanzala whose father was with the enemy had been mutilated by the latter. The defeat had created in them a feeling of weariness and frustration. Allah realized it and consoled the muslims generally in the following terms :

1. There had been similar instances in the past where in the then 'muslims' had been defeated by the infidels. But in the end the truth always triumphed and the infidels got their deserts. The examples of the Aads, Samuds or sadmies bore enough testimony in that connection. The ruins of their habitations could still be seen. (verse no. 137).
2. The past reverses of the then muslims' and the recent happenings at Uhud speak for themselves. When the people did not obey their prophets, as the archers did at Uhud, they suffered for it. Such instances serve as eye opener to every person. They also offer guidance to the righteous to distinguish between the right and the wrong, and they act as an admonition to them to do the right thing under all circumstances (verse. no. 138).
3. Allah advised the muslim not to weary or grieve over their defeat and losses at Uhud. He gave them the glad tidings that if they remained steadfast in the faith and obeyed Allah and their Prophet, they would overwhelm the infidels in discussions and in war. (verse no. 139).
4. The Prophet was injured at Uhud. His four front teeth were fractured by a blow given by Utba bin Abi Wakas, a Meccan pagan. Seventy muslim warriors had been killed. Some of the muslims had ingloriously fled from the battle field. All this could not be easily forgotten. Allah, however, consoled them by reminding them that similar reverses were suffered by their enemy at Badr. The latter had lost 70 as dead. In addition 70 of them had been captured as war prisoners. Their vanity too had been wounded as their well equipped force was defeated by the far humbler and less equipped muslim force. Hence there was no particular reason for dismay for the muslims. Besides Allah alternates victory and defeat as per His universal plan. In the defeat at Uhud Allah wanted to :
 - a) distinguish the believers from others. The muslims were clearly informed that Allah never loves the wrong doers, and as such they should not misinterpret their defeat as a favour to or patronage of the infidels.
 - b) satisfy the desire of some of the muslims for a martyr's death. They knew the spiritual status of martyrs, and therefore they longed to die as such. These martyrs were also to serve before Allah as witnesses for those who fought valiantly and remained firm at Uhud and against those who got panicky and fled to Madina or who, on learning that the Prophet was killed, had desisted from carrying on the fight.
 - c) purify the muslims of their sins in two ways :

- (i) Firstly the defeats and other calamities are generally brought about as a result of our own sins. If the muslims were purified of their sins, the chance of their being visited by similar misfortunes would disappear.
- (ii) The misfortunes themselves have a tendency to reform the party concerned. Hence the muslims were sure to benefit spiritually from their defeat at Uhud.
- d) to wipe out the infidels either directly through a Divine calamity or through the muslims in subsequent actions. Their victory at Uhud would naturally make the infidels more aggressive, with the result that they would either attract the Divine wrath or receive a crushing defeat at the hands of the muslims (verses no. 140 and 141).

In the verse no. 142 Allah posed a question to the muslims whether they expected to get into Paradise, and that also with prominence, without His testing them in The religious wars in particular and in the faithful execution of His orders in general. (It would be presumptuous if they indulged in any such wishful thinking. In this context the verse no. 214 of sura Baqarah is relevant).

In the verse no. 143 Allah reminded the muslims that formerly when they had heard that those colleagues of theirs who had died in the cause of Allah e.g. at Badr were not really dead and that Allah had held them in high esteem and conferred on them great favours, most of them had longed for a martyr's death. It was, therefore, a great pity that when they had a chance of satisfying their longing, they were not even moved by the spectacle of their Prophet having received injuries and fallen down, but they got panicky and they either stopped fighting in dismay or fled to Madina in complete demoralization and disarray.

Another relevant passage in the Quran is :

"what? Do people suppose that they would be let off on their mere profession that they believe, and not be subjected to any tests?" (2, Ankahat)

Tradition

imp Do not wish for an encounter with your enemy. Always pray to Allah for your well being. But when you are forced to fight, stand firm like a steel bar and know that Paradise lies under the warriors' swords.

یہ شہادت کا وقت نہیں قدم رکھنا ہے
لوگ آسان سمجھتے ہیں مسلمان ہونا !

(Iqbal)

(This is to step in the place of martyrdom of love. People assume that to be a muslim is an easy job).

سورہ ! مرین سوپ کی، تہ دل جاؤں ہم و ساما

ھٹ پالا، وثرہ پاکین، آڈی ڈال مہ داس

مٹان تیغ ترار، مام تہ متار و تیسٹ

(Shah)

(O warrior! If you want victory shake off all cowardly considerations (fear of enemy, weariness, terror of death etc). Strike the spear, seize your enemy and use the sword and the shield; and you will be appreciated by Allah).

Section 15

(144) And Muhammad is not more than an apostle; surely (many) apostles have passed away before him. If he dies or is killed, will you turn back on your heels? And whoso turns back on his heels he would not harm Allah at all. And Allah will soon requite the grateful.

(145) And it is not upto a person to die except by Allah's command according to (an already) prescribed written term. And whoso desires the reward of this world, We give to him thereof; and whoso desires the reward of the Hereafter, We give to him thereof. And We shall (soon) requite the grateful.

(146) And there have ben many Prophets (who undertook fights, where in) beside them fought large hands of devotes of Allah. But they were never demarted by what they suffered in the cause of Allah; nor did they weary or surrender. And Allah befriends the steadfast.

(147) And they expressed nothing except that they said: "Our Lord! forgive us our sins and the transgressions in our commissions, and make our foothold firm and help us against the disbelieving people".

لَا تَنْظُرُونَ ۖ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ
مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْثَقَبْتُمْ
عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَئِنْ
بُصِّرَ إِلَىٰ شَيْءٍ وَسِيعٍ ۖ وَسَيُجْزَىٰ اللَّهُ الشَّاكِرِينَ ۝
وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَذَبُوا
مُؤْجَلَاءَ ۚ وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا ۚ
وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا ۚ وَسَيُجْزَىٰ
الشَّاكِرِينَ ۝ وَكَأَيِّنْ مِنْ نَبِيِّ قُتِلَ ۖ مَعَهُ
رِجَالٌ كَثِيرَةٌ ۚ فَمَا وَهُمْ إِلَّا أَصَابَهُمْ فِي
سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا ۚ وَاللَّهُ
يُحِبُّ الصَّابِرِينَ ۝ وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ
قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي
أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ

ous persons, Allah fearing people,

اسماء کا لفظ means rendered helpers;

اصابه means what overtook them,

استغفار means our transgressions;

ثبت means stabilise.

The backgrounds of the verse no. 144 are as under :

1. Abdullah bin Kaimeta, a Meccan pagan, had attacked the Prophet at Uhud and caused him injury on the forehead. He had then announced that he had killed the Prophet. This news caused consternation in the muslim army which had already cracked; and most of them lost all enthusiasm and fled to Madina.
2. A Madinita ansar lay seriously wounded at Uhud A Meccan muslim immigrant accosted him and enquired if he knew for certain that the Prophet was dead. The wounded ansar told him that if that were so, he (Prophet) had possibly accomplished his mission, and as such the only course left to the muslims was to sacrifice their lives for the sake of Islam.
3. Some others, perhaps belonging to the category of the hypocrites, who heard the news about the Prophet's alleged death, remarked that if he had been a bonafide prophet, he would not have been slain. Hence the best course for them under the circumstances was to 'turn' back on the heels and revert to the faith of their ancestors i.e. paganism.

Note: Hazrat Kaab bin Malik was the first person who found the Prophet lying injured on the battle field. He announced at the top of his voice that the Prophet was alive. That rallied the remnants of the muslim force towards the Prophet.

In the verse no. 144 Allah made it plain, (what incidentally the Prophet had all along claimed for himself), that he was an apostle of Allah like his predecessors in the line, that all of them were subject to His physical laws and that he too, like other prophets, would quit this world some day. But that would not justify the muslims to abandon their faith. If any of them did it, they would cause harm not to Allah but merely to themselves. On the other hand if they remained firm in their faith, observed faithfully the fundamentals of Islam, irrespective of the fact whether the Prophet was alive or not, kept in view the various Divine favours received by them and expressed their gratitude for the same, Allah would surely reward soon such grateful believers.

الْكُفْرَيْنِ ۝ فَاسْأَلْهُمْ اللَّهُ ثَوَابَ الدُّنْيَا وَ
حُسْنَ ثَوَابِ الْآخِرَةِ ۗ وَاللَّهُ يُجِبُ الْمُحْسِنِينَ ۝
يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا الَّذِينَ كَفَرُوا
يُرِيدُوا أَنْ يَاقِبَكُمُ عَذَابُكُمْ فَتُنْفِلُوا مِنْهُ خِيسِرِينَ ۝ بَلِ
اللَّهُ مُؤْتِي الْوَعْدِ ۖ وَهُوَ خَيْرُ الْمُتَصَرِّينَ ۝ سَنُلْقِي فِي
قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ ۖ بَنَّا أَشْرَكُوا بِآلِ اللَّهِ
مَا لَمْ يَنْزِلْ بِهِ سُلْطَانٌ ۖ وَمَا لَهُمُ النَّارُ ۖ وَ
بِئْسَ مَثْوًى الظَّالِمِينَ ۝ وَلَقَدْ صَدَقَكُمُ اللَّهُ
وَعْدَهُ إِذْ تَعَسَوْا لَهُ يَادْرِيهِ ۖ كَذَّابًا إِذَا قِيلَ لَهُمْ
تَنَادَعْتُمْ فِي الْكَوْمِ وَغَصِينُمْ مَنْ بَعْدَ مَا
أَرْسَلَكُمْ مَا تُحِبُّونَ ۖ وَمِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَ
مِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ۖ ثُمَّ صَرَّفَكُمْ عَنْهُمْ
لِيَنْبَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنْكُمْ ۖ وَاللَّهُ ذُو فَضْلٍ

منزل ۱

Allah has amplified a little the sense of verse no. 144 in the immediately following verse. All living objects in this world have a pre-determined term of life, which is recorded in the 'Loh Mahfuz'. They must quit the world on its expiry under orders of Allah. None can quit it earlier. Hence the muslims should not think that by remaining firm in a religious war they would be courting death and by avoiding it or running away therefrom they would be eluding it. Death must come to them at the appointed time wherever they may be, neither earlier nor later than that.

If a person looks at everything from a materialistic point of view and is interested in the material only, he gets thereof what is pre-ordained for him. But he forfeits all spiritual benefits. On the other hand if a person adopts a spiritual perspective and is mainly interested in the spiritual gains e.g. he concerns himself more with the spiritual nature of jihad, he gets the worldly advantages as pre-ordained for him plus the reward of the Hereafter, which should really count for a muslim. Allah would soon reward the grateful muslims of the latter category.

The verses no. 146, 147 and 148 were addressed more or less to the participants in the battle of Uhud, particularly those muslims who had fled away during its course. Allah informed them that on several previous occasions too the then 'muslims' had ranged themselves on the side of their prophets in wars against the infidels, but they were never daunted if a misfortune overtook them. Even if the then prophet was injured or slain, they never wavered or capitulated on that account. Allah appreciates the firmness and patience of such persons, and He befriends them on that account.

The above persons were not only dauntless on the battle field, displaying rank indifference to death, but they always kept in mind the Hereafter and their eventual meeting with Allah. Accordingly they always prayed to Him for forgiveness of their sins and transgressions in their acts which may have occasioned the disaster to them and for firmness against the infidels and for triumph over them. It is to such selflessly firm and devout muslims that Allah gave reward in this world and the far better reward in this world and the far better reward in the Hereafter, including Paradise and His manifestation. Verily Allah befriends those persons who do good.

The other relevant passages in the Quran are:

1. No one is allowed longevity or curtailment of the life-term but everything is recorded in the Book of Allah (Loh Mahfuz).
2. Allah has created you from dust. He has also fixed your term and the time of death.
3. We give more to those who seek the spiritual good of the Hereafter. To those who seek terrestrial good, We give the same, but they have no share in the Hereafter.
4. He who wishes for worldly favours gets them according to what We allow him. But he is marked for Hell and he enters it in disgrace. (On the other hand) whoso wants the Hereafter, strives for it and has faith, he is approved by Allah.

دو روز حذر گردنت از مرگ روانیست
 روزیک قضا باشد و روزیک قضا نیست
 روزیک قضا باشد کوشش نکند سود
 روزیک قضا نیست درو مرگ روانیست

(Original in Arabic by Hazrat Ali. (from Tafsire-e-Hussaini).

(It is fruitless to attempt to avoid death on two days — the day that is fixed for it and the day that is not so fixed. On the day on which death is ordained, no effort can succeed against it, and on the day on which it is not fixed, the death would not come).

اونچو اتاهون گهاو، جائن کي جبل
 مرڻ مون سين هل، ته پئي ٿو پند ڪريان

(Shah)

(It is only those who seek the life of this world that are keen about longairty. Those who seek the Hereafter have no such desire. In fact they welcome death as the means to reach their goal and to lead them on to their meeting with Allah).

Section 16

(149) O you who believe! If you obey the disbelievers, they will turn you back on your heels, and you will become losers.

(150) Nay, Allah is your Protector; and He is the best of the helpers.

(151) We shall soon cast terror in the hearts of the disbelievers because they have associated with Allah that for which He has sent down no authority; and their abode is the Fire; and evil is the abode of the wrong-doers.

(152) And indeed Allah made good His promise to you when, by His command, you were liquidating them (your enemy) until when you flinched and disputed about the command (issued to you by the Prophet), and disobeyed it after He had brought you within view of that (the victory and booty) which you loved. Of you some desired (this) world, and of you some desired the Hereafter; then He diverted you from them (the victory and booty) in order to test you (in your faith and fortitude after the defeat). And He has certainly forgiven you; and Allah is gracious to the believers.

(153) (Recollect) when you were running up (the incline) and you would not look backwards to any one, and the Apostle was calling you back from behind you; hence He (i.e. Allah) caused you distress in return for distress, (to teach you) that you should not grieve for (the booty) that you lost and for (the misfortunes of defeat and death of friends) that had befallen you. And Allah is aware of what you do.

يَحْزِبُ means terror;

يَحْشُونَهُمْ means you were killing them;

أَتَايَكُمْ means requited you;

أَصَابَكُمْ means what befell you;

تَضَعِدُونَ means you were running away;

لَا تَنْتَلُونَ means did not look back;

أَخْرَاكُمْ means your rear;

صَرَفَكُمْ means turned you away;

عَصَيْتُمْ means you disobeyed;

الْغُزَاةُ

٩٦

كُنْزُ الْعُلَمَاءِ

عَلَى الْمُؤْمِنِينَ إِذْ تَصْعَدُونَ وَلَا تَلَوْنَ
عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ
فَأَتَاكُمْ غَمًّا بَغِيًّا لِكَيْلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ
وَلَا مَا أَصَابَكُمْ ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ۝ ثُمَّ
أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنًا نَفَسًا
يَغْشَى طَائِفَةً مِنْكُمْ ۖ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ
أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ
يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنْ
الْأَمْرُ كُلُّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا
يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ
شَيْءٌ مَّا قُتِلْنَا هَهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ
لَكَرَّرَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ
وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا

مَنْزِلٌ

In the present verse No. 149 Allah reminded the believers that what the infidels and the hypocrites expressed to them under comonflague of sympathy was not well meant as they never wished them well and that their life long desire was to cause frustration to the muslims and then to take them to apostasy. Hence He ordered them never to follow or obey the non-muslims. In the other case they would be losers in both the world. (Quite a few other verses also warned the muslims in the same connection. The verses No. 118 to 120 of the same sura may be referred to in this behalf).

In the verse No. 150 Allah assured the muslims that He was their constant Protector, and that they had the best helper in Him. They should, therefore, always depend on Him and obey Him.

In the verse no. 151 Allah informed them that because the infidels had associated some deties with Him and thus propped up equals and partners with Him, though they had not received any authority from Him in that behalf, He would, as a retribution for this deliberate mischief, create an undefined awe in their minds. This happened very soon. Although the infidels had achieved an undeniable victory at Uhud, and only 12 muslims (7 ansars and 5 Meccan immigrants) were left with the Prophet, they could not muster up the courage to seize the Prophet or proceed to Madina and capture it. Very anaccountably and for which the historians have felt baffled, the victorious infidels retreated to Mecca, though some of them soon afterwards realized the stupidity and asked their commander Abu Sufyan

to turn back and march to Madina; but still due to the same undefined fear he lacked the courage to do it. Accordingly he continued the retreat to Mecca. Perhaps he had become panicky at the news that the muslims were pursuing them in good formation.

Allah informed the muslims that the infidels had no share in the gains of the Hereafter and that they would be made to dwell permanently in Hell, which is definitely an abominable place as an abode.

In the verse no. 152 Allah referred to His promise to help the muslims in their war against the pagans if they remained steadfast, and said that in its early stages the muslims had really got the upper hand and the enemy, having wavered was on the point of being completely wiped out. Infact their standard bearers were killed. But the muslims exhibited their weakness for booty, disputed about the interpretation of the Prophet's orders and 43 out of 50 archers disobeyed the same and deserted their position. This gave Khalid bin Valid, till then a non-muslim, the requisite chance. He liquidated the remaining seven archers and attacked the muslim force from rear with such brutality that they were completely demoralized; and leaving 70 dead and 12 with the Prophet they fled away helter skelter, some up in the mountain and others towards Madina. Thus the picture of the battle was completely changed. At first the victory of the muslims was imminent. The booty was within their sight. But due to the disobedience of the Prophet's orders (by those who were swayed by worldly considerations), they were subjected to defeat instead. Among the muslim force some were obviously keen about the booty, but some others longed to die the martyr's death so as to qualify for the benefits of the Hereafter. In ordering the defeat Allah had a particular object - to test the post-war faith and fortitude of the crestfallen muslims.

Finally Allah conveyed to them the heartening news that He had forgiven them their delinquencies, and that they would not be interrogated on the Day of Judgment about their conduct in the battle of Uhud. This merciful concession was made to the delinquent believers because Allah was gracious to them. Had it not been so, He would have got them wiped out at Uhud, and in addition He would have punished them in the Hereafter for their misconduct.

In the verse no. 153 Allah brought back to the minds of the escapers their utter demoralization at Uhud in as much as when they fled from the battle field and climbed the mountain, they did not care to look backwards and they did not even heed the Prophet who was calling them back from their rear. Such a conduct was absolutely unworthy of the muslims. In requital for their indiscipline and breach of the Prophets definite orders they were caused various distresses in the form of humiliation and defeat, loss of booty and the death of 70 muslim warriors - all their friends or relative. They were however advised not to grieve over their current reverses and to obey the Prophets orders in all cases in future. They were to remember that all their acts were noticed by Allah, and as such they were required to conform them to His orders.

Traditions

imp a) According to Hazrat Jabir bin Abdullah the Prophet had said, 'I have been allowed 5 concessions which no other prophet had received, to wit:

- i) my enemies would feel my personality and be influenced by it over a journey of one month.
- ii) All places are to be considered as clean for me to perform ablution (Tayamum) and offer namaz;

- iii) The war booty has been rendered lawful for me;
 - iv) I am authorized to seek salvation of my followers; and
 - v) Unlike my predecessors I have been appointed apostle for all mankind.
- imp b) According to Hazrat Abdullah bin Masood the muslim ladies had visited the battle field of Uhud to render aid to the wounded muslims.
- c) At Uhud the Prophet pointed to his four fractured teeth and cursed the persons who had caused him the injury.

کھم سو کَر لَہی، صَوْنِی سَو قَریب
اِہا عادت سَکیو، شَرِ نِمانِ حَبیب
تَیجی سَو طَیب، سَوْنِی رَاحت رُوح جَی

(Shah)

(He who kills you, also looks after you and calls you to Himself. That has been His nature for all time. When a surgeon operates on you, he, infact, desires to cure you of the disease).

عبادت گاہ مومن کی زمین سے آسمان تک ہے
کبھی مندرش میں مسجد، کبھی عرش میں مسجد

(Moulana Zafarali)

(The range of place of worship for a momin is from earth to sky. Sometimes it is the earth and sometimes it is the empyraean).

بِخوَر ہر چہ اید از دستِ حبیب
نہ بیمار دانا تراست از طبیب

(Saadi)

(Take whatever your Friend gives you. A patient is not wiser than his physician).

یہ سُنکر تیر اندازوں نے تفرقہ ڈالا

(Shah Nama)

لگے سب کرنے تادیلِ کلامِ حضرت والا

(On hearing that the enemy force had cracked, the archers started a controversy about the interpretation of the Prophet's orders).

(154) Then after the distress He sent down unto you tranquility (through) slumber which took in (its) fold a party of yours; while another party, worried about themselves, unjustly conceived about Allah ideas peculiar to ignorance, (paganism). They said: "have we any choice in the affair?" Say: "Allah has the entire choice". They hide in their minds what they do not disclose to you. They say (to themselves): "if we had any choice in the affair, we would not have been slain here". Say: "If you had stayed in your houses, those for whom death was decreed, would certainly have proceeded to the place of their collapse (i.e. death)". And this (happened) in order that Allah might purify what you had in your minds (about your faith), and purge the same (of all secret doubts and disputations); and Allah knows well the secrets of (your) minds.

(155) Verily those of you who turned back on the day when the two armies met, did so mainly because Satan caused them to fail on account of some of their (evil) deeds. And most certainly has Allah pardoned them. Verily Allah is the Forgiving, The Forbearing!

أَمَنَةً means tranquility;

نَاسًا means slumber;

يَغْشَى means wrapped;

اهْتَمَّهُ means concerned;

يَبْدُونَ means disclose;

مَضَاجِعُهُمْ means the place of their fall;

ذَاتِ الصُّدُورِ means secrets of minds;

يُطَهِّرُ means purify;

اسْتَزَلَّهُمْ means made them fail.

The present verses, like the preceding verses, concern the battle of Uhud.

In the verse No. 154 Allah reminded the muslims that after they were visited by the misfortunes, referred to under the last verse, there was a spell of claim; sleep brought to a section of them the much needed tranquility. But those who, due to weak faith, had felt frustrated and panicky, were

assailed by the suspicions, characteristic of the ignorant, against Allah: that He had forsaken the muslims and that there was no chance of their survival in wars with the pagans. They also thought within themselves, though they did not express it, that they had no say in the affair and that they had been dragged in the fight, and if they had been allowed the option, they would have stayed away at home and their comrades had been saved from death. In rebuttal of the above fallacious argument Allah asked the Prophet to tell them that the dispensation of all affairs rests with Allah alone; and so far the plea of escape from death goes, the matter is settled according to the fixed laws of nature. Death of a person occurs only when his term of life expires; and when it is decreed under the Divine command, it must be effected in conformity with the predetermined terms of the decree. In that context those muslims who died at Uhud, even if they had stayed away at home, would have been forced by circumstances to proceed to Uhud to meet their death there. Allah then explained to the muslims that His plan to cause them multiple distress was aimed at testing and purifying their faith, to distinguish the true believers from the hypocrites and to purge the former of all taint of suspicion and misgiving. In fact Allah knows the secrets of human hearts and as such no test was necessary for the above discrimination, but His universal plan has to be implemented in a practical manner.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝
 إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ ۖ
 إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا ۚ
 وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ۝
 يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا
 وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ
 كَانُوا غُرَءٍ لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا
 قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ ۚ
 وَاللَّهُ يُخَيِّ وَيُخَيِّتُ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝
 وَلَكِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّمْ كَغَفَرَةً
 مِنْ اللَّهِ وَرَحْمَةً خَيْرٌ مِمَّا يَجْمَعُونَ ۝ وَلَكِنْ مَثَلٌ
 أَوْ قُتِلْتُمْ إِلَى اللَّهِ تُحْشَرُونَ ۝ فَبِمَا رَحْمَةٍ مِنَ
 اللَّهِ لَذَّتْ لَهُمْ وَلَوْ كُنْتُمْ قَطًّا غَلِيظًا الْقَلْبُ

Finally Allah consoled the fugitive muslims that inherently they had not intended to disobey the Prophet's orders but due to some of their misdeeds in the past Satan had hijacked them into the above dereliction. Allah then assured them that He had completely pardoned them because He is always most Forgiving and Forbearing.

Another relevant Quranic passage is: "Allah sent them tranquility in the form of sleep".

Traditions

imp a) Hazrat Abdul Rahman bin Auf had accused Hazrat Usman that.

- i) he had not participated in the battle of Badr,
- ii) he had fled from the battle of Uhud, and
- iii) he had not strictly followed the policy of Hazrat Umar.

Hazrat Usman had replied that:

- i) he could not take part in the battle of Badr as his wife, the Prophet's daughter, was seriously ill at the time and he was excused on that account by the Prophet. Infact his wife died of that illness.
- ii) It was a fact that he had run away from the battle of Uhud, but Allah had pardoned all such fugitives.
- iii) It was impossible for him and even for Abdul Rahman to follow strictly the policy of Hazrat Umar.

اگهي اکھائي، رنج پريان کي رسيو
چکيم چنگائي، سورانگهي سوري تان

(Shah)

(The true momin would always say: 'my ill health (short-comings) infact moved the Lord and He was gracious enough to condone the same and accept me. After death I have tested everything good including the real health).

سجد صد بار کن می گوی خدا
نیت این غم غیر در خورده منرا

(Roomi)

(Prostrate a hundred times and beseech Allah to forgive your sins in whose wake this distress has been caused to you).

Section 17

(156) O you who believe! Be not like those who disbelieve and who say of their brethren when they (i.e. latter) journey in the land or are engaged in a campaign, 'if they had remained with us they would not have died or been slain;' This is in order that Allah may cause them anguish in their minds. And Allah (alone) gives life and causes death. And Allah sees whatever you do.

(157) And if you are slain in the cause of Allah or if you die, surely forgiveness from Allah and his mercy far better than what they hoard.

(158) And whether you die or are slain you shall surely be gathered unto, Allah.

تَكُونُوا means you be; ضَرَبَ means journey; غَزَى means fight;

يَجْعَلُ اللَّهُ means Allah does or cause; اَوْمِتُمْ means or dies.

'The purport of the passage is: Muslims! do not be like the hypocrites in uttering such blasphemies and in cherishing such foolish ideas. Whatever was ordained by God in His infinite wisdom was bound to befall them. God is only causing such beliefs a matter of sighing and lamentation in the hearts of the hypocrites'. (Allama Abdul Majid Daryabadi's Tafsir of The Quran).

The last preceeding verse had bearing on the battle of Uhud.

In the present verse no. 156 Allah asked the muslims to refrain from utterances similar to those of the infidels or the hypocrites, who used to say of the persons who happened to die during a journey undertaken for a religious purpose or who were slain in a religious campaign that if the deceased persons had stayed at home instead of undertaking the journey or joining the campaign, they would not have died or been killed. Such expressions when rebutted by the muslims or even otherwise, created by their very nature, a definite anguish in the minds of the disbelievers. They made the loss of the deceased more agonizing. The factual position, however, is that both life and death are in the hands of Allah and by no artifice e.g. avoidance of undertaking a journey or non-participation in a religious war can any person extend the former or hold back the latter. Accordingly such utterances are absolutely vain and futile; nor would they remain secret. Allah knows secrets of all human hearts and their expressions. Hence He would know at once if the muslims, too, gave vent to such expressions.

It is absurd to think that a journey or a religious war would necessarily involve death. But if death of any person is decreed in its course, the deceased would get Divine forgiveness for sins and mercy in as much as he would be admitted in Paradise. These benefits are better and more lasting than the amenities of this life after which the hypocrites and the disbelievers invariably hanker and struggle to hoard.

In the verse no. 158 Allah addressed the muslims and the infidels, all alike, that whether they undertake journeys or join religious warfare while being absolutely indifferent to death or they avoid them through fear of death, one thing is certain that all of them after death in whatever circumstances it occurs — whether at home or outside it — must appear before Allah to receive deserts for their deeds.

اگر مرگ رسد چرا ہراسم
کمان راہ بہ تست می شناسم

(Roomi)

(If death comes why should I be afraid! On the contrary I take it as the means to reach you).

(159) (Thereafter) due to the mercy of Allah you were so gentle to them; and if you had been harsh (and) uncompromising they would certainly have broken away from you; hence pardon them and ask for forgiveness for them, and consult them in an affair; and after you have taken a decision, then rely on Allah. Verily Allah befriends those who rely on Him.

(160) If Allah helps you, there is none to overcome you; and if He forsakes you, who is there, after that, to help you? And the believers should rely on Allah.

(161) It behooves not a prophet to commit misappropriation; and whoso commits it, he shall restore, on the Day of Resurrection, what he had misappropriated. Then shall each person be paid back in full what he had earned, and none shall be wronged.

(162) What? Is he who hankers after the approbation of Allah like him who has earned His wrath and whose resort is Hell? And that is an evil destination!

(163) They have (different) grades with Allah; and Allah beholds what they do.

(164) Allah has certainly favoured the believers when He elevated (one) from amongst them as their apostle, who recites to them His revelations, and purifies them, and teaches them the Book and the wisdom; and before that they were assuredly in manifest aberration;

لَا تَقْضُوا مِنْ حَوْلِكُمْ فَأَعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ۝ إِنَّ يَبْصُرُكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ ۚ وَإِنْ يَخُذْكُمْ فَمَنْ ذَا الَّذِي يَنْصَرُّكُمْ مِنْ بَعْدِهِ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۝ وَمَا كَانَ لِنَبِيٍّ أَنْ يَكُلَّ ۚ وَمَنْ يَكُلَّ يَأْتِ بِمَا عَلَّ يَوْمَ الْقِيَامَةِ ۚ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ۝ أَفَتَنْسَى اللَّهُ رِضْوَانَهُ كُنَّ بَاءً بِسَخَطٍ مِنَ اللَّهِ وَمَا لَهُ جَمْنٌ مِثْلَ الْمَصِيرِ ۝ هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ ۚ وَاللَّهُ بِصِيرٍ بِمَا يَعْمَلُونَ ۝ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ

مَنْزِلَ

يَنْتَلِ means he misappropriates; يَأْتِ means he shall bring

عَلِيظَ الْقَلْبِ means hard hearted. تُوَفَّى means he shall be fully paid back;

رِضْوَانٍ means pleasure سَخَطٍ means wrath, يَتْلُو means recites;

ضَلِيلٍ means aberration.

The background of the verse no. 159 is that after the defeat of the muslims at Uhud the Prophet was as kind to the escapees as ever before, and he did not, by gesture or word, express his disapprobation for their delinquency which had caused so much distressful set back to the community. Allah appreciated this demeanour on the part of the Prophet; and He revealed this verse in that connection.

The backgrounds of the verse no. 161 are as under :

1. A bedsheet of red colour was missing from the spoils of war collected at Badr. Certain conservative muslims thought that the Prophet had perhaps kept it. This verse was revealed vindicating the honesty of the Prophet or, as a matter of that, of all prophets.
2. Certain companions of the Prophet had lifted some articles of the above spoils before they were distributed. This verse was revealed disapproving of their action as it amounted to dishonesty or even pilferage.

The Prophet was always gentle with others. He never struck any person even when provoked. Though delinquency of most of the archers, who had deserted their post, and cowardice of good many other muslims, who had run away from the battle of Uhud had caused the community the multiple misfortune and constituted enough provocation for even a very balanced type of man, the Prophet never lost his temper with them. He never scolded or rebuked them for their rank indiscipline and desertion. He was as kind and gentle to them as before. It was because of his remarkable affability and goodness to others, including the non-muslims, that he was universally acclaimed as 'mercy to the entire universe'.

Allah noted the serene nature and kind demeanour of the Prophet, appreciated it and attributed it to His mercy, in sequence of which every evolved person, more particularly a prophet, develops a liberate outlook on life. He never holds any human agency as responsible for vicissitudes in his life. If the Prophet had been rough, ill-tempered or unfeeling to the delinquent muslims the result would have been as under :

- a) Being under disgrace the delinquents would have deserted the Prophet, thereby thinning the numerical strength of the muslims;
- b) By their desertion of the Prophet the renegades would have forfeited Allah's grace, which is otherwise promised to the muslims as a class. On that account they may have become apostates and joined the infidels.

Accordingly Allah very appropriately described the gentle disposition of the Prophet as His mercy to him and to the muslim community in general. He further advised the Prophet that though He had, in principle, already forgiven the delinquent muslims (vide verse no. 155) he should, in addition to his unruffled treatment of them, completely overlook their lapse, request Him formally for their forgiveness, and consult them (as before) in matters of importance. After consultation with the muslims in general whatever decision the Prophet reached, whether based on their advice or otherwise, he was desired to place complete trust in Allah, who always loves those who put their trust in Him.

Note : The verse no. 159 is important in view of the fact that it lays down basis for some doctrines or conventions :

- a) no person can effectively intercede with Allah for forgiveness of sins of another individual unless he is authorized by Him.
- b) Allah has authorized the Prophet of Islam to pray to Him for forgiveness of sins of his sinner followers.
- c) Consultations among the muslims are desirable, though their leader is not bound to abide by the opinion of an individual or group of individuals.

- d) Complete trust in Allah is sine qua non for the muslims, though the necessary human action in that behalf is equally essential. Reliance on Allah should not be interpreted as negation of human action.

In the verse no. 160 Allah has stressed the much too patent fact, which the muslim community had already realized, that if Allah helped them, as He did at Badr, they could overcome their redoubtable foe, but if He forsook them, as had happened at Uhud, they were overcome by the same enemy whom they had defeated earlier. No body could help them then. Accordingly the muslims would do well if they rely on Allah, who alone has the power to grant victory or defeat.

The verses no. 161 to 163 relate to dishonest dealings. They are based on certain incidents that occurred at Badr; but their application is general, and they may, therefore, be taken in a general sense.

Allah has condemned every dishonest action. If a person commits it, he will be asked on the Day of Resurrection to produce the very object in connection with which he had practised the dishonesty. In addition he would be judiciously awarded punishment in proportion to the heinousness of the offence. How could then a prophet, the holder of a noble and exalted office, be associated with such a nefarious act? According to Islam a prophet is sinless. He has earned the approbation of Allah. Could he then bring himself in line with a dishonest crook? That would not only be unworthy of him, but it would simply be incompatible with his mission as prophet. The very idea is preposterous and revolting!

Allah maintains different grades for His creatures in Heaven and Hell. He sees our actions — whether they are upright or dishonest. The Prophets, without exception, have earned the pleasure of Allah, and in view of their high office and noble deeds they would be placed near Him. If authorized by Allah, they would, plead with Him for the salvation of their sinner followers. On the other hand those persons, who have incurred the displeasure of Allah by committing dishonest, immoral or other heinous crimes, will find themselves in Hell which, without doubt, is an evil destination.

It was indeed a great favour of Allah to the muslims to have selected for the high office of the apostle one from amongst them, (a human being and an Arab), who could associate easily and informally with them and know their problem and who recited the Quranic verses to them, who purified them of the previous bad conventions of the pre-Islamic times, who guided them to the performance of good acts and avoidance of bad ones, and who taught and explained to them the provisions of the Quran, their mystic interpretation and their implications through his personal precepts and practices. Before his advent, as they knew for themselves, they constituted a misguided pagan community.

The other relevant passages in the Quran are as under :

1. An apostle from amongst you has come to you. He cannot bear (to see) your hardships. He is worried about you and he is kind to you.
2. Allah alone can help. He is the Mighty, the Wise!
3. He who believes in the Quranic verses is not like him who is blind to them.
4. Each individual will have a grade according to his deeds.
5. Say (O Prophet!) : 'I am a human being like you. I receive revelations'.
6. O Genii and human beings! Is it not a fact that apostles from amongst you are sent to you?

Traditions

a) There are some believers for whom my heart is very much moved.

imp b) The Prophet said to Hazrat Abu Bakr and Hazrat Umar: 'if both of you agree on an issue, I will not over rule your opinion'.

imp c) If your brother seeks your opinion, give the best of it to him.

imp d) It would be the worst type of dishonesty if, a person encroaches upon and usurps his neighbour's agricultural land or residential plot.

imp e) The Prophet told Hazrat Muaz, when he was being deputed to Yemen; "If you take any thing from any person without my specific orders, it will amount to dishonesty; and he who commits it, will be asked to produce on the Day of Judgment the very object which he had dishonestly appropriated".

imp f) If any officer takes anything, let it be a needle or cheaper than that, and conceals it from me, he commits misappropriation, and he will be asked to restore it on the Day of Judgment.

imp g) The Prophet had refused to lead funeral prayer for a dishonest men; but he had not ordered that his property be burnt up.

imp h) It was customary for the Prophet, whenever war proceeds were produced before, him, to direct Hazrat Bilal to ask all persons to produce whatever of the spoils they may have retained with themselves. Thereafter he used to retain 1/5th share of it and distribute the balance. Once after observance of the above formality and distribution of the spoils a person produced a bunch of hair and admitted his failure for its production on hearing Hazrat Bilal's announcement. The Prophet refused to accept it under the circumstances, and asked him to produce it on the Day of Judgment.

پیلانی آہین، پیرین پیلائی پانصہی

سپا جہا سپر چڑھیلو، توہر الونہ تہین

مانڈی مدیون تہین، سچھن سہمین چہ

(Relevant to verse no. 159)

(Shah)

(My benefactor! You are kindness personified. Your gentleness is unique. You are so good that when You accost a delinquent You do not scold him. I act unseemly but You always make a good return).

رہنمان از حفظ او رہبر شدند

از گھتا بی صاحب، دقتہر شدند

(Relevant to erse No. 164)

(Iqbal)

(Those who were formerly given to bad acts became reformers due to his patronage. Due to the Quran they became learned men).

(165) What! When a reverse befalls you, the double of which (in magnitude) you had assuredly inflicted (on your enemies), you say: 'whence is this?' Say (to them): 'it is from yourselves; Verily Allah has power over everything.'

(166) And what you suffered on the day when The two hosts met was by Allah's command (i. e. dispensation) and (it was) in order that He may distinguish the believers,

(167) and that He may distinguish the hypocrites. And it was said to them! 'come, fight in the way of Allah, or defend (against the enemy). They replied: 'if we had known how to fight, we would certainly have followed you.' On that day they were nearer to disbelief than to belief; they say with their tongues what is not in their minds; and Allah knows best what they conceal.

(168) They (are those who) say about their brethren (killed at Uhud) while they themselves had stayed behind: 'if they had obeyed us they would not have been killed'. Say (to them): 'then avert death from yourselves if you are truthful.

أصابكم means befall you;

مثليها means double of it;

أين means whence تقى means met;

ناقض means hypocrites; اذعن means defend.

These four verses, like the preceeding ones, bear on the Battle of Uhud; and the last two verses of them refer in particular to Abdullah bin Ubi, the arch hypocrite, and his followers.

In the battle of Badr 70 infidels were captured and later ransomed; 70 infidels were, in addition, killed in the battle. In the battle of Uhud 70 muslims were killed by the pagans. But no muslim was captured. Allah has referred in verse no. 165 to the casualties of muslims at Uhud and to those of the infidels at Badr and remarked that in view of the losses of the pagans at Badr being double of those of the muslims at Uhud, the latter had no reason to remonstrate that being muslims and having a promise of help from Allah they should not have been defeated. The fact was that they themselves were responsible for the defeat and the consequential losses and distress. The Divine promise of help was always qualified by their obedience to the orders of Allah and the Prophet; and since they had disobeyed clear orders of the Prophet, the Divine promise did not operate. Allah is the Omnipotent. He has power over everything. He controls the victory or defeat. He did make the then insignificant muslims victorious at Badr, because they had obeyed the orders of Allah and the Prophet. Even the defeat

وَالْحِكْمَةُ ۚ وَلَئِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ۝
أَوَلَيْتُمْ أَصَابَكُمْ مِصْرِبَةٌ قَدْ أَصَابَتْكُمْ مِثْلُهَا ۚ
فَلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ ۚ إِنَّ
اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝ وَمَا أَصَابَكُمْ يَوْمَ
الْتَقَى الْجَمْعَيْنِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ ۝
وَلِيَعْلَمَ الَّذِينَ تَافَقُوا ۚ وَقِيلَ لَهُمْ تَعَالَوْا
فَاتَّبِعُوا فِي سَبِيلِ اللَّهِ أَوَاذَعُوا قَالُوا لَوْ نَعْلَمُ
فَتَنَالُوا كَمَا تَبِيعْتُمْ هُمْ لِلْكَفَرِ يَوْمَئِذٍ اقْرَبُ
وَمِنْهُمْ إِدْمَانٌ ۚ يَقُولُونَ إِنَّا نَرَاهُمْ مِمَّا كَانُوا
فِي قُلُوبِهِمْ ۚ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ۝ الَّذِينَ
قَالُوا لِلْإِخْوَانِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا
قُلْ قَادِرُوا عَلَى أَنْفُسِكُمْ الْيَوْمَ إِنَّ كُنْتُمْ
صَادِقِينَ ۝ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ

منزل

at Uhud was by His dispensation though the muslims were solely responsible for it. By means of this reverse Allah wanted to know from their demeanour, for the sake of direct evidence, who were believers and hypocrites respectively. In that connection Allah reminded them of the appeal of the muslims to Abdullah bin Ubi when the latter was deserting them with his 300 followers while they were still on their way to Uhud, to join them in their fight against the infidels, who were bent upon destroying them and their centre at Madina or atleast to be in the reserve in their defence, but the latter had expressed that they felt certain that the Prophet would not fight with the infidels but come to terms with them. They had also cynically pretended that since they did not know how to fight, more particularly against a better equipped enemy, they could not participate in the war. All that was absolute hypocrisy. What they had expressed was not in conformity with what they had felt in their minds. In fact they knew for certain that the fight between the parties was unavoidable. By this artifice they got more on the side of disbelief than belief and more inclined to the infidels than to the muslims. Little did they realize that Allah knew best the secrets of their minds as to how perfidious they were. (vide verses no. 166 and 167)

In the verse no. 168 Allah once again referred to the favourite but fallacious argument of the hypocrites that if the muslims, who were killed in the action at Uhud, had only abided by their advice to stay back with them and had not joined the war, they would not have died. In its rebuttal Allah authorized the Prophet to tell them: "let us see if by staying away at home you can avert your death when it comes to you at the scheduled time. We shall then say whether you really spoke the truth".

ہمایون پرین مون، سایون مٹی چمین
دنگ لباً دوش پر، ایی دنا سوت
دینھن مٹی دون، ایی موح لطین جی

(Shah)

(The ground (earth) which is under my feet, has engulfed my dear ones. I saw leaders (great warriors) being covered up beneath the earth. "The span of life is only two days. Hence get up and strive!" says Abdul Latif).

(169) And do not consider those slain in the way of Allah as 'dead'. Nay, they are alive, with their Lord, (and) provided for :-

(170) Delighted with what Allah has provided them out of His grace; and with regard to those left behind, who have not yet joined them, they rejoice (in the fact) that they (too after martyrdom) shall have no fear, nor shall they grieve.

(171) They rejoice at the favour of Allah and His grace and (also in the fact) that Verily Allah does not suffer the reward of the believers to be lost (in the least).

Section 18

(172) Those who after having suffered injuries (at Uhud), responded to the call of Allah and of the Prophet, those of them who did good and were reverant, they shall have a great reward;

(173) Those to whom when (certain) persons said: 'Verily the (hostile) people have mustered strong against you, so be afraid of them,' it only increased their faith, and they replied: 'Allah is enough for us, and (verily) He is the excellent Protector.'

(174) They then returned with bounty from Allah and His grace; no evil (ever) touched them and they followed the pleasure of Allah; and Allah is the Lord of immense grace.

(174) It is only that Satan frightens you of (or through) his friends; hence do not fear them but fear Me, if you are believers.

رَحِمَ means do not consider; امواتا means dead; فرحين means delighted;

يَسْتَبْشِرُونَ means they rejoice; يَلْحَقُوا means they shall meet يَفْسَحُ means is wasted;

استجابوا means accepted; كَرُحَ means injury.

'A beautiful passage about the martyrs in the cause of truth. They are not dead: They live - and in the far higher and deeper sense than in the life they have left. Even those who have no faith in the Hereafter, honour those that die in their cause, live with the crown of immortality in the minds and memories of generations unborn. But in faith we see a higher, truer, and less relative immortality. Perhaps 'immortality' is not the right word in this connection as it implies the continuation of this life. In that case, through the gateway of death, they enter the true real life as opposed to its shadow here. Our carnal life is sustained with carnal food, and its joys and pleasures at their best are those which are projected on the screen of this material world. Their real life is sustained from the ineffable presence and nearness of God.' (Alama Abdullah Yusuf Ali's Tafsir of the Quran).



The backgrounds of the verses no. 169, 170, and 171 are as under :

1. The Prophet had sent an expedition of seventy muslims to Bir Maoona. They went and halted at a nearby well. The infidels came to know of their arrival and very perfidiously, they killed all of them. This news very much saddened the Prophet and other muslims. The blissful condition of the deceased, however, was conveyed to the muslims in general and to the relatives of the martyrs in particular, to their great relief.
2. Seventy muslims including Hazrat Humza were martyred at Uhud. Allah informed their heirs, relatives and other muslims about their happy plight in Paradise.

The first three verses may quite appropriately be taken in a general sense. Therein Allah informed the muslims about what had happened in the Hereafter to those who were killed in His cause. The verses may be summarized as under :

- a) The martyrs should not be referred to as 'dead' persons. They are very much alive. They are in Paradise, near Allah who provides them with sustenance (different from the carnal sustenance provided in this world).
- b) There is no end to their happy experiences in Paradise. They are simply overwhelmed by the favours of Allah. In addition they have no fear of interrogation, nor grief at what they had left in this world.
- c) During their ecstasy they often think of those companions whom they had left behind in this world. They are, however, relieved to know that if and when the latter are martyred in the cause of Allah, they too shall join them in their blissful career in Paradise and be immune from every type of fear and grief — more particularly of the fear of interrogation on the Day of judgment and the grief at having left the material possessions of this world.
- d) Since they have personally enjoyed all blessings in Paradise and also felt confident that their comrades too would be accorded the same benefits after their martyrdom, they are happy to feel sure that Allah does not allow the reward of the believers to be lost in any way.

The battle of Uhud was fought and lost by the muslims on the 15th Shawwal. Besides the seventy dead a good many of them had been wounded. The infidels, after scoring a clear victory, unaccountably retreated to Mecca on the same evening. After the enemy had left, the remnant of the muslim force buried the dead and returned to Madina and attended to their wounds.

During their return journey most of the pagan force realized that they should have killed the Prophet and the few muslims that were left with him and then proceeded to Madina to destroy the muslim centre there. Accordingly they requested their commander Abu Sufyan to return to Uhud. But the latter, some how, could not muster up the courage to do it. Hence he continued the retreat to Mecca.

The Prophet got information about the prospective change in the programme of the enemy. He ordered that those of the muslims, who had fought at Uhud and were able to fight again, should be mobilized at once to pursue the enemy. Seventy muslims, including the Prophet accordingly left in pursuit of the retreating enemy. It was with reference to this small band of muslims that in the verse no. 172 Allah promised a great reward. Each one of them was righteous and therefore was eligible for the reward in the context of the verse. When the Meccans got information of this development from one Muabud, who was till then a pagan, they got scared and they hastened to Mecca.

The small muslim force, on the other hand, reached Hamrai Asad, a place about 8 miles distant from Madina and encamped there for three days. During this period some persons of Abdul Kais tribe, who were bribed by Abu Sufyan, met the muslims and tried to frighten them by falsely telling them that a more formidable Meccan army was about to return with fresh reinforcements to wipe them out. This highly alarming news did not disturb the muslims and they merely replied with increased faith that Allah was enough for them; and that He was surely the best protector. In verse no. 173 Allah referred to the attempt on the part of Abdul Kais tribesmen to frighten the muslims as agents of Satan and the latter's reaction of indifference to the same.

As said above the muslim band had stopped at Hamrai Asad. Coincidentally there happened to be a seasonal fair then. The Prophet did some business there and distributed the profit among his companions. Realizing later that the Meccans were definitely not returning to attack Madina at that time they returned home quite safe and sound after passing three days at Hamrai Asad. The verse no. 174 refers to the return trip of the muslims to Madina. They had gone in pursuit of the Meccans to please Allah and the Prophet, and both were pleased with them. The almost imminent attack of the Meccans was warded off. The muslims met with no harm during the expedition. They returned quite safe and sound and with increased prestige. In addition they also brought some extra money — the earnings from the business which the Prophet had transacted at the Hamrai Asad fair. All these were surely the bounties of Allah. Verily He is the Lord and Dispenser of immense favours.

In verse no. 175 Allah informed the muslims that the only object Satan had in propagating, through his confederates, the false news of the Meccans' return to attack Madina, was to frighten the muslims. He advised them not to be afraid of Satan but so fear Him alone as befits all believers.

The first sentence of the verse no. 175 is capable of more than one interpretation as under :

- i) Satan wanted to frighten his friends, the hypocrites of Madina, to remain aloof from the muslims and not to join them in a subsequent action.
- ii) Satan wanted to frighten the muslims of his friends - the Meccan pagans.
- iii) Satan wanted to frighten the muslims through his friends, members of the Abdul Kais tribe.

The other relevant passages in the Quran are as under :

1. What? Is Allah not enough for His slaves?
2. Allah has already decreed that He and His Apostle will overwhelm the enemies.
3. Allah will surely help those who help Him.
4. Verily I will help the Apostle and the righteous in this world as well as on the Day of Judgment, when (many) witnesses would be present.

Traditions

imp a) (Summary) The souls of the believers will assume the form of birds and they will fly about in Paradise. The souls of the martyrs will assume the form of green birds in Paradise. They will appear like stars in the higher zones far above those of the souls of the believers in general.

b) The Prophet once expressed to his companions "how can I feel at ease when I find the holder of the Siren (Hazrat Israfil) ready with bowed head to blow it as soon as he receives the orders of Allah to that effect." The companions enquired as to what they should recite. The Prophet suggested the following for recital:

حَسْبُنَا اللَّهُ وَفِضْلُ الْوَكِيلِ عَلَى اللَّهِ تَوَكَّلْنَا

کُستگانِ عشقِ را حسانِ دگر

(Hazrat Buali Kalandar)

هر زمان از غیب احسان دگر

(Those who die for the pleasure of Allah get another life. Every moment they receive fresh Divine favours).

(Relevant to the tradition at (b) above)

مراد منسزل جانان چه من عیش جون هر دم

(Hafiz)

حسین فریادی دارد که پھر بنید عملها

(How can I feel happy or at ease with the dear one when the bell is ringing all the time requiring us to close the door of the litter?)

در شهیدان یزقون فرمود حق

(Roomi)

آن غذا را نه دهان بود نه طبق

(With regard to the martyrs Allah said that He gives them sustenance The latter does not require a mouth nor a tray.

(176) And let not those who precipitate into disbelief grieve you; surely they can never harm Allah in aught; Allah intends that they shall have no share in the Hereafter; and they shall have a terrible punishment.

(177) Surely those who have transacted disbelief (in barter) for belief, shall not (be able to) harm Allah at all; and for them there shall be a grievous punishment.

(178) And let not the disbelievers think that Our respite to them is good for them. We merely respite them so that they may transgress in sin; and for them shall be an ignominious punishment.

(179) Allah will not let (you), the believers, remain in your present state until He has discriminated the unchaste from the chaste; nor will Allah disclose to you (the secrets of) the unseen; but Allah selects from His apostles (for the purpose) whom He wills. Hence believe in Allah and His apostles; and if you believe and are reverent, you shall have a tremendous reward.



(180) And let not those, who are niggardly in respect of what Allah has given them out of His grace, think that it is good for them; nay, it is bad for them. Whatever they are niggardly about shall be chained round their necks on the Day of Judgement. And to Allah belongs the heritage of the skies and the earth; and Allah is aware of what you do.

يُسَارِعُونَ means they hasten;

يُضِرُّ means shall harm;

حِصْلًا means some share;

اشْتَرَوْ means purchased;

نَمَلِي means respite;

يُزَادُوا means they may transgress.

The background of these verses is that certain hypocrites and infidels used to meet the muslims particularly after the latter's defeat at Uhud, and deride Islam by comparing the muslims' miserable conditions with theirs. They claimed that Allah had favoured them with riches and children. They therefore felt that their religion was true and successful vis-a-vis the Islam, which according to them, had brought misery to its followers in its wake.

The Prophet was very solicitous about the Arabs in general irrespective of the fact whether they were muslims or non-muslims. His great anxiety was for the mass conversion to Islam of the non-muslim Arabs. Hence whenever he found hypocrites of the type of Abdullah bin Ubi attacking Islam by words or deeds or trying to disrupt or frighten the muslims as they did on the occasion of Uhud, he was naturally worried. In the verse no. 176 Allah consoled him that he should not feel upset if the hypocrites indiscriminately indulged in activities against the muslims. They would never be able to harm Allah i. e. His cause and His friends, the muslims. Allah has decreed that such persons shall be denied all benefits in the Hereafter. In addition they shall have a terrible punishment. There was no point, therefore, for the Prophet to worry about them.

In the verse no. 177 Allah referred to the infidels as well as those hypocrites who had abjured faith and adopted disbelief. He informed the Prophet that they, too, shall not be able to harm Islam or jeopardize the interests of the muslims, and that they shall be awarded a grievous punishment.

After advising the Prophet that since the hypocrites heretics and the infidels were impotent to cause harm to Allah, Islam and the muslims, he should not grieve about their activities, Allah turned to the disbelievers and the people of the Book and rebutted the impression popular among them and among the



hypocrites that Allah was quite pleased with them in as much as most of them were in affluent circumstances and had enough children. Were it not so, they would surely have suffered in some form. But that was definitely not correct. If Allah did not punish them quickly or as a matter of that during their life time, for their disbelief or other misdeeds, it only implied that He had given them respite out of forbearance, or with the purpose that they may commit more sins and be deeprooted in disbelief and thereafter receive humiliating and inglorious punishment for the same. (vide verse no. 178).

Simultaneously Allah addressed the muslims, more particularly those who had suffered at Uhud, that their misfortunes should not be interpreted as His displeasure. These tests were an integral part of His universal plan. Thereby He discriminated between the momins and the hypocrites as well as the infidels. It was true, as argued by some muslims, that Allah had complete information on the above point as to who were the bonafide believers and who were hypocrites, and that He could impart it to His apostles through Vahi. But Allah was very reserved in keeping to Himself the information about the unseen. As a matter of fact —

- a) He did not approve of disclosing the Divine secrets except to those of the Prophets whom He selected for the same; and
- b) His universal plan was to work in the normal predetermined manner.

Hence the tests and tribulations would be a normal experience of the muslims. Besides they seemed necessary to make out the more evolved from the less evolved amongst them. If the muslims believed in the entire chain of the apostles without any discrimination, maintained the faith and kept up fear of Allah alone, they would surely qualify themselves for a very great reward. (vide verse no. 179).

Incidentally it may be mentioned that the infidels and the hypocrites had disputed the claim of the Prophet that Allah had informed him through 'Vahi' as to which of them would embrace Islam or remain as pagans. They told each other that if the Prophet really knew it, he should inform them as to which of them was destined to be a muslim, Allah informed them in The verse no. 179 that the Divine secrets would not be disclosed to them.

In the verse no. 180 Allah referred to those persons who, inspite of affluence, abstained from spending money in the cause of Allah, considering it as a good policy on their part. Such niggardly fellows should realize that it was Allah who, out of His grace, had given them their wealth. Their miserliness would be disadvantageous to them here as well as in the Hereafter. Allah is the owner and Inheritor of everything in this world. He gives His bounties to whom He wills and withdraws them from whom He wills. Even after the dispensations He continues to remain the owner thereof, Ultimately whatever survives in the universe will revert to Allah. These niggards, in addition to their chance of losing their property partly or entirely in this life, have a sure prospect of wearing whatever they are niggardly about round their necks like a twisted collar on the Day of Judgment. In view of these probabilities it would surely be best for them to spend liberally and sincerely in the cause of Allah, specially when the property all along belongs to Allah. Verily Allah is the Omniscant. He sees all what we do. Nothing escapes His notice. Hence we should be prompt, sincere and liberal in our charities.

The other relevant passages in the Quran are as under :

1. What? Do the infidels think that their wealth and considerable progeny bear testimony of His pleasure with them? That is not so. But they do not understand it.
2. Let Me alone with those who dispute (My signs). I will seize them slowly without their knowing it.

3. Do not be under delusion with regard to their wealth and children. Allah desires to cause them torment on that very account in this world. Besides they will die as infidels.
4. Allah knows all hidden things. He does not impart their knowledge except to that apostle whom He selects for the purpose. Then He posts angels in his front and behind him as guards.

Traditions

imp a) If a person, whom Allah has given wealth, defaults in payment of the Zakat, his wealth will wind itself round his neck in the form of a snake with two signs over its eyes on the Day of Resurrection, and it will continuously bite him.

b) If a person in spite of his having the capacity and the means refuses to pay his servant (slave or labourer) his dues, he will have an encounter with a python on the Day of Judgment.

imp c) If a poor relative of a rich man approaches the latter for relief and if he refuses it, his wealth will wind itself round his neck in the shape of a snake.

تُوْمشو مفسر و بر حِلمِ خُدا : دیر گیر دستگیر آن خُدا

(Roomi)

(Do not misinterpret Allah's forbearance. He is sure to seize you in the long run).

گنج را از دل برون کن مال را بفکن ز چشم

(Tafsir-e-Hussaini)

مال تو ماست در معنی و گنجت از دواست

(Discard your hoard and ignore your property. The latter in fact is a snake and the former a python).

Section 19

(181) Allah has definitely heard the utterances of those who said: 'Verily Allah is poor and we are rich'. We shall surely record what they have said and their murdering the prophets without justification, and we shall say: "taste the scorching torment."

(182) "This is on account of what your hands have sent in advance, and Verily Allah is never unjust to His bondmen".

(183) (There are) those who say:

"Verily Allah has covenanted with us that we shall not believe in an apostle until he brings to us a sacrifice which fire consumes." Tell (them): "surely apostles came to you before me with clear signs and (even) with what you (now) ask for, why then did you kill them, if you are truthful (about it)?"

(184) If then they belie you, even so were belie the apostles before you, who came with clear signs, and (minor) scriptures and the (major) Book of enlightenment.

زَوَقُو means taste; سَكْتَبْ means We record; زُبُرْ may be translated as the minor scriptures. They may also include 'Zabur' of Hazrat Daud.

مَنِير means perspicuous, enlightening, clear major.

The background of the verse no. 181 is that one day Hazrat Abu Bakr went into a Jewish madrasah. Fakhas was its Head master. During the course of conversation Hazrat Abu Bakr asked Fakhas to embrace Islam specially when the Jews knew for certain that the Prophet of Islam was a bonafide apostle and the Torat had referred to him a number of times. Instead of making a direct reply Fakhas told him that Allah was poor and His creatures were rich and independent of Him. It was, therefore, that Allah, as represented by the Prophet of Islam, had requested for a loan and had offered to give a handsome interest on it. Were it not so, argued Fakhas, why should He have requested for loan on an exorbitant interest, which He has, on the other hand, forbidden muslim to take? Hazrat Abu Bakr became very angry at his impudence and slapped him. Fakhas took the matter to the Prophet. This verse was then revealed.

In this verse (no. 181) Allah informed the Bani Isra'is that He had taken due cognizance of their blasphemous statement that they were rich and Allah was poor, that due to its heinous nature He had bracketed it with the murders of prophets committed by them, and that He had recorded both the matters against them. He would, in retribution, put them into the scorching fire of Hell, and then announce to them that the punishment was awarded to them for their sins in this life and that Allah was never unjust to His creatures. (verse no. 182).

The Bani Isra'is used to argue that, as contained in the Torat, they had a covenant with Allah not to follow an apostle unless the latter arranged to send for a celestial fire to consume a sacrificial meat. It may be stated here that for the Bani Isra'is the sacrificial meat was unlawful for consumption. Hence they used to keep it in view of their congregation and their contemporary apostle used to invoke Allah's grace to send fire to consume it. Thereafter a smokeless fire used to appear there and consume the meat. On that analogy they demanded that unless the Prophet of Islam also arranged for a similar fire for the same purpose they would not believe in his mission. Allah authorized the Prophet to tell them that if it was so, it was worthwhile knowing why they had killed some of their prophets e.g. Zakariya and Yahya), particularly when they could miraculously arrange for the fire to consume their sacrificial meat and had, in addition, brought several clear signs, scriptures of wisdom and other Divine Books of enlightenment to testify to their apostleship. Obviously their argument was fallacious and untenable. It merely smelled of their spiteful callousness in disbelief.

Allah then consoled the Prophet (verse no. 184) that in case the Bani Isra'is tenaciously maintained their stand, though they had no argument in its support, he should not feel dejected on that account. That was quite in keeping with their usual practice of rejecting apostles in the past, even though they had brought them clear signs and minor and major scriptures.

Note: It is worthwhile reading the verse no. 64 of sura Maida along with verse no. 181 above. They have a common subject matter. The verse no. 25, Al-fatir is relevant to the present verse no. 184.

مانع خویش اند جمله کافران

(Roomi)

از شمع جوهر پیغمبران

(The infidels, by their rejection, merely deny themselves the light of guidance from the apostles).

(185) Every body shall have the taste of death. And on the Day Recurrection you shall be awarded your deserts in full. Accordingly whoso is kept far from the Fire and is admitted in the Garden, he shall indeed have attained his goal. And the worldly life is nothing but an illusory ware.

(186) You shall certainly be tested in (respect of) your properties and your persons; and you will definitely hear, what will annoy you much, from those who were given the Book before you and from the polytheists; and if you maintain forbearance and piety, then that will indeed be the determining factor.

توفون means paid in full;

تَبْكُون means you shall be tested

تسمعن means you shall hear;

أَذَى means annoyance, annoying.

As an epilogue to the preceding verses relating to the impudent comments of the hypocrites and infidels in respect of the participation in and contribution to religious wars and dispensation of other charities including a 'handsome loan' to Allah, the latter reminded the human beings in general to take stock of the fact that all of them

shall have to die when scheduled, and that if some of them are not suitably dealt with in this life for their sins, it should not create an impression of immunity from punishment in the minds of the non-muslims nor that of frustrations in those of the muslims. According to the Divine plan the detailed account-taking shall be held on the Day of Judgment and each person shall be awarded deserts consistent with his performances here. Then he who would be kept away from Hell-whether completely as in the case of a sinless momin or after expiry of the Hell-sentence as in the case of a sinner muslim — and admitted to Paradise, he should indeed consider himself to have reached the goal, because he would never be evicted therefrom.

Allah has called the present life on earth as a highly deceptive commodity. Those who are charmed by its glamour get enmeshed deeper in its coils. The muslims as well as the non-muslims should take warning from this simile.

In The verse no. 186 Allah informed the muslims that it was quite probable, nay certain, that in accordance with His universal plan that as a class they would be tested in respect of their property and persons in the form of monetary losses, serious personal maladies or death of near and dear ones. It is equally certain that they would hear some highly provocative invectives from the hypocrites, people of the

بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ۚ كُلُّ نَفْسٍ
ذَائِقَةُ الْمَوْتِ ۖ وَإِنَّمَا تُوَفَّقُونَ الْجُؤَرَ ۖ يَوْمَ الْفَيْتَةِ
فَمَنْ رُحِمَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۚ
وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ۚ لَتُبْكُونَ
فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ ۖ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ
أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا
أَذَىٰ كَثِيرًا ۖ وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ
مِنْ عَزْمِ الْأُمُورِ ۚ وَرَأَىٰ أَخَذَ اللَّهُ مِيثَاقَ
الَّذِينَ أُوتُوا الْكِتَابَ لَتَشِيْعُنَّكَ لِلنَّاسِ وَلَا
تَكْفُرُونَ ۚ فَبَدَّوْهُ وَرَأَىٰ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ
ثَمَنًا قَلِيلًا ۖ فَبُئْسَ مَا يَشْتَرُونَ ۖ لَا تَحْسَبَنَّ
الَّذِينَ يَفْرَحُونَ بِمَا أُوتُوا وَيُحِبُّونَ أَنْ يُحْمَلُوا
بِمَا لَمْ يَفْعَلُوا وَلَا تَحْسَبْنَهُم بِمَقَارِفٍ مِنَ الْعَذَابِ

منزل

Book and the infidels. However, Allah desired the muslims not to be disturbed by them but to remain patient and righteous; and these virtues, He assured them, will certainly help them, as the determining factor.

The other relevant passages in the Quran are as under :

1. All denizens of the earth are mortal. Allah alone is immortal.
2. You are charmed by the life in this world, where as the Hereafter is really good and lasting.
3. A momin is certainly tested (in this life) in his person, property, his relatives and sometimes in other respects. The intensity of the test would vary directly with his spiritual status.

Traditions

- a) The smallest space in Paradise is better than this world.

imp b) If a person wants immunity from Hell and admission in Paradise, he should, till his death, believe in Allah and the Day of Judgment and treat his fellow beings in a manner which he likes for himself.

imp c) This world vis-a-vis the Hereafter is like a person putting his finger in an ocean and lifting a few drops of water on it.

d) (Summary) Once the Prophet went to enquire about the health of Hazrat Said bin Ibadah. He was mounted on a donkey and Hazrat Usamah was with him. When he passed by an assembly of persons including Abdullah bin Ubi, he dismounted, chatted with them and recited a few Quranic verses to them. Ibn Ubi was till then a non-muslim, and he had ambition to be the king of Madina some day. Rather disdainfully he told the Prophet — that he had covered them up with dust; and he suggested to him that it would be better for him to hold his sittings at his house rather than disturb others in their social gatherings. Hazrat Abdullah bin Rawah, however, interposed at once, and assured the Prophet that he would always be welcome to meet them whenever he liked. The Prophet then proceeded to Hazrat Said and informed him of what Ibn Ubi had said. Hazrat Said consoled the Prophet, and requested him to forget it.

Note : The man, as designed by Allah, has been assigned a corporate investiture. Our present incarnation is progressive, preparatory and temporary. Since this world was never designed on a permanent basis and the Quran not only confirms it, but also refers to a life beyond it, its denizens too were created rudimental and assigned organs which seemed necessary as per the peculiar features of this universe and the human requirements. Death was decreed as a natural phenomenon, an end to this temporary earthly existence — an illusory ware as the Quran calls it — and a link with the ultimate and permanent life of the Hereafter.

The ultimate life is the full design. Hence our future incarnation is expected to be perfected, ultimate and immortal. But before a human being embarks upon the new life, he will have to appear before Allah in the same or similar incarnation on the Day of Judgment and account for his performances in this life to receive deserts accordingly.

The relatively more important award to him vis-a-vis the earthly amenities would be either a life in the blissful Paradise or incarceration in the ignoble Hell. What would be his incarnation in these two regions may be any body's guess.

According to Imam Ghazali (vide Kimyai Saadat) the resurrection of a human being will not necessarily be in the same body. The latter is suited to the earthly conditions and since the conditions in the Hereafter would be different, its retention would be gratuitous. Besides it will have served its full purpose till death, and like a fatigued or dead horse, it would cease to be of further utility. The imperishable human soul might accordingly be allowed a new appropriate encasement.

It seems from a tradition that when a corpse is left in a grave, he is confronted by Munakir and Nakir, the angels of Allah, and interrogated about Allah and the Prophet. The soul of the deceased is returned to him before the interview is held, and when it is over, he is assigned the dress or form suitable for Paradise or Hell, to either of which a window is opened for him in the grave.

(Saying of Hazrat Ali: "Men are asleep. They will awaken when they die".)

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ بِئْرُهُوَ اِيْ بِحَارِ

(Shah)

شَكَارَتُونِ شَهْبَازِ جَوْتُونِ تَانِ مِنْجِهْ شَكَارِ

(My friend: Remember that every living object shall taste of death. You are a prey for a falcon (death). Wherefore then are you engaged in your own aggressive pursuits"?)

(No body gets a certificate unless he appears in a test and passes it. Consider the order about putting you on gallows as a present from the Lord).

ملتی نہیں کسی کو سند امتحان بغیر
دارِ کس کی حکم کی سبھی صلہ دوست

(None gets a certificate unless he appears in a test and passes it. Consider the order about putting you on gallows as a present from your Lord).

(187) And (recollect) when Allah took the covenant from those who were given the Book, (to the effect) "you shall expound it (publicly) to the people, and you shall not conceal it". But they cast it behind their backs, and sold it for a mean price; Vile is what they have purchased.

(188) Do not think that those who exult in what they have brought about (through suppression of the truth), and those who love to be praised for what they have not done — do not think that they will be immune from the punishment. For them is a grievous torment.

(189) And to Allah belongs the sovereignty of the skies and the earth; and Allah has power over all things.

مِيشَاقٌ means covenant; سَكْتَمُونَ means conceal it; يَشْتَرُونَ means purchased; يَحِبُّونَ means love; مَغَايَةِ means immunity; يَتَوَقَّعُونَ means achieved.

The backgrounds of the verse no. 188 are as under:

1. The Prophet had asked the jews for information on a particular point. They suppressed the truth and gave an evasive reply. Later between themselves they exulted over their 'tact' and expected the Prophet to be impressed by their reply and to praise them for it. But they were soon disillusioned.
2. Whenever the Prophet led an expedition, the hypocrites always stayed health at home; and when the Prophet returned to Madina they put up to him certain excuses and thought that they had satisfied him. They even expected to be praised for their contribution to the success of the expedition even though they had not taken any part in it.

In the verse no. 187 Allah referred to the covenant which He had taken from the people of the Book to the effect that they shall believe in their scriptures in and that they shall expound their provisions to the public without suppressing any part thereof. It should be noted that these scriptures, more particularly the Torat and the Injil, contained good many references about the apostleship of the Prophet of Islam and the Quran. According to their covenant with Allah, as referred to in the verse no. 187, the people of the Book had to accept these references as true, have faith in the Quran as a Divine Book and follow teachings of the Prophet of Islam. But it was disappointing to find them absolutely apathetic to the aforesaid covenant. They forgot all about it and about the Divine orders issued to them to expound correctly the text of their scriptures publicly. On the contrary they suppressed the relevant references in order to:

- a) misguide the masses, with a view to retain their hold on them, and
- b) to have the grants and subsidies, received by them, continued uninterruptedly.

It was certainly an infamous bargain which they thus struck. Thereby they bartered away the pleasure of Allah and the lasting benefits of the Hereafter for a few relatively insignificant ephemeral gains.

The muslims were addressed in the verse no. 188 and assured that those persons, more particularly the

وَلَهُمْ عَذَابٌ أَلِيمٌ ۝ وَلِلَّهِ مُلْكُ السَّمٰوٰتِ وَ
الْاَرْضِ ۝ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝ اِنَّ فِيْ
خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاٰخِلَافِ الْيَلِّ وَالنَّهَارِ
لَاٰيَةً لِّاُولِي الْاَلْبَابِ ۝ الَّذِيْنَ يَذْكُرُوْنَ
اللَّهَ قِيَمًا وَّمَعُوْدًا وَّكَلَّ جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ
فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ ۝ رَبَّنَا مَا خَلَقْتَ
هٰذَا بَاطِلًا ۝ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ۝
رَبَّنَا اِنَّكَ مَنْ تُدْخِلُ النَّارَ فَقَدْ اٰخَرْتَهُ ۝ وَمَا
لِظٰلِمِيْنَ مِنْ اَنْصَارٍ ۝ رَبَّنَا اِنَّا سَمِعْنَا مُنَادِيًا
يُنَادِي لِلْاِيْمَانِ اَنْ اٰمَنُوْا بِرَبِّكُمْ ۝ فَاٰمَنَّا ۝ رَبَّنَا
فَاغْفِرْ لَنَا ذُنُوْبَنَا وَكْفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا
مَعَ الْاَبْرَارِ ۝ رَبَّنَا وَاٰتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ
وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ ۝ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ۝

مَنْزِلٌ

people of the Book, who suppressed the truth and considered it an achievement, or those who expected to receive praise for certain acts to which they had not contributed, will not escape punishment. They may possibly receive some punishment even in this world. But so far the Hereafter goes, such persons shall definitely receive an excruciating punishment.

All things in the universe belong to Allah. He has complete mastery over them. He is the Omnipotent. He can certainly pass an order of punishment against any person and have it executed. The people of the Book should, therefore, be in no delusion about it (verse no. 189).

Traditions

imp a) If any person knowingly suppresses or hides solution of a problem he will have a fiery bride on the Day of Judgment.

imp b) If any person intentionally puts up a false claim, Allah will reduce his property in the bargain.

imp c) If a person poses to be rich on account of certain acquisitions, (not real), he has, as if, put on two unreal clothes.

imp d) Hazrat Sabit bin Kais ansar saw the Prophet and told him that he apprehended his destruction. He explained that Allah had disapproved of praise for some act which had not been done and he (Hazrat Sabit) liked praise. Further Allah had forbidden pride and he liked to be well groomed. Lastly Allah had directed that no person should raise his voice above that of the Prophet, and he had a loud voice. The Prophet assured him that he will have a tranquil life and then a martyr's death, which would take him to Paradise. Hazrat Sabit expressed his happiness over the Prophet's reply. (Eventually the Prophet's prophesy materialized in full and Hazrat Sabit, after leading a very happy life, died as a martyr in the action against Musilama, the Pretender).

Section 20

(190) Verily in the creation of the skies and the earth, and in the alternation of the night and the day there are definite signs for the people of understanding; —

(191) Who remember Allah while standing, sitting and lying on their sides, and who reflect on the creation of the skies and the earth, (and say): "Our Lord! Surely You have not created (all) this in vain. Glory to you! Then save us from the torment of the Fire!"

(192) "Our Lord! Verily whomso you admit into the Fire, you indeed disgrace him (thereby); and for the wrongdoers there shall be no helpers."

(193) "Our Lord! We have indeed heard the call of one who calls (us) to faith (and says): "believe in your Lord", (and) so we have believed. Our Lord! Then forgive our sins and obliterate our misdeeds and cause our death alongwith the righteous."

(194) "Our Lord! Grant us what you have promised to us through your apostles, and do not humiliate us on the Day of Resurrection. Verily You never break your promise!"

اِخْتِلَافٌ means alternation; يَذْكُرُونَ means remunter; قُعُورٌ means while sitting;

جَنُوبِهِمْ means their sides; اخَذِيَتْهُ means disgraced him; مِيعَادٌ means promise;

تَخْلَفُ means violation; تَوَقَّنَا means cause our death,

The background of the verse no. 190 is that the pagan Quresh approached the Prophet and asked him, just out of spite, to request Allah to convert Safa and Marwa hillocks into gold to enable them to purchase therewith the military equipment. This verse was then revealed directing them instead to reflect on the creation of the skies and the earth, the different species of creatures inhabiting the universe and the various amenities of life that are provided for them; also on the solar system and the firmament and the alternation of the night and the day, each succeeding but not over-lapping the other. All these marvels are open to public view :

اینها همه راز است که معلوم عموم است

(All these secrets are wellknown to public)

These signs afford a clear proof of the existence of Allah His creative and sustaining power, and His majesty, Omnipotence and Omniscience etc. They also afford sufficient food to the people of understanding for reflection on the creation of the universe. In fact such persons do not need any extra signs e.g. conversion of Safa and Marwa hillocks into gold, as stipulated by the Quresh, to convince them of the various attributes of Allah and of the bonafides of Islam.

Allah has emphasised in the Quran the study of the universe. Where as it contains 150 verses relating to the fundamentals of Islam, it has 756 verses referring to the various phenomena in the universe. This is significant in view of the fact that just as it is impossible to compose a single verse like that of the Quran, it is equally impossible to make one single small leaf of a plant. Both the Quran and the nature prove conclusively the unique master mindedness of Allah.

Before we proceed further it is worthwhile stating here that at the time of creation of the universe only smoke permeated the atmosphere. Nothing else existed. The skies and the earth were then created. The human beings were created last of all.

Another marvel is the alternation of the night and the day. It is a great favour of Allah to alternate them in a regulated manner without their over lapping one another. They help in the sustenance of life and vegetation on earth. They also help in the reckoning of time.

Note : The substance of verse no. 190 is amplified in the verse no. 164, sura Baqarah. It is worthwhile reading this verse along with that verse.

Who are those persons of understanding that are referred to in the verse no. 190 under comment? Allah has briefly described them mainly in the verse no. 191 and the succeeding Verses just to discriminate them from those apathetic type of people, who inspite of their intimate contact with nature, never care to study its marvels and to admire the ingenuity of Allah in that connection. On the contrary sometimes they even entertain doubts about His existence. According to them the whole process in the universes is automatic and that the matter can not be destroyed. The persons of understanding, according to the verses no. 191 to 194 are those —


- a) who constantly remember Allah in their minds as well as by their tongues — in all postures in which they may be, and whether they are healthy or sick;
- b) who are engrossed in the study of the universe and who, through amazement and awe at the purposeful marvels in the nature, exclaim 'Our Lord You have surely not created all this in-vain; and
- c) who submit a fourfold prayer to Allah as under:
 - i) 'Our Lord! We concede that you have a definite purpose in the creation of the universe. All glory is due to you for its creation and sustenance! We whole heartedly believe in you and we are always mindful of your orders. We request you to fortify us for their faithful execution. Kindly accept us as momins and as such, save us altogether from the fire of Hell'
 - ii) 'Our Lord! Our prayer to be saved from the fire of Hell is two fold. Admission into Hell carries with it public disgrace and humiliation. If you do not extend your mercy to us, we are likely to be incarcerated in Hell for some period on account of our sins. We shall; in that case, be subjected to the humiliating torture of Hell. Accordingly we pray to You to save us from Hell and its torments and to the attendant public disgrace!
 - iii) 'Our Lord! The apostle has come to us. He has conveyed and explained your orders to us; We have readily believed in You and in his mission and accepted the faith. We now pray to you, kindly to forgive our major sins, obliterate the minor lapses and inequities, and decree for us the death of the righteous so that we may, there after, be grouped with them and later be favoured with your blessings.'
 - iv) 'Our Lord! You promised with Your apostles and each one of them duly communicated it to his followers, that you would be pleased to spare the righteous believers from Hell. In pursuance of that promise, and You never violate your promises, we now beseech You to save us on the Day of Judgment from the humiliation consequential to the incarceration in Hell even for a short period and from its tortures.

The other relevant passages in the Quran are:

1. These persons pass closely by many (marvellous) signs in the skies and the earth, but they do not reflect on them. Some of them, inspite of their belief in Allah, are not free from doubts.
2. 'And We have appointed the night and the day as two signs (of our majesty and providence) . . . and that you may know the number of years (and other divisions of time) and reckoning.

Traditions

imp a) The Prophet told Hazrat Umran to offer namaz while standing; but if he had not the strength to do so, he should do it while sitting or lying. He should, under no circumstances, be unmindful of Allah.

imp b) Whenever the Prophet offered the late night  prayers he invariably recited the last 10 "rakats" of sura Al-Imran.

imp c) Once Hazrat Bilal saw the Prophet weeping. On his enquiry the latter told him 'how can I not weep in view of the fact that on the previous night the verse (no. 190) was revealed to me? Woe to those persons who recite it but not ponder, on it!'

اېر و باد و مه و خورشيد و نلک در کار اند

تا توانای بخت آری و لغفلت نخواهی

همه از مهر تو سرگشته و فرمان بردار

شرط الهان نباشد که تو فرمان بگیری

(The clouds, wind, moon, sun and the sky are in operation to serve you and to supply you with sustenance. You too should strive and see that you are never idle. All the elements are strenuously obedient to you. Is it then fair and reasonable that you are disobedient to your Creator?)

ستر کس سار آء اکھا تہی اھیان

(Shah)

یکین دکھا، دینی پاند پلاندر

(O You who cover up human faults! Observe the veil from me as I am absolutely naked. Kindly cover me up with your patronage and do not humiliate me (on the Day of Judgment) on account of my sins and the consequential punishment).

(195) Then their Lord accepted (their prayer and said): "I will not allow to be wasted any work of any performer amongst you, (be he) a man or a woman — you are (counterparts) from one another. Hence those who migrated and were expelled from their homes and persecuted in My cause, and who fought and were killed, — I will assuredly wipe off from them their inequities and admit them into the Gardens beneath which streams flow — (as) a reward from Allah; and with Allah is the excellent reward".

The background of the verse is the request which Hazrat Ume Salma, the first woman migrant from Mecca, made to the Prophet to tell her why Allah had made no reference to the women migrants to Madina. This verse was then revealed and it satisfied her solicitude on the point. It settled unequivocally that there was no difference in the human status of men and women respectively and that members of both sexes shared equally the benefits of good acts including migration.

استجاب means, acceptance.

ذکر means man; انثی means

woman; اوزرو means persecuted; harassed;

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ اِنَّهُمْ لَمُتَوْا لَوْ كَانُوا يَعْلَمُونَ
عَامِلٍ مِّنْكُمْ مَّنْ ذَكَرَ اَوْ اُنْثٰى، بَعْضُكُمْ مِّنْ
بَعْضٍ، فَالَّذِينَ هَاجَرُوا وَاُخْرِجُوا مِنْ دِيَارِهِمْ
وَاُذُوْا فِيْ سَبِيْلِىْ وَقَتْلُوْا وَقُتِلُوْا لَا كُفْرَانَ
عَنْهُمْ سَبَاتِهِمْ وَلَدْخَلْنَاهُمْ جَنَّاتٍ تَجْرٰى مِنْ
تَحْتِهَا الْاَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللّٰهِ وَاللّٰهُ عِنْدَ كُ
حَسَنِ الثَّوَابِ ۝ لَا يَغْفِرُكَ تَقَلُّبُ الَّذِيْنَ
كَفَرُوْا فِي الْبِلَادِ ۝ مَتَّاعٌ قَلِيْلٌ ۝ ثُمَّ مَا وَلَّهُمْ
جَهَنَّمُ، وَبِئْسَ الْمِهَادُ ۝ لَكِنَّ الَّذِيْنَ اَتَقَوْا رَبَّهُمْ
لَهُمْ جَنَّتٌ تَجْرٰى مِنْ تَحْتِهَا الْاَنْهَارُ خَالِدِيْنَ
فِيْهَا تُزَلَّوْنَ مِنْ عِنْدِ اللّٰهِ وَمَا عِنْدَ اللّٰهِ خَيْرٌ
لِّلَّذِيْنَ اٰتَوْا رِزْقًا وَلَٰكِنْ مِّنْ اَهْلِ الْكِتٰبِ لَمِنْ يُؤْمِنُ بِاللّٰهِ
وَمَا اُنْزِلَ اِلَيْكُمْ وَمَا اُنْزِلَ اِلَيْهِمْ خَشَعِيْنَ لِلّٰهِ

منزل

The men of understanding, generally, make a four fold prayer to Allah, as referred to in the verses no. 191 to 194 ante. In the verse no. 195 Allah was pleased to announce His acceptance of their prayer with a further addendum as under :

- i) Allah's acceptance of the prayer is not restricted to men only. Both men and women are counterparts of one another; they are all alike and the Divine orders apply equally to them without distinction of sex.
- ii) Allah will not lose sight of or allow to be wasted any performance, even of the most minor significance, of any human being. He will take due notice of it and suitably requite it.
- iii) As a reward He will wipe off the inequities, and in addition, admit into the gardens in Paradise, beneath which the streams carrying delicious liquids flow, those persons who, in His cause,
 - a. had migrated from Mecca to other places where the religious practices were unfettered;
 - b. were expelled from their homes for no other fault except that they were muslims and who, on that account, had to forgo their properties;
 - c. were harassed and persecuted for practising Islam, or were forced into wars by the enemies of Islam; and
 - d. took part in the religious wars and were slain therein.

Allah has the power and the capacity to confer excellent rewards on those persons who render selfless and unstinted service to Him.

The other relevant passages in the Quran are :-

1. If my slaves enquire from you about me, tell them that I am very near them. I accept the supplication of a supplicant. It is, therefore, desirable that they too should accept my orders and believe in Me.
2. These people (the pagans) exile you and your Prophet simply because you believe in Allah, who is your Lord.
3. They have animosity with them (the muslims) on account of the fact that they believe in Allah.

Tradition

imp) A muslim enquired from the Prophet whether his sins would be forgiven if he fought patiently and bravely in a religious war and got killed. The latter replied in affirmative, with the rider that the sin of leaving behind an undischarged debt would not be forgiven.

(196) Let not the (grandiose) movements of the disbelievers in cities deceive you.

(197) (It is) a brief enjoyment; then Hell is their abode; and it is an evil resort.

(198) But for those who fear their Lord there are Gardens beneath which streams flow; they shall live there (for ever) — a treat from Allah (Himself); and whatever is with Allah is the best (bliss) for the righteous.

يُفَرِّتُكَ means hat it not deceave you; تَقَلُّبُ means movement نُزُلٌ means hospitality;

اِبْرَاهِيمَ means pious; righteous.

The background of the verse no. 196, according to Tafsir-e-Hussaini, is that the Meccan pagans used to strut about in towns with their caravans of merchandise; and the muslims, by contrast, were a small, poor and struggling community. This marked difference in their economic condition sometimes depressed the latter, and they told the Prophet that being momins, who completely submitted to Allah, they expected better conditions of life for themselves. In this verse Allah told them not to be deceived by the apparant affluence and successful business of the pagans. That should not be misconstrued as a favour of Allah. It was merely a short lived enjoyment, the world itself offering a temporary sojourn. Their material gains would soon dwindle or vanish, and after death, due to their disbelief, they would all be forced into Hell, which is veritably an evil resort for a dwelling.

After refering to the condition of the infidels in this world and in the Hereafter, Allah has sketched in brief in the verse no. 198, the plight of the momins in the next world. According to Moulana Sayed Ashraf Ali Thanvi by اِبْرَارِ Allah meant those converts to Islam who had striven hard to be-

come righteous muslims. But the verse may better be taken in general sense to include all believers as suggested by Allama Ibn Kasir. These persons are very good in the treatment of their parents, children, relatives and fellow beings and they cause no harm or annoyance to any person. In addition they obey all Divine commands. Allah has conveyed glad tidings to them: that after death they shall be admitted into the gardens of Paradise beneath which streams of delicious liquids flow; and they will be treated as His guests. Surely whatever Allah offers to the righteous is of the highest bliss to them, because it would include personal interview with Him and His solicitude to keep them happy in Paradise.

The other relevant passages in the Quran are :

1. Those who foist falsehoods on Allah, will never achieve good though they may have some gains in this world. "Ultimately they will have to come to Me, when as retribution for their disbelief, I will award them terrible punishment".
2. "Let not the infidels misconstrue my respite as good for them. It just aggravates them in sins. For them is a degrading and terrible punishment".

تو ای زاهد سونی با رخ بهشت می کنی دعوت
منی نخواهم بهشت و نعمت دیدار می خواهم

(From Tafsir-e-Hussaini)

(O you pious man! You are inviting me to Paradise. I do not want it. I want the bliss of personally seeing Allah).

دلی با ختم سر بزدن جهان بگر می ارزد
بهی بفروشش دتورا، کزین بهتر می ارزد

(Hafiz)

(One moment spent in sincere devotion of Allah is worth more than the entire world. Hence please barter away the worldly wherewithall for a cup of wine (served in Paradise), because it is surely not worth more than that).

(Shah)

O damsel! (momin)! Ignore all whatever is seductive. It is only the malafides (the infidels) who parade their coquetry (grandiously) even though they are without the Lord. The real misfortune (for a momin) is to live or associate with Satan:

(199) And verily there are those amongst the people of the Book who believe in Allah, and in what has been sent down to you and in what was sent down to them, humbling themselves before Allah, without bartering away the revelations of Allah for a paltry price. They are those who have their reward with their Lord; verily Allah is swift in (taking) account.

(200) O you who believe! Remain steadfast, be persevering and fear Allah so that you may be successful.

تَشَعُّبٌ means humbling; سَرِيعٌ means quick هَابِطٌ means firm, constant.

The background of the verse no. 199 is that when the Prophet heard about the death of Nijashi, Emperor of Ethiopia, he led the funeral prayers for him at Madina and prayed to Allah for his salvation. This surprised the muslims. This verse was then revealed.

In the above verse Allah has referred to those people of the Book who believed in Him, in the Quran, and in the previous scriptures, who were all humility in their prayers to Allah and who never suppressed, corrupted or concealed the references in respect of the final Prophet and the Quran, as contained in their scriptures. On the contrary they duly maintained them, believed in them and expounded them correctly to others. They were never swayed by the political, financial or any other considerations to conceal them or replace them by interpolations. The number of such persons among the jews was of course very small, perhaps not exceeding ten, but among the christians there were good many of the above type. Emperor Nijashi was one of them. Allah assured them that they would certainly receive reward from Him on the Day of Judgment, and that there would be no delay in it, as it is His policy to take account and give deserts quite swiftly.

In the verse no. 200 Allah exhorted the believers, whatever the handicaps and afflictions affecting them may be, to remain constant and steadfast in their prayers and other acts of piety, to out do the enemy in fortitude and perseverance, to remain consistant and to strengthen each other in all respects before and during the actual combat and above all to fear Allah and refrain from transgressing His orders. That would ensure their success in this life as well as in the Hereafter.

Incidentally it may be mentioned here that the above verse (no. 200) does not support the temporary cessation or suppression of the religious fundamentals in the face of odds.

Another relevant passage in the Quran is:-

"The jews are very much in the lead in their enmity against the muslims, and the christians are foremost in their affection for them".

traditions

a) One of the three groups, who would have their spiritual return doubled, would be of those persons

who (inspite of their non-conversion to Islam) would believe in the Quran along with their own scripture.

imp b) The Prophet once said 'come, I will tell you when Allah effaces sins of a human being :

- i) When you perform ablution in a thorough manner inspite of some handicap,
- ii) When you attend mosque even though distant, and
- iii) When you anxiously wait there for the next succeeding prayer'.

(This is what is implied by **رابط** as used in the verse no. 200).

c) To make preparations for a night and day for Jihad is spiritually equal to fast for full one month and is better than late night prayers for the same period (one month).

imp d) To stand guard for one night in the cause of Allah is spiritually better than 1,000 nights spent in late prayers and 1,000 days with fast.

ٺاڪو ٺڳهيان معلوم ٿي خبرون

جن سارهي کينو سينڊ تي سفر جو سامان

لطف سان لطيف چئي تن لنگهي وڃن

(Shah)

سنياري سڄان وڃي عاديئون اڪتا

(Allah is their Lord guardian. He sends guidance to them through His apostles. Those who carefully equipped themselves with the necessary cargo for the journey, passed through the storm safely with Allah's mercy. They remembered Allah and thereby reached their goal).

SURATUN NISSA (The Women)

Para - 4 (continued)

Introduction

This Sura is Madinean. It has 24 sections, 177 verses and 16687 letters.

The subject matter, in main, of this sura is women, as its name cannotes. However the fact is that it deals with the following subjects as under :

- 1) Unity of Allah and His Ommiscience, Divine nature of the Quran, apostle ship of the Prophet of Islam and incertability of the Remittection.
- 2) Social and community matters about women, i.e. their marriage, divorce, inheritance and maintenance etc, about parents and other relatives and fellow beings in general and about their claims on an individual muslim. This sura is a charter of rights for woman.
- 3) Religious matters i.e. about ablution, bath, prayer, piety repentance, migration, Jihad, etc.
- 4) Miscellaneous matters i.e. about recalciterance of the hypocrites to accept faith, and hostility of the people of the Book against the muslims and their false doctrines, and about wars with infidels etc.

Its first 30 verses refer to major sins. According to Hazrat Abbas there are 8 verses in this sura which are better than all things under the sun for the muslim community. They are as under :

1. "Allah does not oppress any person in the least. For every good act He multiplies spiritual good and in addition gives a reward from Himself".
2. "If you save yourself from major sins, your minor sins will automatically be forgiven by Allah and He will send you to a respectable place in Paradise".
3. "Allah can forgive any person though He does not forgive the person who assigns partners to Him".
4. "If these persons had come to you after commission of sins and prayed to Allah for forgiveness of sins, and the Prophet had intervened for their salvation, then surely they would have found Allah very kind and forgiving".
5. "If any person does evil or wrongs his soul, but afterwards seek Allah's forgiveness, he will find Allah oft-Forgiving, most Merciful".
6. "Allah desires to make clear His orders to you and show you the way of the previous righteous people and also to be kind to you. Verily He is the Omniscient and full of wisdom".
7. "Allah desires that He may show His mercy to you and accept your repentance. But the desire of the persons pursuing worldly inclinations is that you may be put away from the Divine guidance".
8. "Since a human being is born weak, Allah wants to curtail His orders for him".

"The Muhammdan law which is binding on all from the crowned head to the meanest subject, is a law woven with a system of the wisest, the most learned and the most enlightened jurisprudence that ever existed in the world".

(Edmund Burke)

SURATUN NISA (or the woman)

In the name of Allah, the Compassionate, the Merciful.

- ① O you mankind! fear your Lord, who created you from a single individual, and He created his spouse from him, and from them both He propagated numerous men and women; and fear Allah whom you invoke when you importune one another, and (reverence) the wombs (i. e. safe guard your kinship against disruption); Verily Allah (always) watches over you.

رَبِّهَا means his consort;

بَيْنَ means spread;

تَسَاءَلُونَ means you importune;

أَرْحَامَ means wombs.

Allah has opened this verse with the injunction, often repeated in the Quran, that all persons should reverently fear Him, and they should appropriately be afraid of His displeasure. They should particularly abstain from disobeying His orders. He is their Creator. He has created them from a single individual, a common ancestor, Hazrat Adam, and He created his wife from him, and all human beings from the twain. In view of this genealogy there is no room for caste system or the consequential superiority of one individual over the other. For the sake of emphasis Allah once again enjoined on the mankind to fear Him for the very obvious reason that since they try to reach settlement between themselves in His name or by invoking His intervention or displeasure against their opponents, there is greater reason that they themselves should be afraid of His wrath and be reverent to Him. Allah has then directed us (the general humanity) to maintain well our relationships taken in a wide sense, and not to disrupt them even under strain. We should not repudiate the rights and claims of our relatives, because Islam has assigned great importance to them.

In this verse the fear of Allah has been bracketed with the fear of womb or the claims of the womb i. e. the human relationships. The origin of relationships has clearly been ascribed to the woman. This verse is very significant in view of the fact that before expounding orders in connection with the rights of wards, women, and relatives in general in the following verses, Allah has introduced the subject of relationship with the injunction that the mankind, in view of their common parentage, must discard all notions of superiority complex and be very particular in guarding relationships against disruption and in maintaining the various rights and claims, and thereby save themselves from Allah's wrath. He has concluded the verse with the warning that verily He watches over us to observe whether we obey His orders.



It is also significant to note that in this verse Allah has referred to different methods of creation. He created :

- a) Hazrat Adam, as we know, from clay.
- b) Bibi Hawa (wife of Hazrat Adam, though her name has not been mentioned in the Quran) from Hazrat Adam (from his left rib as per a tradition);
- c) The successive humanity from both of them through sperma hominis.

The other relevant passage in the Quran is :

"Allah witnesses everything".

Traditions :

- a) The 'woman' has been created from a chest-rib. Larger the rib, the more curved it becomes. If you vigorously try to straighten it, you will simply break it. But if you allow some space in its curvature and then take advantage of it, you will certainly succeed.
- imp. b) Offer prayer in such a way as if you see Allah. If you do not see Him, feel sure that He sees you.
- c) When some persons from the tribe of Mizr called on the Prophet, each one of them was merely clad in a single sheet. They did not wear any clothes. The Prophet gave a sermon after Zuhur prayers and recited this verse (No. 1) of Suratul Nissa. The muslims donated cash and agricultural produce in favour of the above tribesmen and thus relieved them of their distress.

دریں چاه و در شب تاریک
بیند او نور رشته باریک

(Roomi)

(Allah sees everything in the bottom of the well and on a dark night, even an ant and a slender thread).

2) And restore to the orphans their belongings and do not substitute worthless for (their) good ones; and do not consume their belongings along with yours; that indeed is a heinous sin.

3) And if you apprehend that you may not deal justly with the orphans (girls) by taking them in wedlock), then marry such whom you like from amongst (other) women, two or three or four; but if you apprehend that you may not deal justly (with them), then marry one only, or that which your right hands possess (i.e. the slave); that is the shortest course for avoidance of injustice (on your part).

4) And give the women (on marriage) their dowers gracefully (like a gift), but if they themselves remit aught of it to you, then enjoy the same with pleasure and profit.

حُوبَ means sin;

مَدَقَاتُ (lural of **مَدَقَاتُ**) means dowers due to wives;

خَلَّةٌ may be interpreted as a gift;

خَفْتُمْ means apprehend;

هَيْئًا means please you;

طَابَ means you like;

أَدْنَى means please you;

تَعُولُوا means unfair tilting;

طَبِينِ means give willingly;

مَرِيئًا means agreeable.

فِي الْيَتَامَىٰ فَالْيَتَامَىٰ مَا طَابَ لَكُمْ مِنْ النِّسَاءِ مِثْلِي
وَتِلْكَ وَرَبِّعٌ، فَإِنْ خِفْتُمْ أَلاَّ تَعْدِلُوا فَوَاحِدَةً
أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ، ذَلِكَ أَذْنَىٰ أَلاَّ تَعُولُوا ۖ
وَأَتُوا النِّسَاءَ صَدُقَتِهِنَّ فَخَلَّةٌ بَيْنَكُمْ عَنْ
شَيْءٍ مِنْهُنَّ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا ۖ وَلَا تَتَوَلَّوْا
أَمْوَالَهُنَّ أَمْوَالَكُمْ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيْلًا
وَأَرْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا
مَعْرُوفًا ۖ وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ، فَإِنْ
أَسْنَمْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ، وَلَا
تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا، وَمَنْ كَانَ
عَنِيبًا فَلَيْسَ شَاقًّا، وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ
بِالْمَعْرُوفِ، فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ
فَأَشْهَدُوا عَلَيْهِمْ، وَكَفَىٰ بِاللَّهِ حَسِيبًا ۖ لِلزَّكَاةِ

مَنْزِلَ

The background of the verse No. (3, as related by Hazrat Bibi Aishya) is that a particular orphan girl had some property including a garden. With a view to take over her belongings her guardian married her, but he did not give her adequate dower. This was disapproved by Allah and this verse was then revealed.

The directions contained in the above verses are meant for observance by the guardians of orphans, by which are meant those who have lost their parents and are minor. Allah has directed such guardians that when orphans reach the age of puberty or wedlock, their property should be restored to them. But so long they remain in their charge they should:

- spend the income accruing to them from the property of the orphans on the latter's maintenance.
- Not substitute worthless things for the good ones of the orphans e.g. substitute a diseased or a lean goat for a healthy and fat goat of an orphan.
- Not mix up the property of the orphans with theirs so as to justify its use by them, the idea being that the property of orphans should not be used to their disadvantage.

The breach of the a, b & c above would constitute a heinous offence.

- d) Not marry an orphan girl ward, even when she is prepossessing and wealthy, if the guardian apprehends that he would not be able to deal justly with her with regard to her dower or property. In such circumstances it is possible that sometimes the guardian may take undue advantage of his position and fix an inappropriate dower for his ward. It may also happen that the girl ward may be uncouth or unprepossessing and the guardian, after marrying her and securing her property, may not have any social or sexual connection with her or may keep her completely out of her property. But if the guardians do not entertain any such apprehension, then there is no objection to their contracting marriage with their girl wards. On the other hand if such an apprehension exists, the guardian is advised to marry any other woman of his choice who, not being under his guardianship, would be in a better position to exercise her discretion freely with regard to her consent to marriage and in the fixation of her dower.

In connection with marriage Allah has prescribed some riders as under :

As a general rule a muslim can marry upto four women at a time. But if he apprehends that in case of more than one wife he would not be able to act justly with all of them alike, and some of them are likely to suffer on that account, he should better restrict the number of his wives to one only. If that too would mean some hurdle for him, then he should more appropriately, be content with marriage with a legally acquired slave girl. In her case the problem of dower and equal treatment and sexual association would not be formidable. Hence the chances of his doing injustice to any party would not exist. But in case a person, inspite of his entertaining the above apprehension, marries more than one woman in their life time, the marriage would not be invalid on that account, only that the person concerned will have committed a sin.

(From Tafsir of the Quran, in Urdu, by Moulana Sayad Ashraf Ali Thanvi).

The background of the verse no. 4 is that in the pre-Islamic times parents used to take dower on behalf of their daughters. This custom was disapproved. In this verse Allah directed all muslims to deliver the entire dower to the bride concerned with good grace, just like a gift. In case a bride remits the whole or a part of the dower, or makes a gift of it after receiving it, the husband should accept it as a present and cheerfully appropriate it. There is nothing unlawful or derogatory about it.

Another relevant passage in the Quran is: 'even though you may desire to maintain judicious equality of treatment of your wives, you will not be able to do it.'

Traditions

- Imp a) Hazrat Ghailan had ten wives when he embraced Islam alongwith his wives. The Prophet, when approached by him, advised him to retain four wives and divorce the other six.
- b) Hazrat Amira had eight wives when he was converted to Islam. The Prophet asked him to retain four of them and divorce the remaining four.
- c) Hazrat Noufat had five wives when he became muslim. As per the Prophet's advice he kept four of them and divorced the 5th wife.

Opinion of Mrs. Annie Besant —

"When we see thousands of miserable women who crowd the streets of western towns during the night, we must surely feel that it does not lie in western mouth to reproach Islam for its polygamy".

(Tafsir of the Quran by Moulana Abdul Majid Daryabadi).

- ⑤ And do not make over to those of weak understanding your property which Allah has made a means of subsistence for you, but feed them and clothe them therefrom and speak to them a good word.
- ⑥ And discipline orphans till they reach the age of wedlock; then if you find in them sound judgment, transfer to them their property; and do not consume it extravagantly or hastily due to their growing up. And whoso (of the guardians) is well to do, he should abstain (from utilizing the orphan's property); and whoso (of them) is needy, let him take (there of) what is reasonable (as remuneration), And when you restore their property to them, call in witnesses in their presence; and Allah is enough as the Reckoner (of account).

سَفَهَاءُ means fools; اَكْسُو means clothe (them); مَعْرُوفٌ means good;

اِبْتَلُو means test; رُشْدٌ may be interpreted as understanding, discretion or judgment;

اَدْفَعُو means transfer; يَدَاوٍ means hastily; يَسْتَعِفُّ means abstain;

بِالْمَعْرُوفِ means with equity; حَسِيبًا means Reckoner.

Property is a valuable asset. It is the means of our subsistence in this world. If it is well utilized, it would also be the means of our salvation in the Hereafter. It has, therefore, to be guarded against wastage. Accordingly Allah has directed that it should not be made over to women who are known for their relatively immature discretion and judgment, minor children including orphans and to unintelligent, stupid, or insane persons. But such wards should be looked after well, fed and clothed according to their status and they should be reassured in polite and kind words that the property is theirs, only that till they are able to take it over, the guardians would continue to manage it for their benefit. An effort should thus be made to disabuse them of any possible suspicion that they are wantonly being kept out of their property.

Normally the property of an orphan should be restored to him when he reaches the age of puberty or wedlock, which is ascertainable as under:

- whether the orphan has become 15 years old,
- whether he has grown hair below navel,
- whether (in the case of a boy) he discharges semen, and (in the case of a girl) she menstruates.

When an orphan becomes major, as evidenced by one of the above factors, he ceases to be an orphan and in that case he is entitled to receive back his property. But before such an eventuality arises, Allah has enjoined on the guardians to discipline their orphan wards to see whether they can look after their property well, whether they can transact business advantageously and whether they can correctly spend money in the discharge of their religious and social duties. If they come off well in the

test, their property should be restored to them personally in the presence of witnesses so that all chances of future bickerings may be obviated. But this is a mere formality. Allah sees what we do — whether we manage the orphan's property unselfishly and to his advantage, whether we safeguard it against wastage and whether we maintain the necessary accounts to satisfy the orphan when the property is eventually restored to him. If we fail in our duties, Allah will definitely call us to account in that connection.

So long the property remains with the guardian it should be his sacred duty to see that he does not fritter it away in prodigalities. Nor should he be impelled into its hasty consumption by the fact that the orphan is growing up and that he would soon relieve him of the property. All well-to-do guardians are forbidden to utilize the property of their wards, even partly, for their own purpose. But if any guardian is poor or needy, it is permissible to him though not obligatory for him, that he may, according to the current conventions and what is absolutely just and reasonable, draw upon the orphan's income for his sustenance. If due to some circumstances, not connected with the orphan's property, he ceases to be poor, he must immediately stop drawing the subsistence allowance.

Note: It is desirable that these verses should be read with the verse no. 220 of sura Baqarah wherein the guardians were permitted to mix their property with that of their orphan wards provided that it was in the interests of the latter.

Another relevant passage in the Quran is:

"Do not approach the property of an orphan unless it be to improve it. In case if you are needy, you may take therefrom according to the current convention and strictly in proportion to your needs".

Traditions:

Imp a) It is a fact that women are not intelligently advanced except those who are obedient to their husbands.

Imp b) Orphanage ceases as soon as an orphan boy discharges semen in a dream.

Imp c) Three types of persons are not likely to be interrogated:

- i) minors till they reach puberty;
- ii) persons in sleep till they are awakened; and
- iii) insane persons till they regain normalcy.

d) After the battle of Kariza the Prophet had ordered that those pagan boys who had grown hair below navel as a sign of their puberty should be put to death and others spared.

Imp e) On an enquiry the Prophet told the person concerned that since he was a needy person he may utilize the orphan's property, but that should be consistent with his actual requirements. He should, under no circumstances, hoard it for himself or use it in the place of his own income.

Imp g) The Prophet advised Hazrat Abuzar never to be a leader or chieftain of even two persons or guardian of an orphan.

(7) There is a share for men in what (their) parents and near relatives leave (behind), and there is a share for women in what (their) parents and near relatives leave (behind). — whether (the property is) small or large; a determinate share.

(8) And if at the time of partition (of heritage) (other) relatives, and orphans, and the poor are present, then provide therefrom for them (too), and speak to them a good word.

(9) And let those (inheriting the property) bear the (same) fear as they would have had, were they to leave behind (their own) minor offsprings; let them, therefore, fear Allah and speak appropriate words (of solace).

(10) Surely those who consume unjustly the property of orphans, devour nothing but fire into their bellies; and they will soon get into the flaming Fire.

The background of the verse no. 7 is that during the pre-Islamic times property of a deceased person used to be partitioned solely among his grown up sons, who could be expected to take part in a tribal feud. The wives, daughters and minor sons were denied a share in it. Based on this

convention the three daughters of Aus bin Samat and his wife Um Kah were denied a share in the property of the deceased. She took the matter to the Prophet who sent for the other party and enquired from them. They referred him to their time-honoured custom. This verse was then revealed abrogating the latter and assigning shares to male as well as female descendants of a deceased person, whatever the extent of the property may be. The shares are determinate.

قَوْلًا مَعْرُوفًا may be translated as a word suiting or appropriate to an occasion;

مَفْرُوضًا means determinate; تَرَكَ means left سَعِيرًا means are present at the par-

tition; يَخْشَى means he fears; حَضَرَ الْقِسْمَةَ means appropriate;

يَصْلُونَ means get into, reach; سَدِيدًا means flaming fire, Hell.

In the verse no. 8, since superseded according to all the four Imams, it was directed that if at the time of partition of a deceased person's estate some distant relatives, who by law are not entitled to a share in the property or some orphans, not related to the deceased, or other needy persons turn up,



they may also be given something out of the property. In case that is not possible, they should at least be addressed softly, and the distant kindred informed politely that according to the Muslim law they cannot receive any share in the property. With regard to the orphan supplicants, those who inherit and partition the property should be as much solicitous about them as they would wish others to be solicitous about their children, were they to die and leave behind their minor children unprovided for, and forced to the necessity of attending such partition of property meetings, seeking some charity from the prospective heirs. They should, therefore, fear Allah and bear in mind His orders received in connection with the minors. In case they are unable to help the latter, they should at least express their regrets in some soothing words without causing them a distressful disappointment.

Those who unjustifiably consume the property of orphans, as if, devour fire in their system. On the Day of Judgment, which is not far off, they would be marched off to Hell and its flaming fire.

Another relevant passage in the Quran is:

"They move out secretly at night to remove the agricultural produce and fruits from their gardens; but the punishment of Allah reaches their field and garden in advance of them and destroys them completely. This is the fate of those who sacrifice the rights of others'.

Traditions

imp a) The property of a person, who does not give charity therefrom is wasted.

imp b) The Prophet said: 'save yourselves from seven sins which cause destruction:

- i. disbelief,
- ii. magic,
- iii. murder,
- iv. usury,
- v. misuse of an orphan's property,
- vi. non-participation in religious warfare, and
- vii. voicing aspersions against innocent muslim women.

c) The Prophet saw on the night of Ascension certain persons whose lower lips were hanging down inordinately and the angels were forcing hot stones of Hell down their throat. On enquiry Hazrat Gibfil informed the Prophet that the persons had unjustly devoured orphans' properties.

سلوک آں چہناں کن بخلق جہاں
کہ خواہی کہ با تو کنند آئینہاں

(Treat others as you wish to be treated by them).

(11) Allah (thus) commands you with regard to your children's (inheritance): for the male is a share equal to that of two females; but if there are females (only), two or more, for them shall be two thirds of what he (i.e. the deceased) has left; and if there is (only) one, she will have a half. If he left a child, each of the parents shall have one sixth of what he had left; but if he left no child and the parents are the (sole) heirs, then his mother shall have one third; but if he left brothers (or sisters), his mother shall have one sixth. (The distribution will take effect in all cases) after the (deceased's) legacies and debts are paid up. You do not know whether your parents or your children are nearer to you in (point of) benefit. These determinations are (ordained) by Allah; Verily Allah is the Omniscient, the Wise!

فوق means more;

انثيين means two women;

سدس means one sixth share;

الباقي means parents

اودين means debts;

فريضة means determinations.

ان كان له ولد فان لم يكن له ولد ووراثته
ابوه فلا يرث الثلث فان كان له اخوة فلا يرث
السدس من بعد وصيته يوصى بها اودين
اباؤكم وابناؤكم لا تدرؤن ايهم اقرب لكم
نفعاً فريضة من الله وان الله كان عليماً
حكيماً وكنتم نصف ما ترك ازاؤكم ان لم
يكن لهن ولد فان كان لهن ولد فلكم
الزبير مما تركن من بعد وصيته يوصى بها
اودين ولهن الزبير مما تركن ان لم يكن لكم
ولد فان كان لكم ولد فلهن الثلث مما
تركتم من بعد وصيته توصون بها اودين
وان كان رجل يورث كلالة او امرأة وله اخ
او اخوة فليكن واحد منهما السدس فان كانوا

منزل

The backgrounds of the Verse are said to be as under:

1. Hazrat Jabar was seriously ill and the Prophet went to enquire about his health. He found him unconscious. He performed ablution and sprinkled some ablution water over him. Hazrat Jabar regained consciousness; and a little later he asked the Prophet how he could distribute his property. There upon this verse was revealed.
2. The wife of Hazrat Saeed bin Rabi informed the Prophet that her husband was killed in the battle of Uhud, that in addition to her he had left behind two daughters, but that the deceased's brother had taken possession of the entire property to their complete exclusion. She told him that unless she arranged for dower for the two girls, they could not be married. This verse was then revealed. The Prophet sent a word to Hazrat Saeed's brother to give 2/3rd of the property to the two girls and 1/8th thereof to the deceased's wife and self appropriate the residue.

In the verse no. 7 ante the fundamentals of the Muslim law of inheritance are laid down. It is prescribed therein that irrespective of the size of property both male and female heirs, whether major or minor, are entitled to a distinct share in it. In the verse no. 11 shares of certain heirs have been pres-

cribed, the guiding factors being that a male heir will have a share double that of a female, and those nearer in kinship will exclude the more distant kindred. The shares of various relatives, fixed under this verse, are as under :

1. If the deceased has left one daughter she will inherit one half of the property, but if the number of daughters exceeds one, they will inherit 2/3rd of the deceased's property in aggregate.
2. If the deceased has left children, each of his parents will inherit 1/6th of the property. If he has left one daughter only, she will inherit 1/2 of the property, the mother will inherit 1/6th of it and the father will inherit 2/6th of it.
3. If the deceased has not left any child and the parents are the sole heirs, the mother will inherit 1/3rd of the property and the father 2/3rd of it. But if the deceased has left brothers (or sisters), the mother will inherit 1/6th of the property and the residue will go to the father. The brothers and the sisters will not have any share in the deceased's property when the father is alive.

The distribution of property will take effect only after the deceased's bequests are satisfied and his debts discharged. The verse prescribes the above order but it does not assign priority to bequests over debts. According to a tradition debts should be discharged first and that is quite in the fitness of things, as otherwise the lender's interests would unnecessarily be jeopardized. Besides the undischarged debt can not be forgiven.

Under the Muslim Law of Inheritance both ascendants as well as descendants have been assigned specific shares. In fact we do not know which of the heirs will really be more beneficent to us through their kindness in this world or through their solicitude for our salvation in the Hereafter. Since Allah is all Knowing and all Wise, He, in His comprehensive knowledge knows the relative benefit that can accrue to us from our heirs. Hence based on His infinite wisdom, He has fixed different shares for our heirs. They are not open to debate. It is the bounden duty of all muslims to see that they do not transgress the relevant orders.

"There is no distinction in the Muhamadan law of inheritance between the movable and immovable property or between ancestral and self acquired property". (Principles of Muhamadan Law" by D. F. mulla).

(Remarks of Mr. Mac naughten, the author of Principles and Precedents of Mohammadan Law:-

'In these provisions we find ample attention paid to the interests of all those whom nature places in the first rank of our affections; and indeed it is difficult to conceive any system containing rules more strictly just and equitable'.

(Tafsir of the Quran by Allama Abdul Majid Daryabadi)

- (12) And you shall have half of what your wives may leave, provided they leave no child; but if they leave a child, you shall have one fourth of what they leave, after payment of their legacies and debts. And they (your wives) shall have one fourth of what you leave, provided you leave no child; but if you leave a child they shall have one eighth of what you leave, after payment of (your) legacies and debts. And if the (deceased) man or woman whose estate is the subject matter of inheritance, has left no heir, (neither ascendants nor descendants), but has a brother or a sister, each one of them gets

one sixth; but if they are more, then they will have equal shares in one third (of the estate) after payment of the legacies and the debts without prejudice; this is the injunction from Allah; and Allah is the Omniscient, The Forbearing!

لَهُمْ means for them; عَیْرُ مَضَارٍ means unprojudicial to any heir شَمْنُ means the shave

The verse contains the following orders :

1. If a deceased wife has not left a child, her husband would inherit half of her property, but if she has left a child, the husband would get a quarter of it. His inheritance would take effect after her legacies are satisfied and the debts paid up.
2. If a deceased husband has not left a child, his wife would inherit a quarter of his property. But if he has left a child, she would get one eighth of it. If the number of wives exceeds one, they will have equal share in the above inheritance. The latter would take effect after the deceased's legacies are satisfied and the debts (including the wife's dowery) are paid up.
3. The word كَلَالٌ is derived from اكلیل which means a crown that surrounds

the head on all sides. Hazrat Abu Bakr and Hazrat Umar had interpreted it as a person without parents and children. Hazrat Umar had very much wished that if the Prophet had lived a little longer, he would have obtained from him correct elucidation of the three words — Kalalah, Khilafat and Riba. All the four Imams have upheld the interpretation of the word Kalalah as made by the first two Khalifa. It may, therefore, mean a person who has not left any ascendants or descendants but only collaterals with or without a widow/widower.

According to this verse if such a person has left a brother or a sister, each of them would inherit one sixth of his property. But if the number of brothers and/or sisters exceeds one, all of them will have equal shares in their aggregate share of one-third in the property. The residue of the property would go to the other collaterals. But if none of them is available, it would be shared equally by the uterine brothers and sisters. But the inheritance will take effect after the deceased person's legacies are satisfied and his debts are discharged.

The debts in all the above cases should be bonafide, well accounted for, and uncontested. Similarly the legacies bequeathed by the deceased person should be according to the Quranic principles. They should be just and non-injurious in their repercussions against any heir. They should not be aimed at unduly increasing or reducing the share of any heir.

These are the orders passed by Allah for our information, guidance and compliance. He is all Knowing. He knows which of us comply with them. If He is not swift in punishing the delinquents, it is because He is most Forbearing.

(Note : This verse is supplemented by the verse no. 177 of the same sura).

Traditions :

- imp a) It constitutes a heinous sin to harm the interests of any heir through a bequest.
- imp b) Allah has fixed the shares of all heirs. Hence no will can lawfully be made in favour of any heir.

(13) These are the limits prescribed by Allah; and whoso obeys Allah and His Apostle, He shall admit him in the Gardens beneath which streams flow, to abide there in; and that (definitely) is a supreme achievement.

(14) And whoso disobeys Allah and His Apostle and Transgresses His limits, He shall cause him to enter the Fire, to abide therein; and he shall have a despicable punishment.

فَوْزٌ means achievement;

يَعْصِي means disobeys;

يَتَعَدَّى means transgresses.

The orders fixing shares of various descendants and ascendants in the property left behind by a deceased muslim are issued by Allah and we should appreciate and obey them loyally and literally. In this connection Allah has referred to two categories of persons in these verses. They are as under :

1. Those who obey the Divine orders including those about inheritance. Such persons shall be admitted in Paradise which abounds in gardens under which streams flow carrying delicious liquids. They shall live there permanently. That indeed is a supreme achievement for them.
2. Those who disobey Allah and the Prophet and transgress the orders issued by Allah with special reference to the inheritance of property by heirs. Such persons shall be forced into Hell and then subjected to an excruciating torment. They shall abide therein.

Tradition

imp The Prophet observed that a person does good acts for his full life of seventy years, but winds it up by an unjust distribution of his property. he goes to Hell on that account. Another person commits sins throughout his career of seventy years, but concludes it with a just distribution of his property. he goes to Paradise on that account.

Section 3

(15) And those of your (married) women who commit lewdness, call against them four witnesses from your fold; then if they testify (against them), confine them to (their) houses till death seizes them, or Allah prescribes for them some (other) source (for disposal of such cases).

الْأَشْكَارُ
لَنْ يَدْخُلُوا
أَكْثَرُ مِنْ ذَلِكَ فَمَنْ شَرَكَاهُ فِي الثَّلَاثِ مِنْ بَعْدِ
وَصِيَّةٍ يُؤْتَى بِهَا أَوْ دِينَارٍ غَيْرِ مُضَارٍّ وَصِيَّةً
مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ خَلِيمٌ ۝ تِلْكَ حُدُودُ اللَّهِ ۚ
وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرَى مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ ۝
وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ
يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ ۝
وَالَّذِي يَأْتِيَنَّكَ الْفَاحِشَةُ مِنْ نِسَائِكَ فَأَشْهَدُوا
عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ
فِي الْبُيُوتِ حَتَّى يَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ
لَهُنَّ سَبِيلًا ۝ وَالَّذِينَ يَأْتِيَنَّهَا مِنْكُمْ فَأَذَوْهُنَّ
فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا ۚ إِنَّ اللَّهَ
كَانَ تَوَّابًا رَحِيمًا ۝ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ
مَنْزِلٌ

16) And if two persons (whether male or female, married or unmarried) amongst you commit it (the above offence), punish them both. If they repent and amend, leave them then. Verily Allah is the Relenting, the Merciful!

أَلْتَقِ means those (women), يَأْتِيَنَّ means come to; اِسْكُونِ means confine them,

يَتَوَفَّيَنَّ means seizes them; اِزْدَحِمَا means punish them; اَرْبَعَةً means for him;

اِسْتَشْهِدُو means you call witnesses.

The verse no. 15 contemplates the case of a married woman against whom there is a charge of adultery or whoredom (which is definitely an indecent or lewd act). In such a case it is enjoined on the man in authority to call for four witnesses—all muslims, male, adults, free and possessed of intelligence — to give evidence on behalf of the prosecution. If they testify in support of the accusation, the latter should be considered to have been established. As a punishment the woman concerned should be confined to her house till her death or till Allah reviewed the punitive provision in the Quran and issued different orders in connection with such matters.

The verse no. 16 deals, in a more comprehensive manner, with the matter at issue. According to it the person who is convicted of the indecent act, whether, it is a male or female, married or unmarried — shall receive punishment including the corporal one. After the sentence is executed, if the person concerned repents and does not repeat the offence, he/she be left unmolested. Allah is the Relenting. He accepts bonafide repentance. He is Merciful to. In all cases where He accepts repentance, He forgives the sin.

(According to Allama Abdul Majid Daryabadi, a penitent sinner in Islam, is better placed than a sinless person).

Note: The orders contained in the verses no. 15 and 16 were later superseded. This position has been universally accepted. According to the revised orders:

- a) a married person, whether male or female, shall on conviction of adultery, whoredom or fornication, be stoned to death; and
- b) an unmarried person, whether male or female, shall under identical circumstances, receive 100 stripes.

Traditions:

imp a) The Prophet had issued orders about Aaz and Khamidia to be stoned to death for adultery. But flogging, in addition, was not ordered for them.

imp b) The Prophet had ordered: 'if you see any person committing unnatural offence, both parties should be put to death'.

c) If any slave girl commits adultery, her owner should award her the prescribed punishment. Thereafter he should not molest her.

(17) With Allah is (acceptable) the repentance of those (persons) only who do evil in ignorance and then repent soon afterwards. They are those to whom Allah will relent, and Allah is the Knowing, the Wise!

(18) And ineffective is the repentance of those (persons) who continue to do evil, until death confronts one of them, and then he says: "Indeed now I repent", nor of those who die and are disbelievers; they are those for whom We have prepared a grievous torment.

إِنَّمَا means none else excepting;

مِنْ قَرِيبٍ means soon after;

حَاضِرٌ means is present;

يَمُوتُونَ means they die;

أَعْتَدْنَا means we have prepared.

Allah accepts the repentance of those persons who

- commit a sin out of ignorance, and
- repent of it soon afterwards.

Allah would mercifully accept their repentance. He is the Omniscient. He knows which of the sinners has repented of his sin sincerely. He is the Wise. He accepts the repentance and forgives or rejects it, and in that case either He awards punishment or refrains from awarding it immediately as per His universal plan, which is irreproachable in every respect.

The word **جَهَالَةٍ** may be elastically interpreted. Taken in a wide sense it may include a

fit of passion, forgetfulness, unconsciousness of the exact nature of the act or its consequences, bonafide ignorance of law etc. It would thus cover up practically all cases of sins likely to be committed by a person. Infact according to Mujahid whoever commits a sin inadvertently or even intentionally, he is an ignorant person. He argues: 'can a person who commits a sin, being atleast momentarily oblivious of its effects in this world as well as in the Hereafter, be considered other than an ignorant person?'

The words **مِنْ قَرِيبٍ** have been used in a very comprehensive sense. Literally they mean 'soon'. However in the context of the verse they may be interpreted as:

- before the sinfulness gets deeply embedded in the sinner and he becomes callous;
- soon after realization of the commission of sin;
- before the sinner has despaired of his life and is face to face with death.

يَعْمَلُونَ الشُّرَّ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ
فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ
عَلِيمًا حَكِيمًا ۝ وَكَيَسَّرَ التَّوْبَةَ لِلَّذِينَ يَعْمَلُونَ
السَّيِّئَاتِ، حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ
إِنِّي تُوبْتُ الْفَنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ
أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ۝ يَا أَيُّهَا
الَّذِينَ آمَنُوا لَا يَجِدْ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ
كَرْهًا وَلَا تَعْصِلُوهُنَّ لَمَّا ضَعَبُوا بِبَعْضِ مَا
اتَّيَسَّرُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبِينَةٍ
وَعَلَّامَتُهُنَّ بِالْمَعْرُوفِ ۚ فَإِنْ كَرِهْتُمُوهُنَّ
فَقَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَبِيرًا
كَثِيرًا ۝ وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَانَ
زَوْجٍ، وَآتَيْتُمْ أَحَدَهُنَّ قِطَاعًا فَلَا تَأْخُذُوا مِنْهُ

مَنْزِلٌ

The crux of the verse is that repentance should be offered soon after commission of a sin. It should not be put off deliberately.

The verse no. 18 may, therefore, be interpreted as under :

Repentance of a sinner is generally not acceptable when :

- he consistently commits sins and has become callous, or after committing a sin he has never felt sorry for it,
- he is in throes of death with life fast ebbing away,
- he dies in disbelief.

Since repentance of such persons is not accepted, they will, in view of their sins, be marched off to Hell, where they would be subjected to an awful torment.

Note : According to Tafsir-e-Hussaini the verse no. 18 particularly covers the cases of repentance offered by the hypocrites and infidels.

Another relevant passage in the Quran is: "when human beings see the sun rising from the west, then belief in Allah or performance of good acts would not benefit the man concerned".

Traditions :

- imp a) Allah accepts repentance till the time when the penitent gets into the throes of death.
- imp b) Allah accepts repentance of His creatures and forgives their sins till the curtain is drawn on them.

موت مندہ آہی، تائب توبہ نہ کرتا

(Relevant to verse no. 17)

مجلو بالتوبہ قبل الموت، ویہتوں ویرم (ای)

(Shah)

تائب توبہ نہ کرتا

(There is no season fixed for death. O you who are to repent! do it immediately. Be quick with your repentance before the death claims you. Do not delay. O penitent! be quick).

(19) O you who believe! It is not lawful for you to forcibly inherit women; nor to confine them (with a view) to take back a part of what (dower) you had given them, except when they are guilty of an open lewdness; and consort with them with kindness (and equity); if you dislike them, it may be that you dislike a thing in which Allah has kept a great deal of good (for you).

(20) And if you intend to take one wife in place of another (through divorce), even if you have given the latter a huge quantity (a whole treasure as a dower), do not take back aught of it. Would you take it back by (resort to) slander and manifest sin?

(21) And how can you take it back when you have gone unto one another and they (wives) have taken from you a solemn covenant?

(22) And do not marry (any of) those women whom your fathers had married, except what is past; surely it (such a marriage) is shameful and repugnant and an abominable course.

يَحِلُّ means lawful; كَرِهًا means forcibly;

تَعْضِلُونَهُنَّ means restrain them wrongfully;

يَسْتَذِهُبُوهُنَّ means so as to take back;

عَاشِرُوهُنَّ means associate with them;

كَرِهْتُهُنَّ means dislike them;

استبدال means retrace;

قِطَارًا means treasure بَهْتَانًا means

calumny, اِثْمًا means sin;

مَقْتًا means repugnant; سَاءَ means evil.

The background of the verse no. 19 is as under :

It was customary for the pre-Islamic Arabs to inherit wives of deceased relatives like any other the deceased used to reserve a particular wife of the heir or the friend used to marry her. In the other case she used to be confined in the house and not allowed to contract a second marriage unless she paid back the entire dower or a part of it as ransom. Allah disapproved the above custom. He declared it unlawful for the muslims to forcibly inherit women or their property, or to confine them indoors with a view to take back from them their whole dower or a part of it. As an exception, however, it has been authorized to confine a woman indoors, if she is guilty of a manifest lewdness i.e. she is charged with adultery. According to Imam Ibn Jurair the verse may be elastically interpreted to include in it disobedience to husband, a vicious tongue etc. The normal practice for a husband should be to consort with his wives with kindness and equity even though he may dislike some of them. Who knows Allah may bring to him a lot of good, material as well as spiritual, through the latter! They may prove extremely faithful and serviceable to him or they may procreate very good children for him. The muslims are desired to emulate the Prophet in his exemplary treatment of his wives.

The background of the verses no. 20 and 21 is as under :

There was a custom among the pagan Quresh to divorce their wives with the rider that the latter

كِتَابُ النِّسَاءِ ١١٢

شَيْئًا ۖ اَتَاخُذُوْنَهُ بُهْتَانًا ۖ وَاَنْتُمْ مُبِينَتٌ ۚ وَكَيْفَ
تَاْخُذُوْنَهُ وَقَدْ اَفْضَيْتُمْ بَعْضُكُمْ اِلَىٰ بَعْضٍ وَّ
اَخَذْتُمْ مِنْكُمْ مِّيثَاقًا عَلِيْظًا ۚ وَلَا تَنْكِحُوْا
مَا نَكَحَ اٰبَاؤُكُمْ مِنَ النِّسَاءِ اِلَّا مَا قَدْ سَلَفَ ۚ
اِنَّهُ كَانَ فَاْجِشَةً وَّ مَقْتًا ۚ وَسَاءَ سَبِيْلًا ۙ
حُرِّمَتْ عَلَيْكُمْ اُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَاَخَوَاتُكُمْ وَا
عَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْاَخِ وَبَنَاتُ الْاُخْتِ وَا
اُمَّهَاتُكُمُ اللَّاتِي اَرْضَعْنَكُمْ وَاَخَوَاتُكُمُ مِنَ الرَّضَاعَةِ
وَاُمَّهَاتُ نِسَائِكُمْ وَاَبْنَاؤُكُمُ اللَّاتِي فِيْ حُجُوْرِكُمْ
مِّنْ نِّسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ ۚ اِنْ لَّمْ يَكُوْنُوْا
دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ ۚ وَحَلَائِلُ اَبْنَائِكُمُ
الَّذِيْنَ مِنْ اَصْلَابِكُمْ ۚ وَاَنْ يَّجْمَعُوْا بَيْنَ الْاُخْتَيْنِ
اِلَّا مَا قَدْ سَلَفَ ۚ اِنْ اَللّٰهُ كَانَ غَفُوْرًا رَّحِيْمًا ۙ

بَنَاتُ

property. Sometimes even an intimate friend of the latter. Then if she happened to be beautiful, the heir or the friend used to marry her. In the other case she used to be confined in the house and not allowed to contract a second marriage unless she paid back the entire dower or a part of it as ransom. Allah disapproved the above custom. He declared it unlawful for the muslims to forcibly inherit women or their property, or to confine them indoors with a view to take back from them their whole dower or a part of it. As an exception, however, it has been authorized to confine a woman indoors, if she is guilty of a manifest lewdness i.e. she is charged with adultery. According to Imam Ibn Jurair the verse may be elastically interpreted to include in it disobedience to husband, a vicious tongue etc. The normal practice for a husband should be to consort with his wives with kindness and equity even though he may dislike some of them. Who knows Allah may bring to him a lot of good, material as well as spiritual, through the latter! They may prove extremely faithful and serviceable to him or they may procreate very good children for him. The muslims are desired to emulate the Prophet in his exemplary treatment of his wives.

could not marry without their permission; and they generally withheld it unless the divorces paid back the whole or part of their dower.

Allah disapproved the above custom and directed the muslims not to take back from the divorcees aught of the dower or other presents irrespective of their monetary value. The dower was permitted to be taken back under verse no. 19 only when a wife was manifestly guilty of lewdness. Hence it was feared that under verse no. 20 the husband might resort to a calumny against his wife that she was either adulterous or unmannerly and disobedient to him, so as to justify his taking back the dower from her; but a false accusation is surely a manifest sin, and it is very reprehensible if for withdrawal of dower the husband should resort to calumny against his innocent wife. In fact the very withdrawal of the dower would create suspicion of the above imputation; and that by itself is harmful to the woman's reputation.

In the verse no. 21 Allah questioned the propriety of taking back the dower or presents by the husband from his wife in view of the fact that the nikah proceedings constituted a solemn covenant under which the husband had formally and publicly agreed to pay a particular dower to his bride. It was clearly undesirable to break such a binding covenant. Besides the husband and the wife had later sexually enjoyed one another and contributed to each others' well being. It was odious under the circumstances to take back the dower either by pressure or on the pretext of remission by the wife when the husband proposed to divorce his wife not for any fault on her part but because she was unprepossessing.

Incidentally it may be mentioned here that no ceiling to dower has been prescribed in the Quran. Hazrat Umar had once fixed 400 darhams as the maximum dower for a muslim woman, but he was corrected by an old woman who referred him to the verse no. 20. He appreciated the correction and withdrew his injunction.

"Another trick to detract from the freedom of married women was to treat them badly and force them to sue for Khula divorce (see verse no. 229) or its equivalent in pre-Islamic custom, when the dower could be claimed back. This is also forbidden". (Tafsir of the Quran by Allama Abdullah Yusuf Ali).

The background of the verse no. 22 is as under :

It was a covention among the pagan Arabs that sons could marry the widows or divorcees of their fathers. The example of Kabisha, the widow of Abu Kais, has been quoted in this connection. His son proposed to marry her, but she disagreed and took the matter to the Prophet. This verse was then revealed.

Allah has declared unlawful a marriage between a son and his step mother, be she a widow or a divorcee (even when the marriage rights were not exercised by the father). Such a marriage is shameful, odious, abominable and highly prejudicial to the material and spiritual interests of both the father and the son. The contractor of such a marriage, would in view of the Quranic orders, be considered as an infidel and he should be put to death, as per the tradition quoted below. Whatever was done in the past was, however, excused.

Note : It is desirable to read alongwith the verses no. 20 and 21 under comment the verse no. 229 of sura Baqarah (wherein Khula type of divorce was authorized and refund of dower to the husband was permitted)and verse no. 237 of the same sura, (under which in the case of divorce before consumation, half the dower, unless remitted by the husband, could be returned to him by the divorcee.

1. It is not lawful for you to take back aught of what you have given them (your wives) except in case when you apprehend that you would not be able to conform to the orders of Allah.
2. They too have rights on you as you have on them.
3. Do not approach any evil, shameless or adulterous act.
4. Do not approach adultery. Verily it is an evil act.

Traditions

- imp a) The Prophet used to treat his wives very mildly, kindly and politely.
- b) The Prophet used to assemble all his wives at early night time and pass some time in discourse with them.
- imp c) A Muslim husband should not separate himself from a Muslim wife. If she has one or two defects, she may have one or two good qualities too.
- imp d) On the night of Ascension one of the rewards which the Prophet received from Allah was an assurance that no 'Khutuba' would be lawful unless it contained statement that Hazrat Muhammad (may Allah's peace be on him!) was a slave of Allah and His Apostle.
- imp e) The Prophet had declared that he who, after revelation of the verse no. 22, married his step mother, is an infidel and he should be killed and his property forfeited. There was actually an instance of such a person having been put to sword.

Section 4

(23) Forbidden to you (for marriage) are: your mothers and your daughters, and your sisters, and your sisters, and your paternal aunts, and your maternal aunts, and the daughters of your brothers and the daughters of your sisters, and your (foster) mothers, who gave you suck, and your foster sisters, and the mothers of your wives, and your step daughters who are under your guardianship, born of your wives to whom you have gone in, but there is no sin (prohibition) on you if you have not gone in to them, and the wives of your sons who are from your loins, and (also) two sisters jointly (during their life time), except what is past; Verily Allah is ever Forgiving, Merciful, —

حُرِّمَتْ means forbidden; اَرْضَعْتَكُمُ means who gave you suck; حُجُورُكُمْ means

under your guardianship; دَخَلْتُمُوهُنَّ means whom you have intercourse with,

جُنَاحَ means sin; تَجَبُّوْا means jointly.

In this Verse Allah has declared as unlawful (haram), for marriage purposes, the following women :

1. mothers including step mothers and grand mothers.
2. Daughters including grand daughters as well as illegitimate daughters.
3. Sisters including step sisters (from the same mother or father).

4. Paternal aunts including all sisters of paternal ascendants.
5. Maternal aunts including all sisters of maternal ascendants.
6. Daughters of brothers — real or step.
7. Daughters of sisters — real or step.
8. Your foster mothers who gave you such. The word 'suck' has not been defined in the Quran. According to Imam Azam and Imam Malik any suck irrespective of its number or the quantity of milk sucked makes the woman haram for marriage.
9. Your foster sisters. They too may be taken in a liberal sense.
10. Mothers of your wives including the latter's grandmothers.
11. Your step daughters under your guardianship, provided you have had sexual intercourse with their mother, with nikah or without nikah. There would be no objection to marriage in the other case.
12. Wives of your sons as well as grand-sons but excluding those of the adopted sons.
13. Two sisters — real or step — together — in wedlock during their life time. The prohibition extends to slave girls as well.

Since it was customary among the Arabs in the pre-Islamic times to contract marriage with step mothers and two sisters, Allah excused what had happened in the past.

Verily He is very Forgiving and Merciful. He may, out of mercy, forgive any sin.

Tradition

Hazrat Feroz was married to two sisters before he embraced Islam. He then referred their case to the Prophet, who advised him to keep one of the two sisters as his wife, and divorce the other.

PART 5

(Sura Nisa - continued)

24) And (also forbidden to you) are the women (already) married except those whom your right hands possess; (this is what) Allah has prescribed for you; and besides these, (all) others are lawful for you, (provided) you seek them (in marriage) with (dower from) your property, as duly wedded (husbands) (and) not as paramours. Then whomso of them you have enjoyed, give them their dowers as stipulated earlier. And there would be no blame on you in what you mutually agree after it (i.e. the dower) is stipulated. Verily Allah is the Omniscient, the Wise.

The background of the verse is as under :

In the battle of Hunain a number of married women, whose tribes were identifiable, were captured. Since the muslims knew that married women could not be remarried unless their husbands divorced them or died, they referred the matter to the Prophet. This verse was then revealed.

محصات means married women,

مُسْفَحِينَ means paramours.

مُحْصِنِينَ means duly wed ded

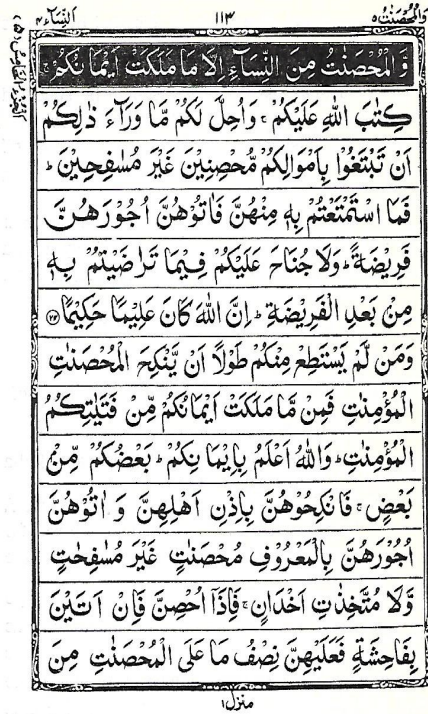
مُسْفَحِينَ means paramours. تَبْتَغُوا means seeking (Vocally). فَرِيضَةً means

fixed اِسْتَمِعْتُمْ means you have benefited.

In this verse while upholding the normal practice that married women are unlawful for marriage, an exception was made in regard to the women war captives, who inspite of their having been already married, could be married again (after one menstruation, or delivery, if pregnant). It stressed that Allah made this specific exception to be appreciated and followed by the muslims.

Except for those who are declared unlawful as in the preceding verses all other women are lawful for marriage provided -

- they are married in a legally constituted manner;
- payment of dowry is agreed to by the husband-to-be;
- the marriage is performed with a chaste purpose and not for the satisfaction of lust, ('muta' included); and



- d) the marriage ceremony is attended by witnesses and that it does not contravene any order issued by Allah in connection therewith.

It is essential that the dower should be specified publicly at the time of nikah. It is further stipulated that it should be paid up in full after the husband had sexually enjoyed the wife. But there is nothing wrong if the husband increases it or adds some gifts to it or the wife partly reduces it or even remits the entire dower in favour of her husband, provided that all this is done by mutual good will.

Allah knows all things - our potentialities and our limitations. He has duly taken cognizance of them and passed suitable enactments for us. They are based on His all-wise universal plan, and are easy for compliance. In addition they are meant for betterment of the muslim society.

Another relevant passage in the Quran is:-

"Cheerfully pay up the dower."

Traditions

- imp a) The Prophet forbade 'muta' and meat of the domesticated donkey on the day of conquest of Khaibar.
- imp b) The Prophet finally and irrevocably forbade 'muta' on the day of the conquest of Mecca.

Note: According to Moulana Sayad Ashraf Ali Thanvi 'Muta' was current among the Muslims before the conquest of Khaibar. It was forbidden during that battle. It was authorized again during the conquest of Mecca for about three days and then forbidden permanently. -

- (25) And those of you who can not afford the (requisite) where withal to marry free, believing women, let them marry such of the believing bond women as are possessed by your right hands. And Allah knows best your beliefs. Some of you are from some others (i.e. you are all one and equal amongst yourselves); hence marry them with the permission of their owners and give them their dower in a fair way, (provided) they are chaste women and not harlots taking clandestine paramours. If after they are married they commit lewdness, punishment for them shall be half of what is prescribed for free women. This (permission to marry a bond woman) is (meant) for him among you who (otherwise) fears (to succumb to) adultery; and it is better for you to exercise self-restraint; and Allah is the Forgiving, the Merciful.

يَسْتَطِيعَ means he can afford; طَوْلًا means where withal; فَتَيَاتِكُمْ means your slave

girls; أَهْلِهِنَّ means their owners; إِخْدَانٍ means secret paramours;

أُحْصِنَ means are married; خَشِيَ means apprehend; عَدَتِ means adultery.

Any person who lacks the financial means to marry a free believing woman, may marry a believing slave girl (owned by him or by any other muslim). The word 'you' has been used in the verse to signify that all muslims form one community. The slave girl is not expected to have any objection to marry a poor man. The prospective husband too, will not have to face any formidable financial problems in contracting such a marriage. The difference in status between a free man and a slave girl is normally based on two distinct factors:

- a) faith, and
- b) social position.

So far (a) is concerned, it is stipulated in the verse that both parties should be muslims. The correct appraisal of our faith and beliefs could be made by Allah alone. Hence we can not and need not evaluate them or charge a particular muslim, male or female, to have less of them. In fact in a particular case it is quite possible that a slave girl may spiritually be better gifted than the prospective 'free' husband. With regard to (b) the difference in social status, all human beings are descended from the same ancestor, Hazrat Adam. Hence none of them can claim ancestral or family superiority over another individual. In view of these facts a muslim, who cannot secure a free muslim woman for marriage, should have no compunction in marrying a muslim slave girl.

But such a marriage is governed by the following conditions:

- a) If the slave girl is owned by another person, his permission shall have to be obtained in advance. If she is owned by a woman, the permission of the latter's guardian shall be obtained first. A woman cannot authorize the marriage of another woman. Such a marriage would be invalid;
- b) the prospective bride is expected to be a chaste woman and not a harlot or a private adulteress with secret paramours; and
- c) a reasonable dower shall be fixed and paid to the owner of the slave girl.

If after marriage the slave girl commits adultery or any other indecent act she would be liable to receive half of the punishment that is prescribed for a free believing woman for a similar offence. For elucidation it may be said that if a free muslim woman commits adultery while she is not married, she would receive a hundred stripes in punishment; and if she is married, she would be stoned to death for it. An unmarried muslim slave girl would receive fifty stripes for the same offence. But if she is married, she would still receive the same sentence because the punishment of being stoned to death cannot be halved. But there is no unanimity of opinion among the muslim jurists on that point.

None the less the marriage with a believing slave girl is likely to create some problems in its wake. The owner of the latter may subsequently sell her to some other person, or may not allow her sufficient time to look after her family affairs. Besides the children too, would belong to her owner. In view of these circumstances it is desirable that the Divine permission to marry a believing slave girl, as contemplated in the verse under comment, should be availed of only when a person fears that if he does not contract a marriage, he might fall into sinfulness and commit adultery or some other act of grave indecency. It would, therefore, be best for him if he exercises self-restraint. But if that is not possible, then there is no objection to his contracting such an alliance. Allah is Forgiving. He may forgive a person even when he

- a) cannot exercise self restraint, or
- b) overlooks the obvious shortcomings in his would be wife and marries her in spite of them.
- c) ignores his competence to marry a free muslim woman.

Indeed Allah is very merciful in as much as He has allowed marriage with a slave girl and has not banned or declared unlawful such a marriage even though contracted under a, b, or c above.

Traditions

- imp a) If a slave, whether male or female, contracts a marriage without his/her master's permission, he/she commits adultery.
- imp b) A woman cannot authorize marriage of another woman.
- c) According to Hazrat Ali the Prophet had passed a sentence of flogging against his (Hazrat Ali's female slave for adultery. Hazrat Ali however, postponed its execution as she was pregnant. The Prophet approved his action.
- d) According to Hazrat Abu Huraira the Prophet had said that for each of the two consecutive charges of adultery a slave girl (on conviction) should be flogged as ordered by Allah. If she repeated the offence for the third time, she should be sold even though it may be for the price of a rope.

(Saadi)

نه لائق بود عیش دلبری : که هر بامدادش بود شوهری

(It is no use making love to (or marrying) a woman who has a new husband (or paramour) at each dawn.).

SECTION - 5

- 26) Allah intends to relate to you, and to guide you to the institutions of your predecessors, and to relent to you; and Allah is The Omniscient, the Wise.
- 27) And Allah intends to relent to you, and those who follow (their) lusts, intend that you should deviate utmost away (from Him).
- 28) Allah intends to lighten for you (your load); and the man is created weak!

يُبَيِّنَ means relate;

مُسْنَن may be translated as institutions

or ways; يَتَوَبَّ means He lightens;

يُخَفِّفَ means he lightens;

ضَعِيفًا means weak.

The background of these verses (according to Moulana Hussaini and Moulana Sayed Ashraf Ali Thanvi) is that some of the jews and the fire worshippers had questioned the propriety of the Quran declaring daughters of paternal and maternal uncles lawful for marriage, where as the step sisters



and daughters of brothers and sisters were forbidden for the same. These verses were then revealed.

In verse no. 26 Allah informed the muslims that His sole object in narrating the tales of the preceding generation was to explain to them in detail the fundamentals of the other earlier religions, more particularly with regard to what was authorized or forbidden to them. Simultaneously He desired to make Islam an easier religion so that the muslims may have no undue hardship in adhering to it. Some of the concessions with regard to the marriage and food vis-a-vis the other religions have been embodied in it. In some cases what was forbidden to the previous generations has been authorized to the muslims. This is surely a gesture of Divine mercy to them. Allah knows best which way their interests lie; and He has accordingly passed enactments for them, which are based on His infinite wisdom, and which are conducive to the betterment of the muslim society.

Another gesture of the Divine mercy to the muslims is that though the orders issued to them are easy to obey, He is always keen to forgive a departure from them, if the sinner genuinely repents of his delinquency and does not repeat it (vide verse no. 27). This is unlike the previous generations who were terribly punished for their contravention of the Divine orders. The non-muslims, as a class, did not appreciate these concessions to the muslims. Their spiritual side was absolutely blank. Hence they desired that the muslims, too, should give up their devotion to Allah and even turn heretics. That would have meant utmost deviation from Allah.

In verse no. 28 Allah observed that His desire to lighten the spiritual burden for the muslims was in view of His consciousness that they are human beings and all human beings are inherently weak from the point of view of their capabilities and that unless they are favoured with the Divine guidance, they are liable to go astray.

Tradition

imp When the Prophet met Hazrat Moosa on the night of Ascension and informed him that Allah had prescribed 'namaz' for fifty times a day for his followers, the latter conveyed to him his sad experiences of his own followers and suggested to him to approach Allah again and have the number of daily namaz reduced, as he apprehended that the followers of the Prophet of Islam may even be weaker than his own followers. Accordingly, the Prophet approached Allah again a number of times and finally got five times namaz per day fixed for the muslims.

جي پياري پاڻ ، ته ڪر هڻي پاڻ پيئن
اڳي ان نياڻ ، اڻ ڪوئي ڪونه گهڙي

(Shah)

(If Allah Himself is inclined to be merciful to you and to satisfy your thirst, drink deep like a camel. No one dares approach the Trough without His prior promise. (Allah's extraordinary solicitude for the muslims is a special favour to them.)

(29) O you who believe! Do not wrongfully consume your property amongst yourselves, but let there be trade amongst you by mutual agreement; and do not kill yourselves; Verily Allah is Merciful to you!

(30) And who so does it by transgression and injustice, We shall soon scorch him in the Fire; and that

is (quite) easy for Allah.○

- ③① If you eschew the more heinous of what has been forbidden to you, We shall absolve you of your (minor) sins, and We shall cause you to enter a noble place of admission.

بَاطِل includes, whatever has been forbidden by religion تَرَاضٍ means agreement;

نَحْلِيهِ means we shall burn him; عُدْوَانًا means by gressions;

In the verse no. 29 Allah directed the muslims not to waste their own property or misappropriate that of the other muslims by unlawful methods e.g. by cheating, forgery, breach of trust, theft, gambling etc. Each one of them holds his property on trust from Allah. Besides all muslims form one community; and causing wrongful loss to an individual muslim means causing loss to the whole community. But there is certainly no objection if they carry on trade between themselves by mutual agreement and good will, provided that it is done in a scrupulous and irreproachable manner with no intention on the part of either party to cheat the other. If the muslims cause wrongful loss to each other, they would weaken the entire community and gradually kill it.

لَتَقْتُلُواْ نَفْسَكُمْ may be interpreted as under:

- if you dishonestly acquire wrongful gain and persist in that course you will gradually kill your conscience thereby, and that would mean a spiritual suicide.
- if you murder a muslim without justification, you will be murdered in return by the deceased's partisans; and if this process continues, the entire community will be liquidated in due course;
- do not commit (physical) suicide. According to a tradition he who commits it, goes to Hell.

"This interdicts suicide in all its forms, and has led a famous christian writer to observe: 'suicide which is never expressly condemned in the Bible, is more than once forbidden in the Koran'. (Leckey, History of European morals II, p. 2355, Alama Abdul Majid Daryabadi's Tafsir of the Quran)-

It is surely a great mercy of Allah that He has passed such enactments which are highly beneficial to the muslims, individually as well as collectively, and are simultaneously easy to operate. But if any person knowingly and unjustly transgresses these Divine orders to the obvious detriment of the society, Allah will, after his death, scorch him in Hell and that is so easy for him to do. He will not have to make any preparation for it. (verse no. 30)

In the verse no. 31 Allah, however, assured the Muslims that if out of what He has forbidden as unlawful acts, they scrupulously avoid committing the major sins, He would be pleased to forgive entirely their minor sins and would in addition, send them to Paradise, which is indeed a place of eminence and dignity. (The verse no. 32, Al-Afjan is relevant).

"Minor sins on repetition, become major, and collectively they soil the mind worse than a single major sin." (Imam Ghazali)

Traditions

- a) Business with mutual consent is authorized. No muslim should cheat another muslim.
- imp b) If two persons transact a business, each of them will have the option to cancel it before they separate.
- imp c) If any person commits suicide by means of an iron instrument, he would continue to do it in Hell till the Doom's day.
- imp d) A person belonging to an earlier generation was injured on his hand. In desperation he cut it off. He died on account of excessive bleeding as a result of it. Thereupon Allah observed: "My slave precipitated his death. I have forbidden his entry in Paradise."
- imp e) The Prophet told Hazrat Salman Farsi: "he who attends the Friday congregational prayers and does not talk till he has finished them, his act would expiate his sins till the next Friday."
- imp f) If a person offers 'namaz' five times a day, observes all fasts in the month of Ramazan, pays up the obligatory alms and refrains from committing any of the following seven major sins, he will find all gates of Paradise open to admit him!
 1. to put up equals and partners with Allah,
 2. to murder a person without justification,
 3. to practise magic,
 4. to take usury,
 5. to misappropriate an orphan's property,
 6. to run away during the course of a religious war, and
 7. to make a false accusation against an innocent woman.
- imp g) In reply to Hazrat Masud's enquiry as to what was the most heinous sin, the Prophet said: 'to attribute equals and partners to Allah'; after it, 'to kill a child apprehending him to share his (father's) subsistence', after it, 'to commit adultery with a neighbour's wife'.
- imp h) The Prophet considered perjury a heinous sin.
- imp i) If a person abused some other person on his parents and got the same abuses in return, it would amount to his abusing his own parents, and that is a heinous sin.
- imp j) If a person misses two consecutive prayers without a valid excuse, he commits a heinous sin.
- imp k) 'Namaz' is the only thing which discriminates between a muslim and a non-muslim; and he who discards it, commits disbelief.
- imp 1) All the good acts of a person are wasted if he missed the late afternoon prayer.

- m) All the property and children of a person are (as if) destroyed if he missed the late afternoon prayer.
- imp n) In reply to a person's enquiry the Prophet informed him that imputing equals and partners to Allah, despairing of Allah's mercy and remaining indifferent to His retribution constituted major sins.
- imp o) In his last Sermon the Prophet warned the muslims to refrain from:
 - i) putting up equals and partners with Allah,
 - ii) committing an unjustified murder, and
 - iii) committing adultery and theft.
- p) The Prophet asked the muslims to avoid stopping others from taking surplus water and grass.
- imp q) The Prophet informed the muslims that Allah had authorized him to intercede with Him even on behalf of the muslims who were accused of heinous sins.
- imp r) If any person committed suicide by hurling himself down a precipice he would always be thrown down from high places in Hell; if any person poisoned himself to death, he would always drink from a cup of poison in Hell; and if any person killed himself by means of an iron instrument he would be cutting his belly with it in Hell.
- imp s) When the Prophet was informed that a particular person had committed suicide, he refused to lead his funeral prayers.

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(32) And do not covet that whereby Allah has assigned superiority to some of you over some (others). To men shall be apportioned what they earn and to women shall be apportioned what they earn; and implore Allah for His grace. Verily Allah knows everything.

Under the verse No. 29 Allah forbade misappropriation of property and other allied offences. Since these vices are generally born of enoy and awise Allah forbade them in the present verse.

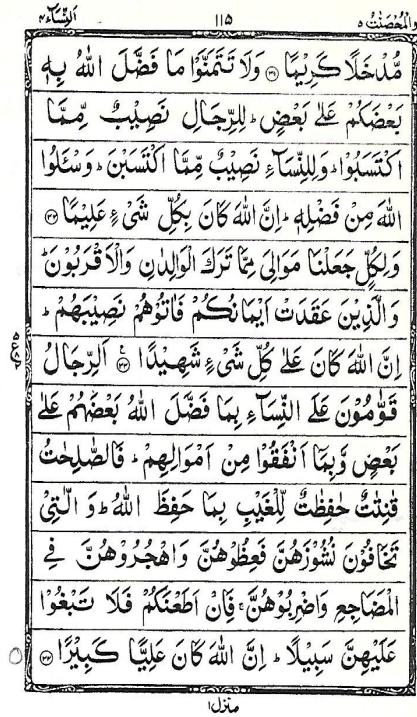
لَا تَتَمَنَّوْا means do not covet;

سَأَلُوا means ask;

The background of the verse is as under :

Hazrat Um Salma one day expressed to the Prophet that women were not permitted to take part in a religious war, and hence martyrdom was denied to them; that the value of their evidence was equal to half of that of a man, and that their share in property, too, was half of that of a man; and motivated by these grievances and apprehending that the spiritual return to them for their deeds too may be 50% of what men would get, many women wished that they were men. This verse was then revealed.

Biologically men have different constituents from those of women. Besides their natures characters and rolls are different. Hence the question of women's being gifted with equal potentialities with men does not arise. Accordingly Allah deprecated the longing of some women to share with men the same rights and functions. In pursuance of their greater physical power, higher intelligence, more prominent activity and better endurance Allah has assigned superiority to men over women. That is ingrained in their constitution and nature, and it can not be disturbed due to the longing on the part of some women. But spiritually there is no distinction between men and women. All are equally posted for Divine appreciation of their acts. In fact some functions of women, particularly their chastity, obedience to husband, and child-bearing stress are great achievements to their credit and they carry ample good return. Every individual shall receive reward for his/her deeds without any discrimination, irrespective of sex. Hence the best course for all human beings is to completely submit to Allah, forget all about the physical disparity between them, and always seek His grace. In fact the best form of prayer is to humble one's-self before Allah, obey His commandments, persistently seek His grace in all matters and hope for His liberal appreciation and reward. Allah knows all our actions. He knows the motives behind them. He also knows what prayer is in our best interest to be granted or rejected. Finally there is the sure prospect



that He would award us deserts on the Day of Judgement, consistent with our deeds performed in this world.

Note : This verse should be read along with the later verse No. 34.

(Shah)

ہاٹی ڈا مان لاج ہر، مون نہ گھر جی مال : سوچی کی سوال، کریان تہی قریب جو

(Separated from my Lord, I do not covet any property. My request to my Lord is for His grace only.)

(Roomi)

خواہی چشم، عقل، سمع را : بردارن تو پر دہائی طمع را

(If you want clear senses of vision, comprehension and hearing, tear off the veil of covetousness from them).

33) And for every one We have appointed inheritors to what is left by parents and relatives; and those with whom you have ratified a pledge, so give them their share. Verily Allah is witness over everything.

مَوَالِی

means inheritors; (See next page for amplification) تَرَک means what is left;;

ایمانکم

means ratified.

The background of the verse is as under:

In the pre-Islamic times it was conventional with the Arabs to create new heirs by a sort of compact or covenant. Such heirs, on succession, were bound to pay up all liabilities of the deceased. This practice was maintained during the early Islamic period. Even Hazrat Abu Bakr had appointed one such heir. After migration of the muslims to Madina the ansars used to appoint the immigrants as their heirs, even to the exclusion of their blood relatives. But when conversions took place on an extensive scale, and the muslim society was well established at Madina, it did not need fostering relations through compacts to the detriment of blood relations. Accordingly this verse was revealed superseding the above custom. According to the instructions contained in it, since Allah has appointed heirs in all cases where property is left by parents and relatives and assigned them fixed shares in the inheritance, such inheritors by blood relationship were to eliminate all inheritors created through a pledge or covenant (unless a particular muslim died intestate. In that case the share of such inheritors was fixed at 1/6th of the property left. This was in view of the tradition that all covenants made before conversion to Islam or during the early Islamic period were to be honoured.) Verily Allah was witness to all such compacts. These orders, however, were later superseded by those contained in the sura Ahzab. According to the later orders the compact-inheritors were completely disentitled to a share in inheritance. They could only be benefited through a will to the extent of 1/3rd of the deceased's property in aggregate.

"Mawali, plural of Moala, from the root - wali to be near in place or relationship to follow. Moula may, therefore, mean:

1. nearly related,
2. heir,

3) sharer or partner; these three meanings are implied here:

4) neighbour or friend or protector or client,

5) Lord or master."

(Alama Abdullah Yusuf Ali's Tafsir of the Quran)

SECTION 6

(34) Men are ascendant over women because Allah has assigned superiority to some (the former) over some i.e. (the latter) and (also) because they spend (on them) from their wealth. Hence the righteous women are obedient, and they safe guard (their chastity and property) under Allah's protection during the absence (of their husbands); and (with regard to) those (wives) from whom you apprehend refractoriness, admonish them (first), and (then) forsake them in beds, and (next) beat them; then if they obey you, do not seek the course (of unnecessary annoyance) against them. Verily Allah is the Supreme, the Great.

قَوَّامُونَ means ascendants; قَنَتْنَ means obedient; حَفِظْنَ means they safeguard,
تَخَافُونَ means you apprehend نَشُوزِهِنَّ means their refractoriness;
عَفَلُوهُنَّ means admonish them; اِهْجِرُوهُنَّ means forsake them; مَضَاجِعَ means beds, bed rooms.

The background of the verse is as under:

According to a tradition the Prophet had deprecated administration of corporal punishment to women. Some time afterwards Hazrat Umar complained to him that as a result of his order to men prohibiting punishment of women, the latter had become indifferent or even audacious to their husbands. Thereupon the Prophet rescinded the previous order and permitted husbands to lightly beat their refractory wives. A good many husbands took advantage of this order and sometimes unduly maltreated their wives. This gave rise to a number of complaints to the Prophet, who had to issue an admonition that those who unjustly punished their wives were not righteous men.

In this connection one Habia, wife of Said bin Rabi or Jamila, wife of Sabit, took her father to the Prophet and complained to him that her husband had slapped her on her face which still bore its marks. The Prophet ordered equal retribution. The father and daughter had hardly left the Prophet when this verse was revealed. The Prophet called them back and informed them of the Divine orders superseding his own orders.

Qawwam: One who stands firm in another business, protects his interests, and looks-after his affairs; or it may be, standing firm in his own business, managing affairs with a steady purpose." (Tafsir of the Quran by Allama Abdullah Yusuf Ali) -

The superiority of the man over the woman which has entitled him to act as controller, supervisor, manager and protector for the latter is mainly based on the following grounds:

1. Biologically, intellectually and constitutionally the man is better gifted than the woman.
2. Allah has assigned better status to the man vis-a-vis the woman. His evidence has the value of that of two women. He is assigned inheritance-share equal to that of two women. He has been appointed a prophet. He is entitled to take part in a religious war and earn martyrdom. Thus he enjoys better privileges as per Allah's orders.
3. Man is the earning member of a family. Even when a woman holds property in her name, her husband manages it for her and in that capacity, too, he remains the earning member of the family. Besides he pays dower to wife and maintains her and their children. It is but natural, under these circumstances, that since he pays the piper, he alone can order the tune.

Those wives who are conscious of the difference in status between them and their husbands, always remain obedient and serviceable to them. When their husbands are absent, they remain loyal to them, and under Divine protection, they look after their chastity and house property.

But there are other women who are blind to this difference in status, and they choose to be refractory to their husbands. For them Allah has prescribed the following treatment:

1. They should be mildly admonished to behave better. They should be reminded of the Divine orders about the husband's rights and her duties, more particularly her obedience to him.
2. In case she does not reciprocate well, sexual relations with her may be suspended. But she should not be turned out of the house.
3. If then too she does not return to submission, she should be beaten, not on face, nor so severely as to leave marks on her person.
4. If she ceases her refractoriness, no further action to harass or molest her, on any pretext, should be taken.

Allah is the Supreme. In case His orders are contravened in any respect or where a woman is not at fault or after a lapse she has returned to obedience, but the husband continues to harass her, Allah would espouse her cause and suitably deal with the aggressor for non-compliance with His injunctions. He is much too Exalted to put up with disobedience to His orders in connection with the weaker sex, and much too Powerful to forsake them and not punish the oppressor.

Traditions

- imp a) Those persons, who appoint a woman as their guardian, will never achieve salvation.
- imp b) If a woman offers namaz five times a day, keeps all fasts, in the month of Ramazan, maintains chastity, and is obedient to her husband, she will find all gates of Paradise open for her to enter it.

- imp c) Angels will curse till morning the woman who, when called by her husband to share his bed during night, refuses to do it.
- d) Angels will also curse that woman till morning who through obstinacy or anger leaves her husband's bed at night time.
- imp e) When you eat, feed your women too; when you clothe yourselves, give them clothes too. Do not beat them on their face; do not abuse them and do not expel them from your house in anger.
- imp f) In his last sermon the Prophet said: "fear Allah in connection with women; they are subservient to you. You have a claim on them to the extent that they should not admit in your house any persons whom you disapprove. If they disobey, you may beat them, but not so severely as to leave its mark behind, or fracture their bones or cause them injury. You should feed and clothe them".
- g) According to Hazrat Abbas if a woman continues refractory even after the measures, stated in the above verse, have been taken against her, her dower should be got back and she should be divorced (vide verse no. 19 of the same surah).

(35) And if you apprehend a schism between the two, then appoint an arbiter from his family and an arbiter from her family; if they (the arbiters) wish for peace, Allah will effect their (couple's) reconciliation. Verily Allah is the Knowing, the Aware.

حَكَمًا means arbiter

شِقَاقٍ means breach;

ابْتِثُوا means appoint;

The last verse dealt with the case of a woman who chose or was apprehended to be refractory. In this verse is mentioned the case of a couple who are aggrieved against each other and are unable to settle their differences by themselves, and separation is apprehended. In such a case the person in authority when approached, should appoint two arbiters, suitably competent to settle the points of difference, one from the husband's family and the other from the wife's family, to hear the parties, investigate the matter and if possible to bring about an amicable rapprochement between

وَالْحَصْنَةُ ١١٩ أَلَيْسَ

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنْ اللَّهُ كَانَ عَلِيمًا حَكِيمًا ۝
وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَ بِالْوَالِدَيْنِ إِحْسَانًا وَ بِالْأَقْرَبِ وَالْيَتَامَى وَالْمَسْكِينِ وَ الْجَارِ فِي الْقُرْبِ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ ۖ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنْ اللَّهُ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ۝
الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۚ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ۝ وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ۚ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا

مَنْزِلٌ

them. They should make a really sincere effort to achieve it and Allah will crown it with success. But in case reconciliation is impossible, the arbiters may decide in favour of divorce. Any way they will be competent to award any decision in the matter, and it will be binding on both the parties. This view is supported by the great Imam also.

Allah knows everything. He knows the causes of dissension between a husband and his wife. He also knows the secret thoughts and feelings of the two arbiters. He would be well aware of the efforts made by the latter for effecting reconciliation between the parties and the latter's reaction to the credit of the arbiters.

(Shah)

(Whatever I conceive in my mind, Allah knows it.)

(Roomi)

(Make peace with public for the pleasure of Allah so that you may have tranquility of mind).

(36) And worship Allah and do not associate any with Him; and do good to (i.e. treat kindly) the parents, and the relatives, and the orphans, and the needy, and the near neighbour, and the remote neighbour, and the companion by your side, and the wayfarer and what your right hands possess; Verily Allah does not love the arrogant, the vain-glorious, -

جَار means neighbour, مُجْتَب means remote; بِالْمُجْتَب means at your side;

مُتَعَال means arrogant.

"The essence of Islam is to serve God and to do good to your fellow creatures. This is wider and more comprehensive than 'love God and love your neighbour.' For it includes duties to animals as our fellow creatures, and emphasises practical service rather than sentiment." (Tafsir of the Qurān by Allama Abdullah Yusuf Ali.)

This verse contains the following orders:

1. worship Allah alone. None should be associated with Him as His equal or partner. He is the Creator and the Josterer of every creature in the universe. He alone is fit to be worshipped. Polytheism in all forms has been forbidden.
2. Treat kindly, and be good in word and deed to :
 - a) your parents. Allah has attached great value to the kind treatment of parents. In the Quran He has sometimes bracketted it with His worship.
 - b) your relatives, irrespective of the degree of their nearness. All charities should start with them if they are in need. In fact they have a treble claim - of being muslims, your relatives and deserving of your financial help.

- c) orphans, irrespective of the fact whether they are under your guardianship or whether they are related to you. Their peculiar position calls for sympathetic consideration. They have lost the parental love and protection, and they just seek the same among others.
- d) The needy. They include the non-muslims too.
- e) The near neighbours mean those persons whose houses are next door or nearest to yours.
- f) remote neighbours mean those persons whose houses are situated a little far off in the same locality.
- g) The companions by your side include those persons who generally associate with you or who attend the same function or office, or travel with you, or join you at the mosque or madressa or who happen to be your guests.
- h) The way farers, whether they are your fellow travellers or guests or who merely meet you as such.
- i) Those who your right hands possess. They include the war captives, prisoners, slaves, servants and domesticated animals.

This verse is concluded with a sort of post script that the contraveners of these instructions are mainly those persons (infidels included) who are arrogant to their fellow beings, parents included, and who have too much of superiority complex or who are given to vainglorious talk and excessive conservatism. Allah definitely does not love such persons. Infact they are despicable in His sight. The public, too, shun, them as a matter of principle.

Traditions

- a) The Prophet stated that the claim of Allah on His Creatures is that they should worship Him alone and refrain from putting up equals with Him.
- imp b) Sadqa given to a poor persons is mere charity but that given to a relative carries additional good.
- imp c) The Prophet observed that Hazrat Jibril had evinced so much interest in neighbours in his talk with him that he almost assumed that they would be made inheritors of property.
- imp d) None should satisfy his hunger unless he satisfies that of his neighbours too.
- imp e) A person who commits adultery with 10 women is not as grave a sinner as one who commits adultery with his neighbour's wife.

Similarly a person who commits theft from 10 houses is not such a heinous sinner as one who commits theft from his neighbour's house.

- imp f) There are three kinds of neighbours:
 - i. mere neighbour,

ii. a muslim neighbour,

iii. a muslim kindred neighbour

The last type of neighbour has three fold claim.

- imp g) Hazrat Bibi Aishya told the Prophet that she had two neighbours and she wanted to send a present to one of them. She enquired as to which of them she should select for it. The Prophet said: "whose door is nearer yours."
- h) On the Day of Judgment the settlement of disputes between neighbours will have top priority.
- imp i) Even on death bed the Prophet had expressed his solicitude for the welfare of slaves.
- imp j) What one spends on himself is sadqa; what he spends on his children as well as wife and slaves is also sadqa.
- imp k) Hazrat Abdullah bin Umar stated that he had heard from the Prophet that for a person it is enough as a sin if he withholds maintenance from those who are in his charge.
- imp l) It is the right of slaves to be fed, clothed and worked not beyond their capacity.
- m) If a servant serves you with meals, it is but appropriate to share them with him, or atleast to give him a few morsels therefrom.
- imp n) Your slaves are your brethren.
- imp o) Do not put on clothes reaching below ankle, as it smells of vanity which Allah does not appreciate.

(Hafiz) دلربائی ہمہ آں نیست کہ عاشق بکشند: خواجہ آنست کہ باشد غم خدمتگارش

(The merit of capturing hearts does not lie in attracting lovers. That master is a worthy person who is anxious about the well being of his servants.)

(37) those who are miserly and enjoin miserliness on (other) people and hide what Allah, out of His grace, has given them. And We have prepared for the infidels an ignominious torment;

(38) and for those who spend their riches to be observed by men, and have no faith in Allah and the Last day; and who take Satan as (their) companion - what a vile companion they have!

(39) And what (harm) would befall them if they were to believe in Allah and the Last day and spend (in His cause) out of what Allah has provided them? And Allah knows them (well.)

يَجْلُونَ means they practice miserliness;

مُحِينًا means humiliating;

رِئَاءَ النَّاسِ means to be seen by men;

قَرِينًا means associate;

سَاءَ means evil.

According to Tafsir-e-Hussaini the jews, as a class, resolved not to loan any thing to the Prophet and to the immigrant muslims so that their condition may be straitened inordinately. They even advised the ansars not to advance loans to the letter. This verse was then revealed.

The reference to the persons whom Allah does not love is further continued in these verses. It was stated in the last verse that such fellows were arrogant and vainglorious. They are further described as under:

وَالْمُصَنَّفُ ١١٤ الْقِسْمُ
فَسَاءَ قَرِينًا ۖ وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ وَأَنفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ ۖ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ۖ إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِن تَكُ حَسَنَةً قَد ضَعُفَهَا وَيُوقُتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ۖ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ۖ يَوْمَئِذٍ يُؤَذُّ الَّذِينَ كَفَرُوا وَعَصُوا الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ ۖ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ۖ لِيَأْخُذَ الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا ۚ وَإِنْ كُنْتُمْ مَرَضًا أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَايَةِ أَوْ لَسْتُمْ عَلَىٰ سَبِيلٍ فَلَكُمْ تَجْدُوا مَاءً فَمَتَمِّمُوا بِهِ ۖ طَبِيبًا ۖ فَاَمْسَحُوا بِمَنِّهِ ۖ

1. They are not only miserly themselves and act niggardly to their parents, kinsmen, orphans, needy persons in general, neighbours, associates, wayfarers and dependants, but in addition they either expressly exhort others to act similarly or they set an example in view of their important position for others to emulate.

2. They conceal all evidence of the bounties conferred on them by Allah by posing to be poor. This may refer to the property-in-general acquired by them.

They deny themselves its use and they refuse to relieve their relatives and fellow beings of their financial embarrassment pleading non-affluence. Such persons merely hoard money and are no better than parasites. Obviously they do not believe in its utility.

In this connection verse no. 181 of Sura Al-Imran also may be read.

The verse no. 37, under comment, may also refer to the jews who by Allah's grace were well versed in their scriptures, and who fully knew the references therein to the Quran, the final Prophet and the Islam. But they deliberately suppressed them or replaced them by their own inter-polations.

Disbelief may show itself through suppression of Divine orders, knowledge or bounties. Hence when a person perverts a Divine text, suppresses his knowledge of the Divine orders or conceals the evidence of Divine bounties with a view to distort the true picture or to keep out the claims of his relatives and fellow beings, he may justly be accused of disbelief. In this verse Allah has warned the infidels that He has kept in readiness for them an ignominious torment.

3. Such persons practise philanthropy but more often than not its background is malafide. Since they do not believe in Allah or in the ultimate meeting with Him on the Day of Judgment, they practise charity merely to win public applause. They have taken Satan as their companion, and they are influenced and guided by him. He is indeed a vile companion, and he leads them on to their spiritual catastrophe enroute to perdition. (Verse no. 38)

In the verse no. 39 Allah just desired to know why, inspite of all the evidence pointing thereto and His clear orders to that effect, the infidels refused to believe in Him and the Last Day, particularly when such a belief would not bring in its wake any material or spiritual loss to them, and why they did not spend in His cause since all their earnings were due to His bounty, instead of doing it merely to earn a favourable public opinion. On the contrary their belief in Allah would have caused them to fear His displeasure; and their belief in the final judgment would have impelled them to perform good actions. But Allah knows them well. He knows their acts and the motives behind them; and He would award them deserts accordingly.

The other relevant passages in the Quran are:

1. A human being is ungrateful to Allah. He is himself a witness to it.
2. He is intoxicated with love of property.

Traditions

- a) Which disease is worse than disbelief?
- imp b) When Allah confers a favour on His slave, He desires to see its evidence on him.
- imp c) The Prophet used to pray as under:
 "O Allah! make us grateful for your favours, and on that account make us chant your praises, make us appreciate your favours gratefully and kindly bestow them in full on us."
- imp d) The Hell fire would be intensified by being fed with persons of the following three categories:
 - i) A demonstrative learned person.
 - ii) A demonstrative warrior.
 - iii) A demonstrative philanthropist.
- e) The Prophet told bin Hatim that his father had received whatever return he wanted for his generosity.
- f) The Prophet expressed about Abdullah bin Jiddaan, who was wellknown for his generosity, that he had never requested Allah to forgive his sins on the Day of Reckoning.

(Hakim Sinai)

دیوراهمنشین خویش مکن : نفس بدترین خویش مکن

(Do not make Satan or a bad person your companion.)

عوت رکھائی عیج، اُٹی اور اللہ سین : کیتون دغا دل مان، صاحب دُئی سچ
محبت سندومن ہر ماٹک ہارج مہج : ان پرائی ایج تہ سود و تئی سفرد

(Shah)

(Whatever you have earned is all spurious. You must discard it and remember Allah. Remove all satanic thoughts from your mind. Allah does not appreciate them. Generate in your mind full belief in Allah. If you do it, Allah will consider your mission successful.)

(Bu Ali Kalandar)

جب دنیا چون کند بر دل نگاہ : دل چون خطرہ گردش سخت و سیاه

(When love for wealth influences the human mind, the latter becomes like a hard black stone)

(40) Verily Allah is never unjust to (the extent of) even a grain's weight; and in case of a good act He multiplies it and gives from Himself an immense reward.

(41) How then shall it fare (with them) when We bring a witness from each community and We bring you as a witness against (all) these (people) ?

(42) On that day those who had rejected the faith and disobeyed the apostle, would wish that the earth was levelled up with them; and they shall not (be able to) hide (any) fact from Allah.

يُضَاعِفْهَا means will multiply it; مَثَقَالَ means wright of; جِئْنَا means We shall bring;

عَصَوْ means disobeyed; سَوَّاهِ means levelled up.

Once again in verse no. 40 has Allah confirmed that He is never unjust to His creatures even to the smallest possible weight and that He never reduces or under estimates the extent or importance of any good done by them. On the contrary He increases manifold the extent of the latter and in addition to the normal return for it, He would give a mighty reward - as a gesture of His infinite mercy.

In the next two verses Allah has briefly portrayed the scenes of the Day of Judgment. When all human beings are resurrected and assembled before Allah to attend the 'reckoning', He would put up each apostle as a witness against his contemporaneous community to prove their misdeeds. Finally the Prophet of Islam would be put up as a witness against all these people as his apostleship extends to the entire universe. Those who had rejected the faith and had disobeyed the apostle would be seized with consternation, and they would very much wish to be dead, buried and reduced to dust so that there be no trace of them. But alas for them, their wish would never materialize! They shall have to be there to attend the confrontation and bear its results.

Similarly howsoever much they may wish their misdeeds to be suppressed, not one of them would be hidden from Allah. All acts will have to be disclosed and accounted for, and the sinners will not escape punishment for them.

The other relevant passages in the Quran are:

1. We shall hold the balance of justice (on the Day of Reckoning).
2. (Hazrat Lukman had addressed his son as under):
 "O son! Allah will order production of every thing, even as small as a barley grain, no matter if it is enclosed inside a stone or is (erched up) high in the skies or is (buried) underneath the earth."
3. Deeds of all human beings, who would be assembled, would be disclosed to them (in scrolls). There in they would find whatever little good or evil they had performed in this world.
4. The earth would glisten with the light of the Lord. The record of deeds would be delivered to every individual and the apostles and witnesses would be readily available.
5. We shall put up a witness from each community against them.
6. When the infidels see their record of deeds, they would very much desire to have been reduced to dust.

Traditions

- imp a) Allah will then order that those sinners who had borne faith, even of the weight of a grain, should be taken out of Hell. Thus a considerable number of persons would be rescued from Hell.
- imp b) Allah does not diminish the return for any good act performed by a momin. In this world he is compensated for it in his subsistence, and in the Hereafter he gets spiritual advancement.
- imp c) At the instance of the Prophet Hazrat Abdullah bin Masaud recited the Quran. He recited sura Al-Nisa in particular. When he reached the word **كَانَ** he was stopped by the Prophet who was weeping copiously.
- d) Hazrat Ibn Abbas explained the following two verses of the Quran, as translated below:
- i) 'I swear by Allah, the Lord, that I never practised disbelief.'
 - ii) 'They will not hide anything from Allah'.
- "The infidels will see the momins going towards Paradise. They would like to take advantage of that situation. They would accordingly exclaim that they, too, had never been in disbelief. Their tongues would, however, get humanified. They would be rendered inarticulate. Thereafter their limbs would speak and communicate their misdeeds. Thus not one single sin would remain hidden from Allah."

SECTION - 7

43) O you who believe! Do not approach prayer whilst you are intoxicated, until you can follow what you utter, nor (whilst you are) polluted, except as a traveller along the way, until you have bathed. And if you are ill or on journey, or if one of you comes from latrine or you have contacted women, and if you cannot find water, then take some clean dust and rub your face and your hands (therewith). Verily Allah is the Pardoning, the Forgiving!

سُكْرًا means intoxicated, not in senses; جُنْبًا means polluted;

عَابِرِي means passer by or traveller; تَغْتَسِلُوا means you have bathed;

عَائِلًا means privy; لَمَسْتُمْ means you have contacted;

تِيَمَمٌ literally means to intend to do; ablution by means of sand.

The back-grounds of this verse are said to be asunder :

- a) Hazrat Abdul Rahman had held a function where liquor was served. It was not forbidden till then. Soon afterwards he led prayers. Since he was inebriated, he recited incorrectly the verse of

قُلْ يَا أَيُّهَا الْكَافِرُونَ The present verse (No. 43) was then revealed. It forbids prayers during the state of intoxication.

- b) Hazrat Bibi Aishya had borrowed a necklace of Yamani shells. She accompanied the Prophet on an expedition against Bani Mustalik. During the course of journey the necklace dropped on the ground and could not be recovered during the dark night. The entire force had to halt there for the night. Early next morning the muslims wanted to offer prayers but they were handicapped for want of water. This verse was then revealed to the great relief of the entire party.
- c) Hazrat Aslaa was leading the reins of the Prophet's camel during a particular journey. During the halt at night he got polluted. It was winter and he feared that if he took bath with cold water it would cause his death. In the meantime the Prophet ordered resumption of the journey. Hazrat Aslaa transferred the reins of the Prophet's camel to an ansar and busied himself with heating water. After he had taken a hot bath he quick marched and joined the Prophet whom he informed why he had over stayed at the previous camp. This verse was then revealed.


The prerequisites for prayers are:

- a) a clean and chaste body. This is of prime importance. Prayers are forbidden with an unclean and unchaste body.
- b) an unobsessed and clear mind. The praying muslim should be in a normal state of consciousness so that he should offer the prayers in a devout and disciplined manner, feeling as if he stands in the presence of Allah. He should be able to offer the prayers in the prescribed manner and observe all the relevant orders and formalities.

Accordingly Allah has directed in this verse that if a person is intoxicated or off his senses, and is not able to follow what he utters, he is mentally unfit to offer prayers. Similarly if a person is polluted, he becomes physically unfit to offer them. Such a person is forbidden even to approach prayers i.e. enter mosque for offering them. This double injunction is quite natural in view of the fact that when an intoxicated person is not conscious of his utterances he cannot be conscious of his acts including the correct observance of ablution. Similarly if a person is polluted and unfit for prayers, it is inappropriate and unnecessary for him to enter a place of worship. An exception has, however, been made for those persons, passers by, wayfarers and others, who have necessarily to pass through such a place while on journey or an errand. There is no harm if they pass through it but they should not halt therein. (Incidentally it is necessary to state here that houses around the Prophet's mosque at Madina generally opened in it, and the residents had to enter it or pass through it, not only for the sake of prayers but for other day-to-day jobs too).

The above injunction would cease to operate when the person concerned-

- a) regains normalcy and is able to follow what he utters i.e. when the effects of drunkenness have worn off;
- b) in case of pollution, takes a bath and washes it off.

Allah has been kind enough to facilitate the (b) above through  (tayamum) when water is not available within a radius 1 mile 1 furlong, or if available, it is not easily obtainable due to fear of some beast etc. or due to any other reason. This concession could be availed of in the following circumstances;

- i) When a person is ill. In this case even the condition of non-availability of water has been waived, provided the person concerned fears that the use of water would aggravate his illness. The nature of illness has not been specified in the verse.
- ii) if a person is journeying;
- iii) if a person has either urinated or eased;
- iv) if a person has discharged in a dream or has had sexual intercourse;
- v) if a person has contacted a woman (sensaously).

In i) and ii) above ablution by 'tayamum' could be performed; in iii) above water may be replaced by clean sand, and in iv) and v) above tayamum is authorised.

The process is the same for ablution and bath. You have to pick up pure and clean dust, sand included, and rub with it your face. You repeat it and rub your hands and arms upto elbows. This is ablution and bath respectively by tayamum.

Verily Allah is ever Pardoning and Forgiving. He has allowed many facilities and concessions for the easy execution of His orders. He even pardons the person who resorts to tayamum and commits a bona-fide error of judgement with respect to its correct and appropriate observance; and He forgives the particular lapse.

Traditions

- imp a) The Prophet asked Bibi Aishya to fetch a mat from the mosque. She replied that she was menstruating, and hence she would not enter the mosque. The Prophet told her that it (this particular impurity) was not within her control.
- imp b) The Prophet said: "clean earth is purifying for a muslim even when water may not be available for 10 years. But when it is available, it should be used. That is better for you."
- imp c) The Prophet sometimes kissed one of his wives and offered prayers without performing ablution again.
- imp d) The Prophet observed a person who had kept aloof and not joined the congregational prayers. On enquiry the latter informed him that he had got polluted. The Prophet told him that in that case dust was enough for him (for tayamum).
- imp e) The Prophet said: "we have been given three preferences over other communities:
 - i) our rows (in prayers) are like those of angels,
 - ii) the entire earth has been declared 'mosque', and
 - iii) clean dust is pure and purifying for us."
- imp f) Hazrat Abu Jahim said that he saw the Prophet going to a wall, contacting it with his hands and then rubbing his face with them. He again touched the wall with his hands and rubbed his arms with them.
- g) Where there is a polluted person, the angles remain away from that place.

(44) Have you not observed those who were given a portion of the Book? They purchase aberration and desire that you (too) should lose (deviate from) the way.

(45) And Allah knows best your enemies. And Allah is sufficient as the Patron; and Allah is sufficient as the helper.

(46) Among the jews are those who pervert words in their construction and say: 'we hear and we disobey you: hear without being to hear; and 'haina, twisting their tongues (in made their pronunciation) and scoffing at the faith. And if they had (only) said: 'we hear and we obey', 'do hear' and 'unzurna' (i.e. look at us), that would surely have been better for them and more upright, but Allah has cursed them for their disbelief; hence barring a few, they would not believe.

Note: The verse no. 104 of sura Baqarah and the verses no. 100 and 101 of sura Al-Imran may be read along with these verses.

ضَلَلْتُمْ may be translated as aberration,

disbelief مَوَاضِعُ means in their place;

تَضَلُّوا السَّبِيلَ may be translated as losing the way,

heresy; يَسْرِفُونَ means they pervert;

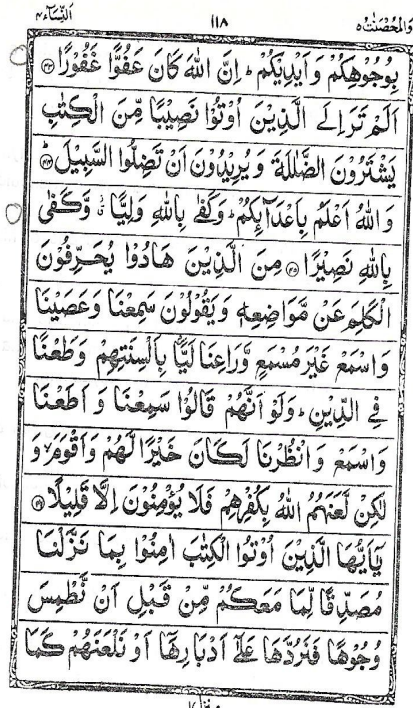
عَصَيْنَا we disobey;

رَاعَيْنَا means our grazier, arrogant;

أَنْظُرْنَا means look at us;

In verse no. 144 Allah referred to the jews who were given the Torah which is a portion of the Book i.e. Lobmahfuz. But they had chosen to disbelieve it, more particularly in those passages which contained references to the final Prophet and Islam. This they did knowingly in order to continue their hold on the masses and retain monetary contributions which they received from them. Thus they deliberately purchased disbelief. But they did not stop at that. They desired that the muslims, too, should follow suit and turn heretics.

Allah further observed that the muslims did not know the tactics of the jews or the motives behind the same. But nothing was hidden from Him. He knew them quite well and He advised the muslims to beware of them and not to fall in line with them. After exposing the machinations of the jews Allah reassured the muslims that there was absolutely no reason for them to worry or feel panic. He would always safeguard their interests and help them against the jews. He had the power to do it; and He was quite enough as the Guardian and the Helper.



In the verse no. 46 Allah referred to that section of the jews who:

- a) misinterpreted the 'Torat and the Quran; and
- b) used words of double meaning, good and bad, and of doubtful import in their address to the Prophet as under:
 - i) they said: 'we hear and we disobey'. It may mean: we have heard you and we disobey what your opponents suggest. But it may also mean: 'we have heard you but we refuse to obey you.'
 - ii) They said: 'you! hear without being made to hear.' It may mean:- 'kindly hear us; would that nothing which is likely to disturb you, may be heard by (or conveyed to) you!' But it may also mean:- 'hear us; would that nothing likely to gladden you may be heard by (or conveyed to) you!'
 - iii) They used the word 'Raina', which may mean: 'kindly give us your ear.' But it may also mean: 'you are arrogant.'

The jews resorted to this style of address just to express their contempt and spite for Islam and the Prophet of Islam. How good, beneficial and upright it would have been for them in this world and in the Hereafter if only they had, instead, used the following expressions:

- i) we hear and we obey;
- ii) hear us; and
- iii) unzurra (meaning: 'attend to us')

But since they had indulged in disbelief by disobeying the orders of Allah, by perverting and misinterpreting the Divine scriptures and thereby deliberately purchasing heresy, by adopting machinations against the muslims and by using a spiteful and contemptuous style of address for the Prophet of Islam, Allah had cursed them; and except for a few, they would not believe in Islam.

بہون غلام بندوی کو دیکھیں کشد : از ستیز خواجہ خود را می کشد
سرنگون می افتد از بام سرا : تازیانی کرده باشد خواجہ را

(Roomi)

(When a slave becomes spiteful and tries to disengage himself from his master, he jumps down headlong from the house terrace, only with a view that he may cause loss to his master (through his own death.)

قریبی پسی قین، کرین کیرنہ چکیو : دنیا کارٹ دین، دجائی دلہا تیا

(Shah)

(They saw scum on milk and did not taste the latter. They became renegades. They bartered away spiritualism for materialism and became bankrupt (without faith) on that account).

④7 O you who have been given the Booq! Believe in what We have (now) sent down, confirming what is already) with you, before We alter the countenances and turn them backwards, or We curse them as We cursed the companions of the Sabbath; and the mandate of Allah is (always) executed.

(48) Verily Allah shall not forgive the association (of others) with Him (i.e. polytheism), and short of it. He may forgive whom He wills; and whose imputes partners to Allah, he has surely insinuated (what is) the most heinous sin.

مَصْرِقًا means confirming;

تَطْمِيسَ means alter, efface;

أَدْبَارَهَا means backwards;

إِثْمًا means sin;

لَعْنًا means We cursed.

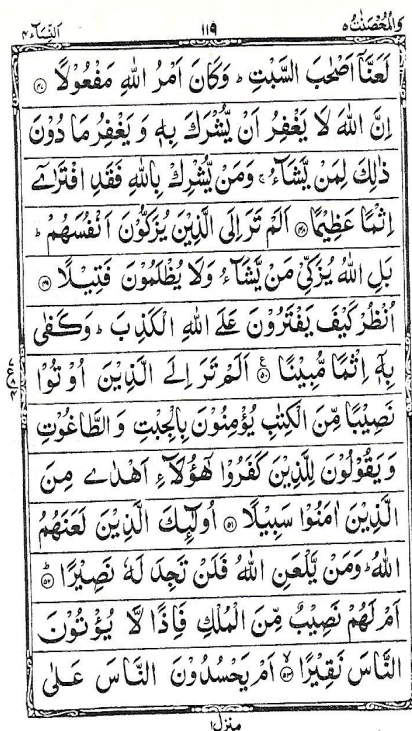
According to Tafsir-e-Hussaini the background of the verse no. 47 is as under:

The Prophet of Islam called Ibn Surya and Kaab bin Ashraf and affirmed on oath that whatever orders of Allah he had communicated to all of them were really revealed to him, that the Quran was a Divine scripture and that the Torat contained good many references to him and to the Quran, and as such he very much wished that they may embrace Islam. But the two Jews, out of spite, denied to know the references to him and to the Quran in the Torat. Thereupon this verse was revealed.

The background of the verse no. 48, which incidentally reflects the unlimited capacity of Allah for extending forgiveness to whomsoever He pleases, is as under:

A person complained to the Prophet that though his nephew was regular in prayers, he was bent upon committing evil deeds. The Prophet asked him to obtain the faith of the nephew either as a present or by purchase. The latter, when approached, however, refused to part with it. When the Prophet was informed of it, he said that he found him sticking fast to the faith. Thereupon this verse was revealed conveying to all concerned that Allah could forgive all sins short of hypocrisy, polytheism and disbelief.

In the verse no. 47 Allah appealed to all people of the Book to believe in the Quran that had followed the Torat and the Injil which were their religious scriptures, and had confirmed thereof what was still in the original form, unperverted by them. He warned them that they should better do it quickly before Allah decided to alter their appearances and obliterate all traces of eyes, ears, nose and mouth — the identifying facial marks of a person, and plant them on the back portion of the head, or to curse them as He had cursed some of their predecessors who had persistently violated sanctity of the Sabbath and trapped fish on that day in disobedience of His clear orders. In consequence thereof Allah had got



them metamorphosed as monkeys and swines. (In this connection the verse no. 65 of sura Baqarah may be referred to.) Allah cited the above instance with an implied warning that if the jews, contemporaneous with the Prophet, persisted in disbelief, Allah might award them the same punishment which their delinquent ancestors had received. Once Allah decided upon it, there was no force in the universe to thwart the execution of His decree.

In the verse no. 48 Allah made it clear that He would never forgive the sin of poytheism i.e. imputing partners or equals to Him. There is definitely nothing strange about this policy as even the temporal rulers do not forgive treason. Allah, however, observed that He may forgive all other sins on the part of any person, if He is so pleased. Whoever imputes a partner or equal to Allah he commits the most heinous sin, and should, therefore, merit the gravest punishment for it.

The verse no. 53, Al-Zunaid is relevant. It may be referred to.

Traditions

- imp a) Allah maintains three kinds of rolls for recording sins: one mentions those sins which Allah ignores; the second roll refers to those sins which He is not prepared to ignore; and the third roll is the record of sins which He never forgives e.g. disbelief.
- imp b) Allah may forgive all sins except that of :
 - i) a person who dies in disbelief; and
 - ii) a person who has deliberately and intentionally killed a believer.
- imp c) Allah says: 'O my slave! So long you worship Me and expect a good return from Me, I will forgive your sins. If you fill the earth with sins and come to Me, I will meet you with forgiveness coextensive with the entire earth, provided you do not set up equals with Me.
- imp d) If a person dies with the 'Kalima' on his tongue he would go to Paradise. On hearing it Hazrat Abuzar enquired from the Prophet whether the tradition covered the case of a person who committed adultery or theft. He repeated the question thrice and the Prophet replied in affirmative each time.
- imp e) If any person dies as a believer, forgiveness is possible for him. Allah may then forgive him (his sins) or punish him as He wills. But He would not forgive a persons who puts up partners with Him.
- imp f) Allah generally forgives His slaves so long they do not put up equals with Him.
 - g) If a person dies without setting up partners with Allah, he would go to Paradise.
- imp h) The Prophet quoted the instance of two jew friends. One of them was a pious man and the other a sinner. Whenever the former saw the latter committing a sin, he used to ask him to desist from it. The sinner used to tell him to leave him with his Lord. Once the pious man saw him committing a sin, which he considered heinous, He asked him to desist from it, but he

got the same reply as usual. Thereupon he swore and said that Allah would never forgive him and admit him to Paradise. When both of them died and appeared before Allah, the Lord told the sinner to avail of His mercy and enter Paradise. He then asked the pious man whether he had the knowledge of the unseen or some control over Him so as to decide issues on His behalf. He was sent to Hell.

The Prophet added on oath that one single expression of the pious man had undermined his prayers and lost him the Hereafter.

- i) If a person feels sure that Allah has the power to forgive sins, He forgives him so long he does not put up equals with Him.
- j) The Prophet observed: "I have reserved my intercession for heinous sins as the last item".
- imp k) When the verse: (53. Al-Zumar) "O my slaves who have committed sins! Do not despair of my forgiveness", was revealed, some persons enquired from the Prophet if the amnesty included the sin of disbelief. The latter did not appreciate the enquiry, and he recited the verse No. 48 (under discussion) in reply.
- imp l) Hazrat Masaud enquired from the Prophet as to what was the most heinous sin. The latter said: 'putting up equals with Allah inspite of the fact that He has created you'.
- imp m) 'Let me tell you what is the worst sin! It is to put up equals with Allah'. Then the Prophet recited the verse No. 48. 'Next to it is disobedience to parents'. Then the Prophet recited the verse: "thank Me and thank your parents, you have eventually to return to Me".

(Shah)

ليسا! پوري نه پيئن ۽، چئي چينسر ساڻ
تو جو پانيو پاڻهجو، سوريساڻورا چاڻ
پاڻان ڏامر پيراڻ، ڪانڌ ڪنهنجو نه وئي

(You dissented with the Lord and therefore failed to retain Him. You mistook Him as completely yours. But He is most jealous (of rivals and equals). He would never appreciate that any person beside Him be adored.)

(49) Have you not observed those who claim sanctity for themselves? Nay, it is Allah who sanctifies whomso He wills, and they shall not be wronged to the extent of a thread (i.e. in the least.)

(50) Behold how they forge a lie against Allah; and it is enough (to constitute) a clear sin.

SECTION 8

(51) Have you not observed those, who have been allotted a portion of the Book, believing in the idols and following satan, and saying about the disbelievers that they were better guided along the right path than the believers?

(52) It is they whom Allah has cursed; and you shall not find a helper for him who is cursed by Allah.

يُرْكُونَ means who hold themselves holy;

فَتِيل means a thread inside a date stone. It also means a cotton interwoven thread,

أَهْدَى means better guided;

جُبْت means sorcery. It also refers to the dol bearing that name and kept in the Kaaba.

طَاغُوت was an idol bearing that name. It was kept in the Kaaba. It also means Satan or the sorcerer visited by Satan or a satanic person.

The background of verses no. 49 and 50 is as under:

The jews used to assert that they were descendants of prophets and kings and that Allah had given them a covenant that as a chosen race, they would, if at all, be detained in Hell for a very short period. Hence they claimed sanctity for themselves. Actually on one occasion some of them (according to Tafsir-e-Hussaini they were Bijir, Nouman and Marhah) took their children to the Prophet and asked him if the latter were sinless. On receiving a reply in the affirmative they claimed that they too were as sinless as the children, because every night their sins of the day were obliterated, and every morning their sins of the night were wiped out. Some of them also alleged that their children, who had died in infancy, would get them salvation on the Day of Judgment. In that connection verses no. 49 and 50 were revealed giving a lie to the jewsh assertions.

The background of the verse no. 51, according to the Tafsir-e-Hussaini, is as under:

When in pursuance of the Divine orders Bani Nazir jews were exiled from their stronghold, some of them settled down in Khaibar. After sometime they went to Mecca to incite the pagan Quresh to fight with the Prophet of Islam. They met Abu Sufyan, who hosted a feast in their honour. During its course some of the Quresh asked the guests whether their (Quresh's) program of firmly following the religion of their ancestors, maintaining well the Kaaba, serving the pilgrims at Mecca with food and water, and looking after their own relatives and kinsmen was better than that of (Prophet) Muhammad (may benedictions of Allah be on him!) who, they alleged, had created a new religion against their ancestral one, called them pagans and threatened them with punishment in some other world. The jews assured them that they were better guided and that their religion was definitely more advanced along the correct path. Abu Sufyan thereupon asked them to confirm the above statement before their idols Jabt and Tagnut. The jews approached the latter, prostrated themselves before them and confirmed their previous statement. This verse was revealed in that connection.

In the verse no. 49 Allah contradicted the claim of the jews that all of them were sanctified in view of their geneology and special favours of Allah. They did not realize that it entirely rests with Him to

sanctify any individual whom He pleases. According to the Quran a believer is a sanctified person vis-a-vis a non-believer. For their false and hollow pretensions the jews would be adequately but judiciously punished. Not the least injustice would be done to them despite their highly provocative pretensions.

Though the Quran considers the believer a sanctified person he is forbidden, as per a tradition, to express as such about himself or any other colleague. Infact this verse may be interpreted to forbid self, praise or flattery of others. That would smell of vanity and it is likely to create in the person concerned a false sense of superiority complex, which is not appreciated by Allah. The following verse is relevant, "Accordingly do not claim purity for yourselves. He knows well whose is righter", (32. Al-Najib).

The jews, as said above, had put up pretensions that they were a sanctified community. That was definitely false and their falsehood against Allah constituted disbelief. That in itself was a manifest sin, and it was enough to lead them to perdition.

The religious scripture of the jews was the Torat. Some of it they had deliberately perverted. Instead of strictly believing in what was still left with them in the genuine form, they had taken to believing in idols, deities, sorcerers and satanic persons. All this was strictly forbidden by the Torat. They had transgressed to the extent that they even told the disbelievers (at Mecca) that they were better guided along the right path than the muslims. They attempted to signify thereby that the latter were misguided and that the pagans were properly guided. Thus they committed a sort of double disbelief. This manifested on their part not only ignorance and disbelief but complete spiritual bankruptcy by consolidating disbelief in others. No wonder that Allah cursed them for it, as was evident from their above expressions and actions. Verily none can help or redeem those who are cursed by Allah. This was amply borne out by the history of the jews.

Another relevant passage in the Quran is: "that wse a person you should say: I consider him as such". answerable for their deeds and you for yours."

Traditions

- imp a) The mouths of flatterers should be filled with dust.
- imp b) When the Prophet heard some body praising another person, he observed: 'alas! he has broken the neck of his friend. If you want to praise a person you should say: 'I consider him as such'.
- c) "What I am most afraid of is that some one of you may sing his self-praise and take pride in his wisdom".
- imp d) Abstain from flattering each other. It is, as if, using a knife against the person concerned.
- e) According to Hazrat Ibn Masaud if a person goes out in the morning and returns home in the evening, he losses his faith during that time, if he praised some person and swore that he was this and that. He displeases Allah thereby. Besides his work too may possibly not be done by the party concerned.

پرین نہ اکثرین پر، ہیون نہ حاضرین
سی ہنئین جارجین، نلھا نانا سکٹا

(Shah)

(They are engrossed in anything but Allah, and they are taken up with extraneous things (like genealogy). Their existence is worthless. Like an empty and hollow vessel they emit much noise (about their being favourites of Allah.)

(53) Have they a share in the sovereignty (of Allah)? Were it so, they would not give (other) people even the groove in a date stone,—

(54) Or do they envy the people what Allah has, out of His grace, given to them? (But) We had surely given the progeny of Ibrahim the Book and the wisdom and also given to them a mighty kingdom.

(55) Then some of them believed in him and some (others) stood away from him; and sufficient is Hell as a flaming fire.

In verses no. 53 and 54 Allah mentioned two prominent characteristics of the jews, to wit, a their rank miserliness and their spiteful envy. They persistantly believed that being descendants of prophets and kings they were superior to Ismailis and were therefore better qualified, to receive kingship and apostleship. Accordingly they always abstained from recognising the mission of the Prophet of Islam, and hoped that eventually the temporal and spiritual power would be transferred to them.

It was in the context of these notions and expectations of the jews that Allah caused them frustration by meaningfully enquiring from them if they had a share with Him in the management of the universe so as to be entitled to entertain such expectations. Their miserliness was so very conspicuous, that if they really had such a share they would not have parted with even a small worthless thing as the husk on the back of a datestone in favour of others, much less of the Ismailis.

But perhaps their current attitude to the Prophet of Islam was due to their another equally reprehensible characteristic, of spiteful envy. They never appreciated that the apostleship and the political



supremacy should be enjoyed by an Ismail orphan. They were equally critical of the Prophet of Islam having married more than one wife. They did not realize that all that was given by Allah out of His grace. Similarly they forgot that Allah had conferred similar favours on their ancestors too. Allah had given the Book, the sharah and an extensive and powerful empire to the progeny of Hazrat Ibrahim. Hazrats Yusuf, Daud, and Suleman held such kingdoms. Hazrat Daud, Hazrat Moosa and Hazrat Isa had received the Zabur, the Torat and the Injil respectively and Hazrat Daud and Suleman had married 100 and 1000 wives respectively. Hence there was no reason for the jews to be envious if a descendant of the same ancestor, Hazrat Ibrahim (through Hazrat Ismail) was given apostleship or to criticise him if he had married more than one wife.

In the verse no. 55 Allah informed the Prophet of Islam that during the life time of the Israili prophets, some of the jews had believed in them and upheld their mission but others had rejected and even persecuted and killed them. The Prophet was, therefore, consoled not to grieve at their rejection of his mission. If some of them were not punished in this world for their disbelief, it should not cause any surprise or misgiving to the muslims. The blazing fire of Hell was waiting for the disbelievers; and that was definitely an appropriate punishment for them.

Another relevant passage in the Quran is "if you had ben the custodian of the treasures of my Lord's bounties, you would have stopped spending them through fear of their depletion. It is of course clear that there can be no diminution in them. But their miserliness creates the fear in their minds."

در ملک خدا تصرف آغاز مکن : چشم بد خود بعیب کس باز مکن
سر دل هر بنده، خدای داند : در خود نگر، فضولی آغاز مکن

(Uar Khyam)

(Do not commit aggression on earth. Do not pick out faults in others. (Do not calumniate the Prophet of Islam). Allah knows the secrets of all human hearts. Look within (read the history of your ancestors) and do not talk absurd)

بخیل اور مسرف ہیں غم مردم دونوں
کہ دولت کو کرتے ہیں معدن دونوں

(The miser and the prodigal, unfortunately for both alike, make their wealth non-existent).

(56) Verily those who disbelieve in our revelations, will soon be cast into the Fire; as often as their skins are roasted through, We shall change them for other skins, so that they may (continuously) taste the torment. Verily Allah is the Mighty, the Wise!

(57) And those who believe and perform righteous deeds, We shall soon admit them in the Gardens, beneath which streams flow, to dwell there in permanently; there in they shall have chaste spouses, and We shall admit them to a dense shade.

'The garden is contrasted with the Fire; the shade is contrasted with the Fire; the shade is contrasted with the roasting. Evil grows with what it feeds on. So goodness and felicity grow with their practice'.

zz

(Tafsir of the Quran by Allama Abdullah Yusuf Ali.)

نَسِيطُ means they shall be admitted; نَضِجَتْ means are roasted;

جُلُودُ means skin; مَطَهَّرَةٌ means pure, chaste;

ظِلٌّ ظَلِيلٌ may be translated as a dense shade.

In these two verses is described the ultimate fate that will overtake the disbelievers and the believers respectively on the Day of Reckoning. They should be read in conjunction with the verse No. 55 ante, wherein it was stated that inspite of the Divine favours to the Bani Israills some of them had turned disbelievers. The present verse No. 56 prescribes punishment for them. Those who disbelieve in Allah and in His signs will be forced into the fire of Hell, and as often as their skins are burnt out, they will constantly be replaced by fresh ones, so that the agonizing experience of the victims should be ever continuous. Allah is the Mighty! He can prescribe and inflict any punishment in any form and no body can check it, or if ordered to it, escape it. The constant change of skins of the victims does not only testify to His might but it is also based on His wise and firm planning, to prescribe a particular sort of un-interrupted punishment for the disbelievers.

In marked contrast with the fate of the disbelievers Allah shall admit the believers, having a record of righteous deeds, into Paradise which abounds in cool and dense shades, where streams flow underground. They shall dwell therein permanently, and they shall be joined there by the chaste and clean spouses, who will be free from menstruation and other earthly impurities. Such awardees will never experience any heat as the gardens will offer them cool shade. In short their happiness will be complete.

TRADITIONS

imp a) Hazrat Muaz stated that he had heard from the Prophet that each resident of Hell would change his skin a hundred times per minute!

b) The residents of Hell would be inordinately inflated (physically).

c) There is a tree in Paradise whose shade is so extensive that a horseman can ride under it for a hundred years.

(Hafiz) چشم حافظ زیر بام قصر آن حوری سرشت : شیوه جنات تجری من تحتها الانهار داست

(The eyes of Hafiz, beneath the palace of that fairy natured person, behaved like the rivers beneath the Gardens i.e. Hafiz wept so copiously to please the Prophet that beneath him rivers started flowing, and gardens sprang up).

(Roomi)

دوزخی که پوست باشد دوستش بداد بدلتا جلودا پوستش

(The inmate of Hell, who hold dear his skin will surrender it to be changed.

58 Verily Allah commands you to render back trusts to their owners, and that when you arbitrate between (different) persons, arbitrate with equity; how excellent indeed is the exhortation of Allah to you! Verily Allah is All-Hearing, All-seeing!

تَوَكَّلْ means you pay back; حَكِّمْ means you arbitrate, decide;

نِعِمَّا means is excellent; يَعْظُمُ means He admonishes you.

The background of the verse is as under:

After the conquest of Mecca the Prophet asked Usman bin Talah, custodian of the key of the door of Kaaba, to surrender the key to him. He was about to do it, when Hazrat Abbas requested the Prophet to transfer it to him as he already served pilgrims with water in the Kaaba premises. Hearing this request of Hazrat Abbas, Usman with-held the key. The Prophet asked him again to surrender it. He was about to do it, but when he heard Hazrat Abbas repeating his request for it, he again kept it back. The Prophet asked him for the third time to surrender it, and he did surrender it with the words 'as a trust with Allah.' The Prophet opened the door of the Kaaba and purified it of all the idols kept therein. He then got the 'Station of Ibrahim' removed from inside the Kaaba to a place outside it, adjacent to its wall. Hazrat Ali then requested him to entrust the key of the Kaaba's door to him. But the Prophet did not agree to it. Soon afterwards this verse was revealed directing the Prophet to return the key to the original trustee, Usman bin Talah.

Though the verse may have a bearing on this particular incident, it may be taken in a comprehensive sense. There in Allah has directed all persons — more particularly those in authority:

a) to faithfully render back trusts to their owners. The word 'trusts' may include the claims of Allah on His creatures and those of the fellow beings as communicated through the Quran and Traditions. Infact we hold our person and property on trust from Allah. All such claims should be scrupulously discharged; and

b) to decide all issues very impartially and judiciously, irrespective of the parties involved herein.

It was indeed a great favour of Allah to impart such excellent admonitions and teachings to His creatures, as they are conducive to their betterment in this world and to their salvation in the Hereafter. Allah is All Hearing. We should always remember that He hears all our expressions. He sees all our acts. Taken in the restricted sense, as per the context, Allah did hear the words of Usman bin Talah 'as a trust with Allah', and He did see restoration of the key of the Kaaba's door to him as its old custodian and trustee.

- (59) O you who believe! Obey Allah and obey the Apostle, and those from amongst you, who hold authority; then if you dispute about anything, refer it to Allah and the Apostle, if you (really) believe in Allah and the last Day. That is the best and the fairest determinant.

تَأْوِيلًا means determinant.

The Prophet of Islam sent an army against Jasi tribe under the command of Hazrat Khalid bin Valid. He was accompanied by Umaar bin Yassir. When they laid siege to the stronghold of the above tribe, all members of the latter fled away under cover of night. Only one person remained behind. He went to Umaar and informed him that he had embraced Islam, and he wanted to know if, as a muslim, his person and property would be spared. Umaar guaranteed safety of both. He then went back to his village and awaited further

developments. The muslim army entered the enemys village on the next morning and arrested the above person. He was produced alongwith his property before Hazrat Khalid. When Umaar heard of



it he went to Hazrat Khalid and asked him to release the detainee and his property as he had taken him under his protection. Hazrat Khalid questioned the propriety of his act and said that since he had not consulted him earlier, he would not honour his (Umaar's) pledge. The matter was referred to the Prophet who decided that Umaar's guarantee to the detainee should be honoured as a special case, but thereafter he was not to vouch-safe protection to any person on behalf of his commander. It was at this stage that this verse was revealed.

Allah declared it mandatory for the muslims to obey Allah, His Apostle and the person in authority provided he is a muslim and adult and his orders are in conformity with the Quran and the Sunnah. If his orders are contradictory to them they should be disobeyed. If there is a controversy about the propriety of the orders issued by such an authority an appeal or review is allowed. They should be referred to the Prophet during his life time and to the learned divines after his demise. They would test them in the light of the Quran and Sunnah. This also includes all controversial issues between any individuals or groups of individuals. This is surely the excellent method of determining disputes; and all believers, who must necessarily believe in Allah and the Hereafter, should adopt this modus operandi. Thereby their disputes will be easily and equitably settled and their life in this world made peaceful. They will also achieve felicity in the Hereafter as otherwise all controversies and their after effects will have been recorded against them.

The other relevant passages in the Quran are as under:

1. Why did not their divines check them from speaking false and eating unlawful things ?
2. If you lack the necessary knowledge consult learned persons.
3. Refer all your controversies to the Quran. That decision is correct which is consistent with the Quran and the Sunnah.

Traditions

- imp a) Listen! Obedience to the persons in authority is restricted to those matters which are ordained or authorized by Allah. If the order issued by any of them are contradictory to the Quran, they should neither be listened to nor obeyed.
- b) Listen! You must obey your rules even if he were a Negro slave with a head like a shrivelled grape.
- imp c) If the person in authority is a slave and he wants to lead you according to the orders of Allah, as contained in the Quran, you should obey him.
- d) Those of the posterity, whether good or bad, will meet you. You should follow those of them whose orders are consistent with the Quran. Let them lead prayers for you. If they do good, they will profit thereby, and You will gain. But if they practise evil, they alone will suffer for it.
- e) Restrain yourself and exercise patience if you find your ruler committing an undesirable act. He who forsakes his associates, dies the death of the 'ignorant'.

imp g) (Summary) If a person desires that he may be saved from Hell and sent to Paradise, he should maintain, till his death, full faith in Allah and the Day of Reckoning; and he should treat others as he wants to be treated by them.

h) Do not dub (or accept) a hypocrite as your chieftain. If you do it, you will displease Allah.

(Note. The last tradition has been taken from Abu Daud.)

SECTION 9

(60) Have you not observed those who claim that they believe in what has been sent down to you and in what was sent down before you? They desire to refer to the Devil (their disputes for judgment,) despite the orders to them to reject him; and Satan desires to lead them far astray, (from the right path).

(61) And when it is said to them to come to what Allah has sent down and to the Apostle, you will observe the hypocrites keeping back tenaciously from you (out of spite).

(62) How then, when a misfortune befalls them because of what their hands have sent in advance that they come to you swearing by Allah that they intended nothing save securing good will and concord?

(63) These are (the people - Allah knows well the secrets of their hearts. Accordingly keep clear of them and admonish them, and make to them an efficacious speech to (influence) their souls.

يَزْعُمُونَ means they claim or pose;

يَسْتَدُونَ means keeping back;

اصَابَتْهُمْ means befalls them;

يَحْلِفُونَ means swearing;

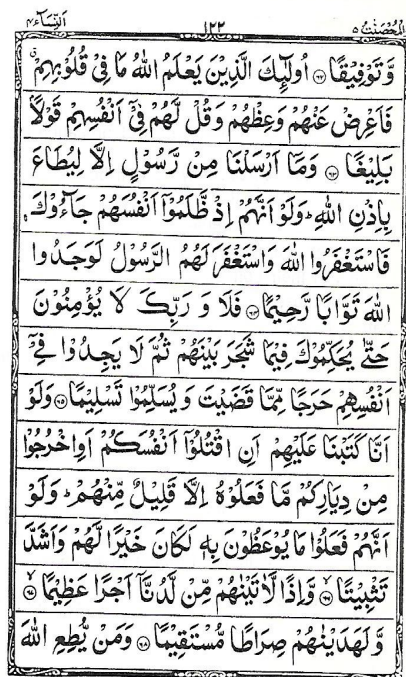
تَوْفِيقًا means reconciliation;

بَلِيغًا means efficacious;

طَاغُوتٍ may be translated

as an authority other than that of the Quran and Sunnah.

(How should hypocrites be treated? To take them into your confidence would of course be foolish. To wage unrelenting war against them may destroy the hope of reforming them and purging them of their hypocrisy. The man of God keeps clear of their evils, but at the same time, he does not hesitate to show them the error of their



منزل

ways, nor to put in a word in season, to penetrate their hearts and win them back to God.”

(Tafsir of the Quran by Allama Abdullah Yusuf Ali).

The backgrounds of these verses are as under:

1. A hypocrite by name Bashir and a Jew developed a dispute. The Jew suggested to refer it to the Prophet of Islam, but the hypocrite wanted to take it to Kaab bin Ashraf, a Jewish sardar. Eventually they took it to the Prophet, who heard the parties and decided the matter in favour of the Jew. The hypocrite, however, was not satisfied with the Prophet's decision, and he forced the Jew to refer the case to Hazrat Umar, who then functioned as Kazi at Madina. Accordingly both of them saw the latter and narrated all the facts to him. Learning from them that the Prophet had already arbitrated in the matter Hazrat Umar went indoors, picked up a sword and with it he beheaded the hypocrite as a punishment for flouting the Prophet's decision. The latter's relatives approached the Prophet and requested him for award of bloodmoney from Hazrat Umar. They based their claim on the ruse that their deceased kinsman, by taking the issue to Hazrat Umar, never meant any disrespect to the Prophet's person or authority, but that he did it merely to achieve good will and concord between the parties. These verses were then revealed exposing the viles of the hypocrite's party.

Because of Hazrat Umar's ready wit to distinguish truth from falsehood in this case, the Prophet nom-de-plumed him as Al-farooq.

2. There was a sorcerer by name Abu Barzah. Some of the Jews referred their cases to him for arbitration. The hypocrites also followed suit and took a few matters to him for settlement. The verses no. 60 to 62 were then revealed deprecating the above custom.

The present verses may as well be taken in a comprehensive sense. They refer to those persons who falsely assert that they believe in Allah, in the Quran and in all previous scriptures. However, when they get into controversies or disputes they would not refer them to the Quran or the Prophet (or after him to the learned in sunnah) for settlement. But they would seek arbitration of other authorities, satanic in their conception and methods, though such pretenders had received definite orders to reject them, because Satan, as their sworn enemy, always desires to lead them astray, far from the straight path. When it was suggested to these misguided hypocrites to resort to the Quran and the Prophet for settlement of their disputes, they merely, but quite significantly, averted their faces and kept away out of spite.

The verse no. 62 exposed another form of hypocrisy of these perverts. When they were overtaken by a calamity as a natural result of their earlier mis-deeds, they felt helpless in the matter, and then they sought the Prophet's intervention. They tried to assure him on oath about their bonafides, and they used wiles to vindicate their position by pretending that it was merely with a view to secure good will and reconciliation of the parties through possible adjustment, that they had referred the matters to persons other than the Prophet of Islam.

In the verse no. 63 Allah assured the Prophet that He fully knew the secret thoughts and intentions of these hypocrites, and He would punish them at the appropriate time. In the mean time He directed him not to mind their activities, but to admonish them in season to forsake the same and also convey

to them such teachings of the Quran as would normally touch their souls. He may also pray for their spiritual reformation. In spite of that they failed to mend their ways, it was entirely their fault.

The other relevant passages in the Quran are as under :

1. When it is said to them to believe in the Divine revelation and obey it, they reply that they would rather follow the practices of their ancestors.
2. When the believers are called to the orders of Allah and the Prophet, they affirm to have heard them and accepted them with their hearts.
3. You will observe the hypocrites, who have a diseased mind, struggling for the friendship of the Jews and the Christians and justifying it on the basis of their apprehension of some trouble (from or to the Muslims).

رقیب! درگذر و بیش ازین مکن سخت : کہ ساکنانِ در دوست خاکسار باشند

(Hafiz)

(O you envious person! Pass on and do not display your vanity or disgust against me. All those who sit in devotion outside the Lord's door are humble persons. (They may not like to pay you in the same coins).

رسٹ نہ آھی رہیت، پھنی پاہت نہ آکو : پسو منلہہ پریت جیہائی جو تر وہی

(Shah)

(It is neither customary nor desirable for one who is a favourite of Lord to dissociate himself from others. See how the world works in concord.)

(64) And We sent no apostle but to be obeyed as per the will of Allah. And had they, when they had wronged their souls, come to you and begged forgiveness of Allah, and the Apostle had begged forgiveness for them, they would surely have found Allah Relentant, Merciful.

(65) But (no), and by your Lord! They shall not believe (genuinely) until they make you judge in (all) their disputes and then do not demur in their mind in respect of your decision, and abide by it with (the fullest) submission..

يُطَاعُ means to be obeyed; وَجَدُوا means they would find, شَجَرَ means dispute

حَرَجًا means demur; قَضَيْتَ means what you have decided; رَبِّكَ means by your Lord.

The background of these verses is as under:

Hazrat Zubair and one Ansar (by name Habib according to Tafsir-e-Hussaini) disputed about irrigation of their contiguous fields, and referred the case to the Prophet, who decided that Hazrat Zubair, whose land was above that of the other party, should take water first and then release it for the latter. The Ansar did not relish the above decision and impudently alleged that it was influenced by the relationship between the Prophet and Hazrat Zubair. These verses were then revealed.

In the verse no. 64 it is distinctly stated that Allah had appointed prophets for the spiritual uplift of the masses and made it mandatory for the latter to obey them. Accordingly obedience to the orders of the Prophet of Islam was sine que non for his contemporary and the succeeding generations. But if any person failed to do it at once, he should atleast do it when he had wronged his soul and fallen into sinfulness. Allah is ever Relentant and most Merciful; and even the sinners would experience Him as such provided :

1. They expressed full faith in Allah and in His revelations;
2. They repented of their sins sincerely and abstained from their repetition;
3. They approached the Prophet, expressed their penitence before him and solicited forgiveness of Allah and the intervention of the Prophet; and
4. The Prophet intervened for them and begged Allah to forgive their sins. Allah will then be pleased to pardon them.

So long the faith is not complete, mere profession thereof would not be helpful. To be a sincere believer a muslim must, in addition to his belief in Allah and His revelations, have complete faith and confidence in the Prophet, refer all his disputes to him for arbitration and accept whole heartedly and without reservation or remorse his decisions thereon. This is what Allah has most solemnly and emphatically stressed by taking a personal oath.

Another relevant passage in the Quran is: "Allah has made you dominant over them".

Traditions

imp a) "I swear by Him in whose hands my life is that none of you can be a momin until and unless he has subordinated his desires to what I have brought."

b) According to Utubi a nomad Arab went to the Prophet's tomb and after saluting him he referred to this verse (no. 64) and said that he had come to him to express his penitance before him and to request him to intervene with Allah for forgiveness of his sins. The nomad then went away. After a little while Utubi had a brief nap. In a dream he saw the Prophet who asked him to inform the nomad that Allah had forgiven his sins.

تترتو ڪيم ترس، سردها راج سپرو
 دیندو ٿو ڪ لطیف چئي، راج راهو ڇو ڇي ترس
 ولهاجنهن ونهيا ڪيا، پاڳ تنهنجي پس
 ڪو ترين لاهي ڪس، جي ڳالهائي ڳات ڪس

(Do not run after undependable sources. Seek the fountainhead. According to Shah Abdul Latif if you succeed in contacting him you will benefit immensely from him. You should meet that crowned personage, who has transformed several destitutes (sinners) into rich (righteous) persons. If he were only to talk to you, he would remove all rust from your souls.)

(66) And if We had prescribed for them to slay themselves or to go forth from their homes, they would not have complied except a few of them. And if they do what they are exhorted to do, it would certainly be better for them and most stabilising (to their faith);-

(67) and in that case We would certainly give them an immense reward from Ourselves;-

(68) and We would surely guide them along the right path.

(69) And whoso obeys Allah and the Apostle, he shall be with those whom Allah has blessed, (namely) amongst the prophets, the truthfuls, the martyrs and the righteous; and they are excellent companions (indeed)!

(70) Such is the grace from Allah And enough is Allah, the Omniscient.

دياركم means their homes;

يُوعَظُونَ means are admonished;;

تثبيتا means stabilising;

أَنعَمَ means are blessed.

According to the Tafsir-e-Husaini, which is quite elaborate and explicit in this connection, the backgrounds of these verses are as under:

Verse No. 66

It was mentioned under the preceding verses that Hazrat Zubair and Hatib had taken their dispute about irrigation of their lands to the Prophet, who after hearing the parties, decided that Hazrat Zubair should irrigate his field first and then release water for that of Hatib. The latter did not seem satisfied with the decision; and when he came out of the premises he expressed to others that the Prophet's decision was influenced by his relationship with Hazrat Zubair. A Jew happened to be standing nearby. When he heard the above words of Hatib, he felt aghast and exclaimed: "what a group of men they are! They acclaim him as their prophet and still they dispute his decision! In contrast when Hazrat Moosa had ordered his contemporaneous followers to kill each other in reparation of their heinous sin of worshipping the calf (vide verse no. 54 of sura Baqarah), they never disputed or disobeyed his orders but submissively started killing each other with the result that 70,000 Jews were thus liquidated." Sabit bin Kais, Umar and Ibn Mas'ud, who heard the above remarks of the Jew, promptly expressed that they too would kill each other if the Prophet of Islam were to order them accordingly. Thereupon this verse was revealed.



Verse No. 69

1. One day subaan, a slave of the Prophet, called on him. He appeared to be extremely weak and pale. The Prophet enquired from him about the cause of his marked weakness. Subaan told him that whatever time he was away from him (the Prophet), he did not consider it as a part of his life; and he was tormented by the fact that after death, the Prophet would be in an elevated place in Paradise. How would he, then, be able to see him?

2. An ansar by name Abdullah, who used to give 'azan' and call the faithful to prayers, met the Prophet, weeping copiously. He told the latter that he held him dearer than his person, his children and his property and that so long he was alive he could see him and satisfy his craving. He did not know, however, whether after death, he would be able to see him; and that worried him very much. This verse (no. 69) was thereupon revealed.

Allah said to the hypocrites in verse no. 66 that if, as a test, He were to order them to kill themselves or go into exile as He had ordered the jews, contemporaneous with Hazrat Moosa, very few of them were likely to comply with the orders. The others, unlike the jews, would disobey them. On the other hand if they were to obey whatever orders were issued to them, that would be best, for them, because :

- a) it would ensure for them spiritual felicity;
- b) it would substantiate their faith and further strengthen it;
- c) Allah would, in addition to the usual award for their deeds, give them a very great reward as a personal favour; and
- d) He would definitely put them on the straight road to Paradise.

Those persons, who inspite of a few delinquencies, obey in general all the main orders of Allah and of the Apostle, and perform the lawful acts and abstain from the unlawful ones, would, after death, find themselves in or within view of the company of the blessed, to wit, the apostles, the truthfals who publicly testify to the mission of prophets, the martyrs who sacrifice their lives in the cause of Allah, and the righteous persons who have properly and unhesitatingly obeyed the Divine commands and the Prophet's directions. Indeed they constitute an illustrious and excellent assemblage and what an honour to enjoy their company, particularly when it is accorded not on merit of our actions but purely as a favour from Allah! He knows all things including our acts, and can, therefore, judge them properly. These blessed inmates of Paradise too have grades.

Traditions

- a) When a muslim heard the verse (no. 66) recited, he said that he would definitely have obeyed

the orders to slay each other if Allah had issued them, but he is most grateful to Him that He had not issued such orders. When the Prophet heard of it, he said that it was a fact that among his followers there were persons in whose hearts faith was more firmly rooted than rocks. He even pointed to Abdullah bin Rawah and said that he was one such person.

imp b) On his death bed the Prophet uttered thrice the words: 'O Allah! I request for the company of the exalted ones.' He then passed away.

c) Those persons who are placed higher in Paradise will meet those placed lower. All of them would collect in ever green gardens.

imp d) Rabi bin Kaab Aslami used to serve the Prophet and fetch water for him. One day the latter asked him to make some request. He said to the Prophet that he solicited his company after death.

The Prophet advised him to help him and prostrate liberally before Allah.

imp e) A person told the Prophet that he testified to Allah and to his (Prophet's) mission, that he offered prayers five times a day, paid zakat and kept fasts during the month of Ramazan. The Prophet told him that if he maintained these practices till his death, he would be in the company of the apostles, truthfals, martyrs and the righteous as closely as two fingers of a hand, provided he was not disobedient to his parents.

imp f) If any person recited one thousand verses of the Quran for the pleasure of Allah, he would be reckoned with the apostles, the truthfals, the martyrs and the righteous persons on the Day of Judgment.

imp g) An honest businessman would be in the company of the apostles, the truthfals, the martyrs and the righteous persons.

imp h) On the Day of Judgment every person would be with those whom he loved in this world.

i) The inhabitants of Paradise will observe the higher ups as we observe the stars.

imp j) A negro slave said to the Prophet that Allah had given the Arabs superiority over the negroes as was apparant from their fairer complexion, better form and grant of apostleship. He then enquired from the Prophet whether it was possible for him to enjoy his company in Paradise if he believed in what the Prophet believed and obeyed all his orders. The Prophet swore by Allah and said that the negroes in Paradise would be dazzling with brightness.

از مرگ غمی نیست، از آن می ترسم: که از پرتو دیدار تو می مانم دور

(Tafsir-e-Hussaini)

(I do not worry about death. What I am afraid of is that I may then be placed at a distance from you, thereby making it difficult for me to have your glimpse).

انڌ سائين! سائين! پٽان پرينئون مَر پانهين

(Shah)

مون تان آسرو آهي اوڌ انهي

جتي ديرو دوست جو، ساڪين جو آگاهين

(My Lord! Would that I am not put away from my beloved (the Apostle). He is my only anchorage. Wherever my friend is, how can I offered to be away from him?).

محبت جي ميدان ۾ سرجو سانگ مَر

(Shah)

لاهي سرطيف چئي، اڳيان دوستن ڏر

عشق نانگ ڀر، خبر ڪاڌن کي پوي

(Do not think of your life in love. Infact cut off your head and place it before your Lord. Love is an immeasurable snake. Only those who are bitten by it, are conscious of what it is).

(Relevant to verse no. 66)

Section 10

- 71) O you who believe! Take your precautions; then either march in squads or go forth all together.
- 72) And indeed there is the one amongst you who tarries behind; and if a mishap befalls you, he says: 'Verily Allah has favoured me in that I was not (then) present with them'.
- 73) And if (some) good fortune from Allah occurs to you he says, as if there had never been (any) affection between you and him: 'would that I had been with them! Then I would have achieved immense gain.
- 74) Then let them fight in the cause of Allah, those who have bartered the worldly life for the Hereafter and whoso fights in the cause of Allah — whether he is slain or is victorious — We shall surely give him an immense reward.

انفرو means march; ثبات means separately; لَيْبَطَنَّ means delay departure

انْعَمَ means favoured; مَوَدَّة means friendship;

In the verse no. 71 Allah has directed the muslims :

- a) to take all necessary precautions, i.e. they should equip themselves well and keep their arms and mounts handy so as to be able to use them in emergency; and

- b) to sally forth in small groups or squads by different routes, or march all together in one direction as per the exigencies of the occasion.

These precautions seem necessary so that the enemy should not take the muslims unawares or ambush them.

In the next two verses (no. 72 & 73) Allah has referred to the hypocrites (of the type of Abdullah bin Ubai, who had deserted the muslims with his force of 300 persons some time before the battle of Uhud). These fellows tarry behind and if a misfortune in the form of defeat or loss of warriors befalls the muslim army, they misinterpret, as a favour from Allah, the fact that they were not with the latter. But if good fortune in the shape of victory and booty occurs to the muslims, they disregard all ties of relationship and friendship with the latter and exclaim enviously that it was a pity that they were not with the muslim force, as in that case they would have secured considerable booty and slaves etc. and thereby improved their economic position.

In the verse no. 74 the muslims have been exhorted to do Jihad purely for the pleasure of Allah and not for the sake of booty, against all adversaries who, unlike them, have bartered their Hereafter for this transitory life, thus wilfully sacrificing all possible spiritual benefits. Allah assures such combatants — whether they are slain or are victorious — of a very great reward. If they are slain in the war, they would surely go to Paradise and then receive an appropriate reward in the Hereafter. But if they are victorious, they would acquire the war spoils in the form of extra territory, slaves, arms, equipment and other material benefits. Thus for the muslims there should be only two courses open in a religious war — either to win it or to be killed in its course. Both ways they stand to gain. They should never contemplate surrender, retreat or escape.

Tradition

Allah is surety for those who fight in His cause. He will either send them to Paradise in case they die fighting, or He will send them back safe and victorious to their camp alongwith war benefits.

علم و مال و منصب و جاه قرآن فتنه آورد در کف بدگوهران
پس غزایان فرض شد بر مومنان، آستانند از کف مجنون سنان

(Roomi)

(The combination of learning, wealth, position and power with evil minded persons results in their disbelief. Jihad was made compulsory for muslims in order that they should snatch the spear (the instrument of violence) from arrogant people).

مُسْنِ مَنْهِن سَنَاءِ، کَرِیا گھوٹو کلن : سِی تاو سَرِین، اِیا جن کھن لُ

(Shah)

(The handsome persons (believers) encounter difficulties (during a jihad) and the disbelievers and hypocrites feel happy thereat. They even forget their original mission to this world (to believe in Allah and obey Him)).

75) And wherefore should you not fight in the cause of Allah and for (the relief of) the down trodden amongst the men and women and children, who wail: "Our Lord! Take us out of this town, whose people are unjust, and make for us from yourself (i.e. Your own selectee) as our patron; and make for us from Yourself a helper.

76) Those who believe fight in the cause of Allah and those who disbelieve fight in the cause of the Devil. Then fight against the friends of Satan; Verily the stratagem of Satan is weak.

Allah has addressed these two verses to the muslims and asked them as to why they should not take up arms to fight in His name specially when there was an occasion for it — to liberate the helpless muslims of Mecca — men, women and children — who were persecuted in the extreme by the infidel Quresh. For them life was rendered miserable. Consequently they had prayed to Allah:

- a) to liberate them from their persecutors,
- b) to take them out of Mecca safely and honourably, and
- c) to appoint for them His own protegee and selectee as their patron, protector and helper.

Allah did heed and grant their prayer. He helped the muslims under the Prophet's command to conquer Mecca, to rescue their helpless brethren and to expel the infidels from the holy land.

Those who believe in Allah and obey His orders, know that Allah wants them to fight in His cause, and they are sure of success with Divine help. They are always ready to wage war in His name. On the other hand the infidels do not believe in Allah nor in the Hereafter. They have bartered the latter for the amenities of this world, and they are always prompted by the devil to fight in his cause for retention of the worldly trinkets. The muslims are accordingly exhorted to fight against the evil forces and the followers of Satan. Even if the latter were to create difficult conditions for them at the initial stages the muslims should know for certain that all stratagems adopted by Satan and his followers are inherently weak and they would collapse in no time. Hence there was absolutely no reason for them to lose heart or feel apprehensive.

In these two verses three reasons for waging Jihad are set forth as under:

- i) It should be waged to hold aloft the standard or monotheism.



- ii) It should be resorted to in order to relieve and rescue persons, more particularly the muslims, from their oppressors.
- iii) It should be fought against friends of Satan.

Another relevant passage in the Quran is: "most other villages were stronger than that which expelled you".

Tradition

Hazrat Abdullah bin Abbas had expressed that he and his mother were among those helpless muslims (who were referred to in the verse no. 75).

حرم آں روزگزين منزل ويراں بروم
راحت جان طلبم وز پي جاناں بروم

(Hafiz)

(It would be happy the day I leave this desolate place. I want to satisfy the craving of my heart and go in the quest of the Beloved. (Jihad is the modus operandi for it).

گهتر ياسي چترهيا، ائين اتيئي
مئي متي مهران ڀر، پيو پيو ڏسيئي
ته ميهار مليئي سنيو تر وسيله شاه سين

(Shah)

(Those who ventured to enter (the current), reached their goal. Hence jump into the turbulent river (Jihad). You will definitely meet the Lord, (and find Him) ready and fully equipped to help you).

Section 11

- 77) Have you not observed those who were asked to restrain their hands (i.e. not to fight) and establish prayer and pay the obligatory alms? But when at length fighting has been prescribed for them, behold a section of them dread men as much as or even more than they dread Allah; and they say: "Our Lord! Why have you prescribed fighting for us? Would that you were to respite us for a short while!" Say: "the enjoyment of (this) world is brief and the Hereafter is better for him who is righteous; and you shall not be wronged (in the least) even to (the extent of) a thread."

(78) "Death will claim you wherever you are, even if you are in a formidable fortress;" and if (some) good occurs to them, they say: 'this is from Allah'; and if (some) evil occurs to them, they say: 'this is from you' (Muhammad! may peace of Allah be on him!). Say: "All is from Allah". But what has happened to these people that they scarcely understand a word?

(79) Whatever of good occurs to you is from Allah and whatever of evil occurs to you is from your (own) selves. And We have sent you as Apostle to the (entire) humanity. And enough is Allah as the witness.

كُفُّوْا means restrain;

فَقِيلَ means and
آخَرْتَنَا means respite;

فَمِنْ نَفْسِكَ means due to them self-
thread;

يُفْقَهُونَ means
they understand;
i.e. their musdeads;

During the early days of Islam the muslims were few in number. They were definitely poor and ill equipped. The pagan Quresh, on the other hand,

were relatively in a commanding position. They had the advantage of numerical strength, political influence, trade, arms and general affluence. They practised all sorts of tyrannies on the helpless muslims. The latter lacked the power to retaliate against them. Some of them, however, found it difficult to continue in their abject condition, and they requested the Prophet for permission to fight against the infidels, using the plea that even if they could not overpower them, they would atleast die fighting. But Allah knew better than they did. He knew that any trial of strength between the muslims and the pagans then could certainly end in their whole-sale liquidation. Accordingly He did not consider the time appropriate for issue of the orders for Jihad. Hence the Prophet told them that for the time being the Divine orders were that they should not engage the enemy in a fight but that they should content themselves with the establishment of prayers and payment of the obligatory alms for the relief of their poorer brethren.

After their migration to Madina the conditions quickly changed for the muslims there. They had a homeland of their own where they could practise their religion freely. Their economic condition too improved. The ansars of Madina readily helped them in all respects. Due to extensive conversions their number swelled. In short they soon became a power to reckon with. Realizing their improved position at Madina and the continued helpless condition of the remaining muslims at Mecca, who could not get

وَلَا تَظْلُمُونَ فِتْنَةً ۖ آيْنَ مَا تَكُونُوا يَدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ ۚ وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ ۚ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ ۚ قُلْ كُلُّ شَيْءٍ عِنْدَ اللَّهِ ۚ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ۚ مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۚ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ ۚ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ۚ وَكَفَى بِاللَّهِ شَهِيدًا ۚ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۚ وَمَنْ تَوَلَّى فِتْنًا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيفًا ۚ وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ ۚ وَاللَّهُ يَكْتُبُ مَا يُبَيِّنُونَ ۚ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَى بِاللَّهِ وَكِيلًا ۚ أَفَلَا يَتَذَكَّرُونَ

out of it and had, therefore, to suffer persecution of the pagans, Allah issued orders for Jihad. But no sooner were they communicated, those who were weak-minded among the muslims became panicky. They conjured a terrifying picture of war and its after effects and dreaded the pagans even more than they feared Allah, in whose hands, as everybody knows, lies the power to grant success and benefits or to inflict defeat and death. They could not restrain themselves from articulating a sort of protest to Allah as to why He had prescribed jihad for them and not allowed them to pass their short term of life in tranquillity. In reply to it Allah authorized the Prophet to rebut their futile thinking and inform them that this worldly life and its amenities were transitory vis-a-vis the bounties in the Hereafter and that at the scheduled time under any circumstances they will have to part company with them. But those of them who feared Allah, lived righteously and obeyed the Divine orders, more particularly those about jihad, such persons would be allowed far better and more lasting enjoyments in the Hereafter, and they would not find Allah inappreciative and holding back or diminishing in the least, the rewards which He has promised to them in appreciation of their services. In this connection the verse no. 171 of sura Al-Imran may be referred to. Therein Allah has assured the momins that He does not allow reward of the faithfuls to be lost in the least.

Life span for all human beings has been fixed by Allah and each individual will have to die at the scheduled time and place even if he were to impregnate himself within a strongly built fort. Accordingly the impression of the hypocrites that the jihad will precipitate their death, while staying away at home will ward it off, was absolutely fallacious. But the orders about jihad had so obsessed their mind or paralysed their faculties that they had ceased to think clearly and correctly. Whatever good they received they attributed it to Allah; and whatever evil that befell them they attributed it to the Prophe. Thus they held the latter responsible for their tests or misfortunes which they thought had followed in the wake of their having forsaken their ancestral religion at his instance.

Allah authorized the Prophet to tell them, even though due to the acute dread of jihad they might not appreciate or understand the correction, that everything is from Allah, and in amplification thereof further to bring home to them that whatever good they received, it was from Allah as His favour and whatever misfortune afflicted them, it was from their own self as a sequence of their misdeeds. Finally Allah reiterated that the Prophet's mission was universal, that it extended to all human beings (and genii) and that his duty was merely to expound the Divine revelations he received. Verily Allah was enough to testify to his exalted office and to his absolute dissociation with the misfortunes of people. The Prophet was advised not to worry about those who did not accept him as the prophet or who held him responsible for their tribulations. Allah was witness against them too.

The other relevant passages in the Quran are :

1. The faithfuls want to know why a verse (prescribing jihad) is not being revealed. However when such a verse referring to jihad is revealed, those who have a diseased mind, give vent to cries, stare at you fixedly and then close their eyes as in coma. Alas for them!
2. All creatures are mortal.
3. All creatures are to taste death.
4. I did not fix a permanent life for any of the earlier generations.

5. There are some persons who sit on the fence and offer prayers in that condition. If any good comes to them, they become elated; and if any misfortune overtakes them they feel frustrated.
6. The ills that befall you are due to some of your misdeeds. This is despite Allah forgiving good many of your misdeeds.

Tradition

- imp a) If a person's body is scratched by a stick or his foot slips or he is put to some labour which causes him perspiration, it is all due to some wrong action (on his part).
- imp b) The Prophet swore and said: "whatever trouble or hardship is experienced by a momin, even to the extent of a thorn pricking him, it is debitted against the chastisement for his sins".

چون در آید اجل چه بنده چه شاه
وقت چون در رسد چه بام و چه چاه

(Hakim Sinai)

(When death comes, it does not care for a slave or a king; when the fixed time is reached, the death does not feel handicapped by the prospective victim being on a terrace or in a well).

جستی جیتریون، کیون لوه قلم چر
تلفی تیتریون، گمتریون گهارن آیین

(Shah)

(A human being will stay in this world only for the term prescribed in the Loh Mahfuz).

(80) Indeed he who obeys the Apostle has obeyed Allah; and he who turns away, we have not sent you as an invigilator over them.

(81) And they say: 'obedience'; but when they go off from you, a section of them plan during night (of things) different from what they had expressed (before you); and Allah records what they scheme at night. Hence turn away from them, and trust in Allah. And enough is Allah as The Trustee.

طاعة means obedience; بَیْتُ means at night; برزو means go off;

تقول means they said; فَأَعْرِضْ means so turn away.

Allah has made it abundantly clear that he who obeys the Prophet, infact, obeys Him and he who disobeys the Apostle, disobeys Allah. The Prophet was vice-regent defacto of Allah and his teachings were based on revelations from Him. Hence disobedience to his teachings amounted to disobedience to Allah. With regard to those persons who rejected the Prophet, Allah informed them quite plainly that the Prophet's mission was merely to propagate the faith and expound the Divine revelations; and if any person rejected him and disbelieved in the revelations, the Prophet would not be blamed for it, because he was never meant to exercise surveillance over people or bear responsibility for their beliefs

and actions. Every human being is primarily responsible for his own deeds. Those who obeyed the Prophet would benefit in the Hereafter, and those who rejected him would eventually suffer for it.

The verse No. 80, in a way, elucidates the verse No. 4 of Sura Inshirah wherein Allah stated: "and We have exalted your name!".

The normal policy of the hypocrites was to profess obedience to the Prophet's orders in his presence. They would even state that it was for him to issue orders and for them to obey them because obedience was their guiding principle. But after leaving him a section of them, more particularly their leaders, used to spend the night in plotting to impeach and counteract the Prophet's orders. Their designs however, did not remain secret from Allah. He got them recorded through His angles whom He has appointed for the purpose, and He would suitably punish the plotters at the appropriate time. Accordingly Allah advised the Prophet to ignore the pretenders and not to take them seriously or discuss their matters with others. At the same time he should not be afraid of them. He should rely on Allah and put his full trust in Him. Verily Allah is the best trustee, and He would safeguard interests of the Muslims in the best possible manner.

In this connection the Verses no. 76 and 77 of Sura Baqarah are relevant and they may be referred to.

Tradition

imp a) Whoever obeys me, he obeys Allah and whoever disobeys me, he has disobeyed Allah. Whoever obeys his 'amir', he obeys me and he who disobeys him, disobeys me.

b) Whoever obeys Allah and the Prophet he will benefit from guidance; and whoever disobeys Allah and the Prophet, he will cause loss to himself.

ذاتار ۽ منگي ڪونه و سيلو وڃ

سائي تار تندن جي، سائي چارڻ پڻ

جي هتي جي هت، ته ڪالهه مٽريائي هي هتي

(Shah)

(There was no intermediary between the Giver (Allah) and the supplicant (the Prophet). All constitutional impediments had disappeared. There was no discord between the musician's mind and the instrumental music under Divine guidance. Infact there was complete unanimity here and there i.e. between Allah and the Prophet).

82) Why do they not reflect on the Quran? Were it from other than Allah, they would surely have discovered therein many a discrepancy.

83) And when they receive news of (public) security or alarm they disseminate it; whereas if they had (only) referred it to the Apostle and to those in authority among them, then those of them who are competent to investigate it, would surely have verified it. And were it not for the grace of Allah on you and His mercy, you would have, barring a few, followed Satan.

يَتَذَكَّرُونَ means reflect;

أَذَاعُوا means they spread it;

رَدُّوهُ means they referred it;

يَسْتَبْطِنُونَهُ means they verified it.

The background of the above two verses are as under:

No. 82

The infidels and the people of the Book always questioned the Divine nature of the Quran. They alleged that the Prophet of Islam was its author, forgetting that he was absolutely unlettered. This verse rebutted their allegation.

No. 83

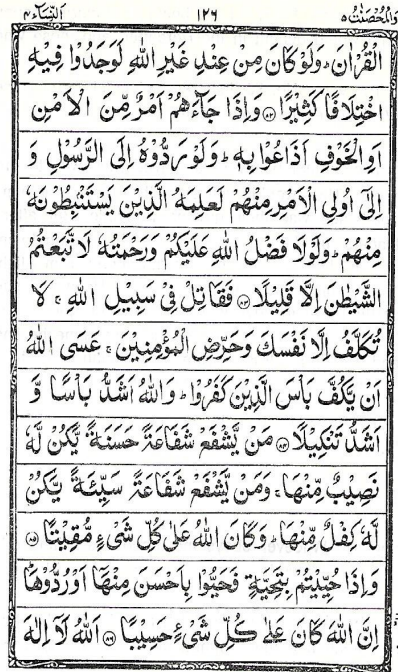
a) (According to the Muajiz numa Quran) :

The Prophet had deputed a person to collect zakat from a particular tribe. When he reached the place the tribesmen came out to receive him. But he mistook their assemblage as a preparation on their part to kill him. He went back to Madina and propagated the news that the tribe was hostile to the muslims and had become apostate. The Prophet came to know about it. He ordered its investigation and the news turned out to be false. In the meantime, however, it had taken Madina in a grip.

b) Hazrat Umar received information that the Prophet had divorced his wives. He repaired to the Prophet's mosque to ascertain the facts. There, too, he heard people gossiping about it. He then went to the Prophet's apartment and met him personally. On his enquiry the Prophet told him that his information was wrong, and that he had not divorced any of his wives. Hazrat Umar thanked Allah for the news; and while standing on the threshold of the mosque's door he announced, at the top of his voice, that the Prophet had not divorced his wives. This verse was then revealed deprecating the rumour-mongering in general.

About Verse No. 82 :

In the verse no. 2 of Sura Al-Baqarah Allah had dispelled the suspicions of the dissidents by a clear announcement that there was absolutely no doubt about the Quran being the Divine Book. The attribu-



tes of the Quran constituting it the Divine marvel were discussed under the verses no. 23 and 24 of the same sura. In the verse no. 82, under comment, Allah has merely referred to one aspect of the Quran its intrinsic purity from discrepancies. Even the christian writers have admitted it. If the Quran had been a human product, good many discrepancies in it, more particularly in its references to the distortions made by the people of the Book in the Torat and the Jihad, would surely have been its natural feature.

'The unity of the Quran is admittedly greater than that of any sacred book. And yet how can we account for it except through the unity of God's purpose and design? From a mere human point of view, we should have expected much discrepancy, because (1) the Messenger who promulgated it was not a learned man or philosopher, (2) it was promulgated at various times and in various circumstances and (3) it is addressed to all grades of mankind. Yet when properly understood, its various pieces fit together better than a jig-saw puzzle even when arranged without any regard to chronological order. There was just the One Inspirer and the One inspired'. (Tafsir of the Quran by Allama Abdullah Yusuf Ali).

It has always been one of the greatest ambitions of the Arabic writers to match the rhymed prose of the Quran. But none has succeeded so far. Would it have been difficult for these versatile writers to detect discrepancies in it? Some hypocrites tried their utmost to do it and by deliberately reversing the established order, they aligned the verses having a definite meaning with those verses whose meaning was not quite clear. They then misinterpreted them with the set purpose to misguide unsophisticated persons to assume them as discrepancies in the Quran. Those who were truly guided, however, read the verses having an unintelligible meaning in the context of those verses which had a definite and distinct meaning, and they did not come across any discrepancy. The Quran has upheld their method of interpretation.

About Verse No. 83:

In the next verse no. 83 Allah has deprecated the general tendency of certain persons, though it may not be motivated by a bias, to propagate whatever information they received whether it was in connection with preparations for an expedition against the non-muslims or apprehension of an attack by the latter or a reverse received by the muslims or a calumny of a national hero—in short whether it was likely to boost up morale of the muslims or to create alarm or apprehension in them. As a matter of principle it is always desirable to receive calumny such news of national importance and to refer them to the persons in authority (primarily to the Prophet during his life time), so that it should be sifted first and then catered to the public according to its verified substance, importance, and appropriateness for publicity. It was surely a favour and mercy of Allah that the muslims had the benefit of the presence of the Prophet of Islam and of the Quran and they received proper guidance from them to avoid public scare and the consequential pitfalls. Had it been otherwise, a majority of them would surely have succumbed to the evil influences of Satan by readily accepting false news as correct — to their own disaster and to the exultation of the hypocrites and the pagans. The escape of the few muslims from that fate would also have been due to the Providential grace.

Another relevant passage in the Quran is: 'why do these people not study the Quran with proper attention? Is it that their hearts have been locked up?'

imp b) The Prophet forbade discussion of a matter about which they were not fully informed.

imp d) If a person disseminates a news, which he suspects to be false, he too is a liar.

(85) Whoever intercedes (effectively) in a good cause, he shares in it (its good); and whoever intercedes (effectively) in an evil cause, he shares (in its responsibility); and Allah is The Controller of every thing.

(87) Allah! There is no god but He. He shall, definitely gather you (all) on the Day of Resurrection about which there is no doubt. And who is more truthful in (his) word than Allah?

violence, awe; يَكْفُ means may restrain;

share; مقتا means Controllers authority

حيه means greeted;

ردودها means return it;

حسابا means account-taker;

تسکلا means awarding of punishment.

After receiving the reverse at Uhud the Prophet, accompanied by the few remnants of the muslim

الْقَصَصَةُ ١٢٤

إِلَّا هُوَ لِيَجْزِيَكُمْ إِلَى يَوْمِ الْآخِرَةِ لَا رَيْبَ فِيهِ ؕ
مَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ؕ فَمَا لَكُمْ فِي
النَّبِيِّينَ فِتْنِينَ ؕ وَاللَّهُ أَرْكَسُهُمْ بِمَا كَسَبُوا
أَتَزِيدُونَ أَنْ يُهْدُوا وَمَنْ أَضَلُّ مِنَ اللَّهِ وَمَنْ يُضِلِلِ
اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ؕ وَذُرَّا لَوْ تَكْفُرُونَ
كَمَا كَفَرُوا فَتُكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ
أَوْلِيَاءَ حَتَّى يُهَاجَرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا
فَعُدُّوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ ؕ وَلَا
تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ؕ إِلَّا الَّذِينَ
يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ بِلَاقٌ أَوْ جَاءَتْكُمْ
حَصَرَتْ صُدُورُهُمْ أَنْ يَقَاتِلُوكُمْ أَوْ يَفَاتِلُوكُمْ
قُوَّةَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَاطَهُمْ عَلَيْكُمْ فَذَلَقْتُمُوهُمْ
فَإِنْ اعْتَزَلُوكُمْ فَلَمْ يَقَاتِلُوكُمْ وَالْقَوَالُ إِلَيْكُمْ

force, returned to Madina and attended to the wounds of the injured. Soon afterwards the Prophet got information from Hazrat Jibril of a serious move in the pagan army, which was on its way back to Mecca, to return to Madina and wipe out the muslims there. He informed his comrades about it and asked them to accompany him to intercept the enemy's advance. The muslims were frustrated and crestfallen. Most of them were wounded. Some of them had lost their relatives in the recent war. In addition some pagans, more prominently Naeem-bin-Masood, had spread news that Abu Sufyan would soon return with a larger and better equipped army to liquidate them completely. They were, therefore, not in a receptive mood to respond forthwith to the call of the Prophet. The latter, however, announced to them in spite of personal injuries, that if they failed to accompany him, he would go alone to meet the enemy. This verse was revealed in that connection.

The above announcement of the Prophet bestirred the muslims and a small band of 70 muslims was soon mobilized. They marched forward in quest of the enemy and reached Hamra Asad where they halted. The enemy, however, was nowhere to be seen. It appears that despite requests from his comrades-in-arms to turn towards Madina, Abu Sufyan thought it wise to proceed to Mecca and not bother the muslims any more. The small muslim band passed three days at Hamra Asad, did some business there and then returned to Madina with increased prestige and some extra money earned in the business.

In this connection perusal of the verse no. 172 of sura Al-Imran and the commentary there under is suggested.

In the verse no. 77 it was mentioned how a section of the muslims had, after receiving the orders for jihad for which they were formerly so solicitous, displayed panic and thought that the war against the infidels would precipitate their death. In that connection and taking the verse no. 84 in a general sense, Allah asked the Prophet to set an example to others by his readiness to fight against the infidels. He was also to appeal to and urge the muslims to fight against the enemies of Allah. If the response be discouraging, he would not be held to blame for it. After all he had to account for his own deeds, and everybody else will do it for theirs. The Prophet or the muslims were not to be swayed by number on either side. It was quite probable that Allah would demoralize the enemy, and thereby weaken their fighting spirit or the force of their attack. Even otherwise the defeat of the pagans was sure because Allah is mightier in warfare than all human beings however invincible they may appear, and He will soon put the enemy to route. In the Hereafter too the latter cannot escape His chastisement. They will surely receive appropriate punishment on the Day of Judgment.

In the next verse no. 85 the momins are informed that whoever recommended and effectively assisted in the performance of a righteous deed, he would share the spiritual good thereof, and whoever incited for and abetted effectively the commission of a sinful act, he would share its responsibility. Allah is the Omniscient and the Omnipotent! He witnesses our actions and knows whether we have actually performed a particular act or even abetted it. He has the power to call us to account for them and award us appropriate deserts for the same. He has the power to apportion responsibility for each human act.

According to Moulana Sayad Ashraf Ali Thanvi it is not enough that the act should be righteous only; but the means adopted for its performance also should be consistent with the orders of Allah and the Prophet. For example recommending a poor supplicant's case to a wealthy man is commendable but using coercion or blackmail in that connection would vitiate the recommendation.

The verse no. 86 prescribes that :

- a) offering of a greeting is optional;
- b) return of the greeting is mandatory;
- c) when a greeting is received from a muslim, it should be returned with better courtesy and fervour or atleast with an equivalent greeting; and
- d) when it is received from a non-muslim it should be returned in the same spirit.

Allah witnesses all our acts. He knows how and in what spirit greetings are offered and returned. He would call us to account if the above orders are contravened.

According to Moulana Sayad Ashraf Ali Thanvi if a person receives greetings while he is offering prayers or is easing or urinating, it is not mandatory or even desirable for him to return them.

The verse no. 87 is that of assertive praise for Allah. Therein He has asserted that.

- a) He is Unique. He has no partner or equal. Except for Him there is none else to be worshipped, adored or praised.
- b) He would, most definitely and without a shadow of doubt, collect us all on the Day of Judgment, and call us to account for our deeds.
- c) He is most truthful. Whatever He tells us is absolutely true, and whatever promise He makes, it is infallible and inviolable.

Another relevant passage in the Quran is: "If Allah so desires, He can retaliate against them (the infidels) directly. But He wants to test both the parties.

Traditions

- a) On the day of the battle of Badr the Prophet exhorted the muslims to be ready for the fight that would (in case of death) take them to Paradise, which is as specious as the skies and the earth.
- b) Paradise has a hundred sections and each section is as spacious as the skies and the earth.
- imp c) When a person believes in Allah, Islam as the religion, and the Prophet of Islam, and is satisfied therewith, he would go to Paradise.
- imp d) Recommend (good deeds) and you will get the benefit.

e) A person called on the Prophet and greeted him as **السلام عليك يا رسول الله** The Prophet returned it as **وعليك السلام ورحمة الله** Another man came and greeted the prophet as

السلام عليك يا رسول الله ورحمة الله The latter returned

the greeting as **وعليكم السلام ورحمة الله وبركاته** A third person greeted the Prophet as

وعليكم السلام ورحمة الله وبركاته The Prophet merely said **وعليكم** explaining to the person concerned that his greeting had left nothing for him to add.

f) If a Jew greets you as **وعليكم السلام عليكم** you should return it as **وعليكم**

imp g) Do not be the first to greet a Jew or a Christian.

imp Opinion of Imam Hassan Basri —

Offering of greetings is optional. Their return is mandatory.

**مُؤْمَرِينَ، أَنْتُمْ رُئَسَاءُ، مَوْتِي أَعْمَرَ كَانَتْ
كَيْفَ دَعَا بِأَنْتُمْ، جِيئْتُ لِقَوْلِ تَدِينُهُتُمْ**

(Shah)

(Fight in the cause of Allah and die. Let me lament you, my husband! You should not return as fugitive from the battlefield. Life is transitory and I would not like to receive the reproach (about your cowardice).)

دیندارک نگاه میں، ای بندگان کفر: دنیا ہے زرِ گناہ و عمل، دین کی قسم

(Rais Amrohi)

(O heathens! I swear by the religion that in the sight of the believers this world is only a battlefield of action).

Section 12

(88) Then what is the matter with you that you are (split up) in two groups with regard to the hypocrites? And Allah has reverted them (to disbelief) because of their (mis) deeds. Do you intend to guide him whom Allah has caused astray? And whomso Allah causes astray, you shall never find the way for him.

(89) They wish that you (too) may disbelieve as they have disbelieved so that you may all be alike. Then do not take friends from among them until they migrate for the sake of Allah; but if they turn back (as renegades), then seize them and slay them wherever you find them; and (in any case) do not take (any of) them as a friend or helper. —

(90) Excepting those who join a people between whom and you there is a treaty (of peace), or (those who) approach you with hearts restrained from fighting against you as also against their people. And if Allah had so willed, He could have set them over you, then they would have surely fought against you; however if they keep away from you and do not fight against you and offer you peace, then Allah does not allow you the way (of aggression) against them.

(91) You will find (some) others who desire that they may be secure from you and (also) secure from their people; but every time they are reverted to hostility, they fall head long therein; hence if they do not withdraw from you, nor offer you peace, nor restrain their hands (from you), then seize them and slay them wherever you get them; and these are (the people) against whom We have given you a clear authority.

فَتْنَيْنِ means two groups; ارْجَعُوا means are reverted; وَدَّوْا means they dearly wish;
 سَوَاءٌ means alike; حَيْثُ means wherever; يَصِلُونَ means they meet;
 حَمَرَتْ means are restrained; سَطَّحَهُمْ means set over; اِعْتَزَلُوكُمْ means they keep away from you.

The backgrounds of these verses are as under :

Verse No. 88 :

- a) When the Prophet left Madina for Uhud to fight against the pagan Quresh he was accompanied by Abdullah bin Ubai and his 300 comrades. The latter, however, deserted the muslims before reaching Uhud. It was in connection with these hypocrites that the muslims were divided in their opinion as to how to deal with them. Some suggested to kill them. Others advised forbearance because they were muslims.
- b) Certain pagan Arabs migrated from Mecca to Madina and professed to have embraced Islam. But they became renegades and went back to Mecca under pretext of bringing merchandise from there. They did not return to Madina. The muslims were divided in their opinion about them whether to treat them as muslims or not.
- c) Some persons at Mecca had embraced Islam, but they used to help the pagans against the muslims. Later they left for Madina on some purpose. They felt sure that the muslims would not cause them any harm. The muslims, however, were divided in their opinion how to deal with these persons. The matter was referred to the Prophet who kept quiet till this verse was revealed.

Verse No. 90 :

After the battle of Uhud Siraka bin Malik Mudulji saw the Prophet and told him that he apprehended that Khalid bin Valid would be deputed against him and his tribe. He offered peace to the muslims on the condition that if the pagan Quresh became muslims they too would embrace Islam, and in the meantime they would not help the enemies of Islam. This alliance was also to extend to other tribes who had entered into a treaty with them. This verse refers to the treaty with Siraka.

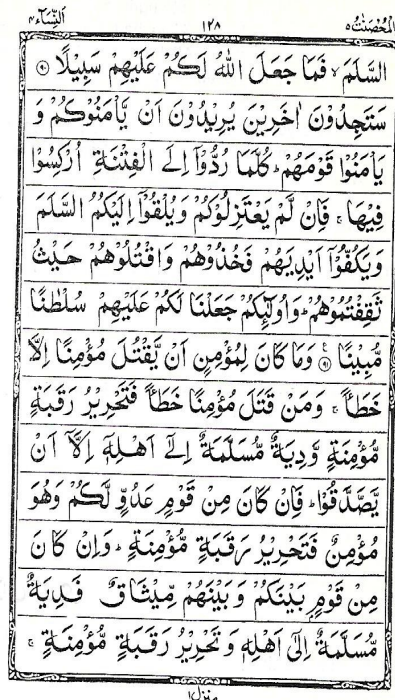
Verse No. 91 :

Asad and Ghatfan tribesmen went to Madina and professed Islam before the Prophet. But every-time they went to Mecca they worshipped the idols there and assured the pagans that they still belonged to their fold and that their conversion to Islam was purely a camouflage.

It seems there were the following different categories of hypocrites :

- those who were inclined and prepared to be treacherous against the muslims if and when an opportunity cropped up;
- those who had embraced Islam simply to enjoy immunity for their person and property, and they had alliance with the infidels; and
- those who tried to use their conversion to Islam as a political camouflage. Infact they were as bad as the pagans, because they used to worship idols in order to please the latter.

The muslims at Madina were divided in two distinct groups, some branding the above persons as apostates and suggesting drastic action against them; while others, taking a milder view in the matter, refrained from taking action against them on the plea that they recited the Kalima and professed to be muslims.



These verses were revealed very opportunely, and they contained clear orders in respect of the hypocrites. In the verse no. 88 Allah regretted and disapproved the schism existing among the muslims with regard to the hypocrites, and He informed them that He had reverted the latter to disbelief because of their misdeeds. It was, therefore, definitely wrong on the part of the muslims concerned to consider these fellows as believers or to attempt to reclaim them. The fact was that Allah had caused them to go astray. As such who could put them back on the path of guidance? In fact the hypocrites were so callous that they even desired that the muslims too should become apostates so that all of them should be alike. In view of this threat to the muslim society Allah warned them not to have any hypocrite as their friend or helper. Since faith was the condition precedent for friendship, the hypocrites were enjoined to qualify themselves for it by migrating from Mecca as true muslims, and the migration should be for the sake of Allah and not for any worldly purpose. But in case they preferred to remain renegades, then the only course open for the muslims was to seize them as captives and kill them. But so long they were not seized or if seized, were not put to death, the muslims were repeatedly enjoined not to accept them as friends or helpers. Allah repeated the injunction solely for the purpose of emphasis. But it was to be relaxed in the case of those pagans who had joined a group with whom the muslims had alliance, and who wanted the treaty to be extended to them, or who without any such advantage but having no mind for a fight, directly approached the Prophet for a separate peace treaty, so that they could live in peace with the muslims as well as with their own tribesmen. Allah has the

undisputable power to give strength to any party, even to the pagans against the muslims. These people were so unreliable that if Allah had made them stronger than the muslims, they would verily have attacked the latter. However Allah desired that in case they offered peace to the muslims and entered into a treaty with them, no action was to be taken against them.

There was yet another category of hypocrites who, to all appearances, wished to have no war, pact with the muslims so as to be secure from them and also from their own tribesmen, but who were hand-in-glove with the enemies of Islam and every time that they were asked by the latter to take up arms against the muslims, they were ready to oblige them. They always resorted to double dealing. When they were with the Prophet they invariably professed to be the muslims, and thus enjoyed immunity of their property. But when they were back in Mecca they joined the pagans and even worshipped their idols. In fact they were pagans defacto. For them Allah prescribed that unless they ceased all activities against the muslims, entered into a treaty of peace with them and thereafter stopped all sorts of aggression against them, they were to be seized and killed like open enemies whenever the muslims came upon them. Allah, thereby, gave a clear authority to the muslims against these hypocrites.

Another relevant passage in the Quran is: 'they meet their satanic friends in private and tell them that they were with them.'

Tradition

imp This town (of Madina) is holy. It would remove impurities of a person as a furnace purifies the iron of baser metals.

مُت پرستی می کنی ہم بہت گری : شد دلت ریشک بتاں آزری

(Hazrat Buali Kalandar)

(You make idols and worship them. Your heart vies with and is as hard as the idols of Azar (father of Hazrat Ibrahim).)

ڪوٺڙو ٽون ڪفر سين، ڪافر مڪوٺاڙ

هندو هندن آهيئن، جيئون تون جهڳاڙ

(Shah)

تہک تينن کي لاڙ، سچا جي شرڪ سين

(You are an out right hypocrite. Since you are not sincere to infidelity you should not call yourself an infidel. Simultaneously you are clearly not a Hindu. Hence you do not deserve to wear the Janio (thread). Apply 'tilk' (the religious mark of orthodoxy) to those who are sincere to disbelief atleast).

Section 13

(92) And it does not befit a believer to kill a believer except (what happens) by mistake; and whose kills a believer by mistake, he shall have to free a believing slave and handover the blood money to his (i. e. the deceased's) family unless the latter remits it as charity. But if he (the deceased) belonged to a people hostile to you and was (himself) a believer, then the liberation of a believing bondman (would be enough); and if he belonged to a people between whom and you is a treaty, then the blood money

is to be paid to his family and a believing slave is to be liberated. But whoso lacks (the where-withal), he shall have to fast for two consecutive months — a penance from Allah; and Allah is the Knowing, the Wise!

(93) And whoso kills a believer intentionally, his requital is Hell, to abide therein; and Allah's wrath is on him, and He has cursed him, and has prepared for him a dreadful torment.

تَحْرِيرٌ means release;

رَقَبَةٍ means neck (of slave);

مُسَلَّمَةً means handover;

يَمْدَقُوا means they remit in charity;

شَهْرَيْنِ means two months;

مُتَتَابِعِينَ means successive.

The backgrounds of these verses are as under :
Of verse no. 92 : (as amplified in Tafsir-e-Hussaini)

a) Ayash bin Ubi Rabi had embraced Islam but had kept it secret. One evening he migrated to Madina. His mother at Mecca was beside herself with grief. Abu Jahal and Haris were her brothers. Moved by her grief they followed Ayash and contacted him near Madina. They conveyed some false news to him and manag-

ed to take him back to Mecca. There they practised all sorts of tyrannies on him. Haris managed to get from him the statement that he had abandoned Islam. But the matter did not end there. Haris beat Ayash again and asked him that if Islam was a true religion why he abandoned it, and if it was a false religion why he had accepted it. Smarting under this double dealing Ayash swore to kill him when-ever he got an opportunity for it. Soon afterwards Ayash migrated to Madina and renewed his faith. Haris, too, went to Madina and was converted to Islam. But Ayash did not know about his conversion. One day he met him alone in Kuba mahla and killed him in satisfaction of his oath. The muslims reprimanded him for killing a muslim. Ayash became genuinely repentant and he reported all facts of the case to the Prophet. This verse was then revealed.

b) Hazrat Abudar Dar raised his sword, against a pagan who however, recited the kalima at the moment. It was much too late for Hazrat Abudar Dar to check the raised sword. It fell on the victim and killed him. When the Prophet was apprized of it, Abudar Dar put up the defence that the infidel had recited the kalima simply to save his life. The Prophet did not agree with him and told

وَالْعَصْفُ ١٢٩ كَالْيَسَارِ

فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً
مِّنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝ وَمَنْ
يَقْتُلْ مُؤْمِنًا مُّتَعَدًّا فَجْرًا لَّهُ جَهَنَّمُ خَالِدًا
فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا
عَظِيمًا ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ
فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْفَى
إِلَيْكُمْ السَّلَامَ كُنتُمْ مُؤْمِنًا تَبْتَغُونَ عَرَضَ
الْحَيَاةِ الدُّنْيَا فَعِندَ اللَّهِ مَغَارِمٌ كَثِيرَةٌ ۖ كَذَلِكَ
كُنْتُمْ مِن قَبْلُ فَمَنْ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنْ
اللَّهُ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝ لَا يَسْتَوِي
الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرَ أُولِي الضَّرَرِ وَالْ
مُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ

مَنْزِلًا

him, in rebuttal of his plea, that he had not opened up the victim's heart and verified the fact that he was an infidel.

Of Verse No. 93 (as per Tafsir-e-Hussaini)

Mukayas bin Zabaha found the corpse of his brother Hasham lying in the Bani Nijar locality. He could not ascertain as to who had committed the murder. He reported the matter to the Prophet, who sent Zaheer Fahri along with him to Bani Nijars with instructions that the latter should surrender the murderer and pay up the blood money to him, which they did. On the way back to Madina Mukayas killed innocent Zaheer Fahri, relieved him of the blood money, went to Mecca and became apostate. This verse was then revealed, highly condemning the intentional and unjustified murder of a muslim.

(After Mecca was reaquered mukayas was ordered to be killed for the unjustified murder of Fahri).

Allah has condemned the murder of a muslim except in the following cases :

- a) the deceased himself may have murdered another person and therefore called for the death sentence in requital;
- b) as a married man he may have committed adultery; or
- c) he may have turned apostate.

Even when a person may have committed any of the above three sins, it should be the privilege of the person in authority to try his case and if the sin is proved, to pass the sentence of death against him. No person can arrogate to himself the function of the above dignitary, and kill the alleged murderer on one of the above counts.

A homicide by inadvertance or mistake is a different matter. Whoever is proved to have committed it, he shall be amenable to the following retributory actions :

- 1) he shall have to liberate a believing slave — male or female; and he shall have to pay the blood money to the deceased's family who are, however, authorized, if they are so minded, to remit it wholly or partly in favour of the offender.
- 2) If the deceased — a muslim — belonged to a faction that was hostile to the muslims, the offender shall have to set at liberty a muslim slave of either sex only. He shall not have to pay any blood money as it was likely to be used against the muslims.
- 3) If the deceased — a muslim — belonged to a group who had an alliance with the muslims, the offender shall have to
 - a) liberate a muslim slave — male or female; and
 - b) pay the blood money to the deceased's family.

In the above cases if the offender is much too poor to own a slave or purchase one to be freed, he shall have to observe fast for two consecutive months. If he contravenes this injunction at any stage and his action is not covered by the relevant orders (about fasts), he shall have to recommence the fasts abinitio. This punishment in the form of fasts is a penance ordered by Allah. He knows the facts of each case, whether the murder was intentional or accidental. He also knows the circumstances of each offender, whether he has the capacity to liberate a slave and whether he has complied with the provisions of this verse. Allah is wise. He has passed laws which are not difficult to comply with and which cover the payment of blood money and freedom of muslim slaves, a very commendable purpose in itself, and observance of the penance in the form of fasts.

Note: The blood money can not be substituted by fasts. It has to be paid unless it is remitted wholly or partly by the heirs of the deceased.

The intentional murder of a muslim stands on a different footing. The murderer receives in its wake

- a) a place in Hell,
- b) the wrath of Allah,
- c) the curse of Allah, and
- d) a dreadful torment in Hell.

If the murderer is a non-muslim he shall have to live in Hell for ever. But if he is a muslim, Allah may in His mercy, turn to him after some time and may send him to Paradise thereafter.

The relevant passages in the Quran are:

1. Those persons are (true) muslims who do not attribute partners to Allah in their worship of Him and who do not kill a person unjustifiably.
2. O my slaves who have committed sins! Do not despair of My mercy.
3. Allah does not forgive disbelief. He may, however, forgive any other sin in respect of any person He wills.
4. If any person is unjustly murdered, We have given authority to his next of kin to either kill the offender in return, forgive him or receive blood money from him.

Traditions

imp a) The Prophet said that it was unlawful to kill a person who believed in the oneness of Allah and apostleship of the Prophet of Islam except in the following three cases:

- i) he may have murdered another person;
- ii) he may have committed adultery as a married man;

iii) he may have turned apostate.

imp b) An ansar took a negro female slave to the Prophet and asked him if he could set her at liberty in reparation of an accidental murder of a muslim. The Prophet asked her the following questions:

i) do you testify that there is none else except Allah to be worshipped?

ii) Do you testify to my apostleship?

iii) Do you believe in the resurrection of human beings?

The slave girl replied in the affirmative to all the above queries. The Prophet then authorized the ansar to treat her as muslim and set her at liberty.

imp c) Two women of Buzail tribe fought with one another. One of them hurled a stone against the other and killed her. Since the latter was pregnant, her unborn child also died simultaneously. The matter was referred to the Prophet who decided that.

a) for the death of the unborn child a muslim slave should be set at liberty; and

b) for the murder of the woman the blood money should be paid by those relatives of the murderer who were not directly her heirs.

d) The Prophet sent an expeditionary force under Hazrat Khalid bin Valid against Banu Jazima tribe. Hazrat Khalid went there and invited the tribesmen to Islam. They accepted the invitation but instead of uttering the words **اسلمنا** meaning 'we became muslims' they said

صيانا meaning 'we became without religion'. Thereupon Hazrat Khalid put many of them to sword. When the Prophet heard of it, he exclaimed 'O Allah! Hereby I announce my detachment from what Khalid has done.' He then deputed Hazrat Ali to visit the site and assess the blood money to be paid for each deceased person from the public exchequer.

imp e) On the Day of Judgment the cases of murders will receive priority.

imp f) A believer increases in good acts till he commits an unwarranted murder. All his good acts would then be wasted.

imp g) The destruction of the entire world is of less importance to Allah than the unwarranted murder of a muslim.

h) If all inhabitants of the globe were to participate in the murder of a muslim, they will all be rushed headlong to perdition.

imp i) The murdered person will lead the murderer to Allah on the Day of Judgment and he will appeal to Him to enquire from the latter why he had killed him.

- j) Hazrat Wasla bin Aska went to the Prophet to plead for a person who was booked for Hell for committing an intentional murder of a muslim. The Prophet suggested that a believing slave be set at liberty on his behalf and for each limb of the liberated slave Allah will withdraw each such limb of the murderer from Hell.

(Note: This hadis is perhaps based on the Quranic verse reproduced under the relevant passage (3) above. In this connection verse no. 48 of the same sura also may be read).

(94) O you who believe! When you move about in the cause of Allah, ascertain clearly and say not to him who offers you salutation: 'you are not a believer'. (Obviously) you seek the goods of the worldly life, but there are plenty of benefits with Allah. Thus were you formerly till Allah favoured you; hence ascertain clearly. Verily Allah is aware of what you do.

The backgrounds of this verse are as under:

1. A member of Banu Salim tribe passed by a group of muslims with his flock of goats and offered salutation to them. They thought that he was not a muslim, but had wished them merely to save his life and flock. Accordingly they killed him and took away his goats. This verse was then revealed.
2. A person was deputed by his tribe and his parents to see the Prophet and apprise him of their conversion to Islam. He met on the way an expeditionary force of muslims at night and he Told them that he was a muslim. But they disbelieved him and killed him. His father went and complained to the Prophet who offered him his sympathies and gave him 1,000 dinars as blood money in addition. This verse was then revealed.
3. The Prophet sent a small force to Khasm Muhkum bin Hisham was with it. On the way they met Amir bin Azhat, who was mounted and had some portmanteau. The latter offered salutation in the prescribed manner, and the muslim force halted briefly for exchange of news. But Muhkum had some grievance against him and taking advantage of the occasion, he killed Amir. The matter was referred to the Prophet. Muhkum apologized with tears in his eyes but the Prophet told him 'may Allah not forgive you for this murder!' He died after about seven days and was buried. But the earth disgorged his corpse. It was then taken to a mountain and deposited there. This verse was then revealed.
4. The Prophet sent out an expeditionary force which Makdad accompanied. When they reached the enemy, the latter escaped. Only one man was available there. He offered salutation but Makdad did not accept him as a believer and he killed him. The matter was referred to the Prophet, who sent for Makdad and reproached him for his action. This verse was then revealed.

In this verse Allah directed the muslims that when they set out in His cause either for jihad or for bonafide trade purpose, and are accosted with salutation by a person, they should examine carefully his credentials and not summarily reject him as a non-muslim and make short work of him. One of the obvious reasons for disbelieving such a person is the temptation offered by his belongings. But the muslims should note that vis-a-vis the transitory amenities of this world there are far better and more

numerous and costlier bounties with Allah and they can certainly obtain them by adoption of legitimate methods and by good acts including careful investigation of a person's claim to be a muslim. Incidentally Allah reminded them of the times — not far remote, when the muslims themselves were constrained by the adverse circumstances at Mecca to suppress their religion and even offer their prayers in secret. Most of the muslims living outside Madina still lived in similar circumstances and the muslims of Madina, because they had acquired power through the Divine favour, should not superciliously disclaim the former as muslims. Allah repeated the injunction, to emphasise its importance, that each individual case of profession of Islam should be carefully investigated. He rounded off the verse with the warning that He is always aware of our actions and the motives behind them, and we shall surely receive our deserts accordingly. The punishment for an accidental or deliberate homicide of a believer is stated in the last preceding verses.

Another relevant passage in the Quran is :

"remember when you were few and weak".

چون ہمیں کم و ناتوان

(Rumi)

جیسا کہ بعد ازاں میں شرب

(If you vimalize the blessings of Allah's approval, you will simply throw away the earthly enjoyments).

(95) Not equal are those of the believers who stay away, save those who are disabled, and those who strive (and fight) in the cause of Allah with their riches and persons. Allah has assigned eminence to those who strive (and fight) with their riches and persons vis-a-vis those who stay away. And to all Allah has promised good. And Allah has distinguished by an immense reward those who strive and fight vis-a-vis those who stay away, —

(96) From Him (higher) ranks and forgiveness and mercy; and Allah is the Forgiving, the Merciful!

يَسْتَوُونَ means equal;

قَاعِدُونَ means stay away, sedentary;

صَرَرٌ means disabled;

فَضْلٌ means superiority;

The background of the verses is as under:

These verses refer to those muslims who had participated in the battle of Badr and to those who had then stayed away at home. When the opening words of the verse no. 95 were revealed and were recorded by Hazrat Zaid, Abdullah bin Ummaktum called on the Prophet and reminded him of his blindness due to which he was disabled from par-

ticipating in jihad. The words **اَوَّلِي الْقُرَرِ** were subsequently revealed to condone the cases of those who had to stay away at home due to some disability.

In these two verses Allah has drawn a distinction between those believers who personally participate in jihad and do not spare their property for its prosecution, and the other believers who, without any obvious excuse, refrain from participating in it. Allah has given eminence to the former over the latter. But the believers who are disabled from joining a religious war are not only excused but they are bracketed with those who actually take part in it. Though all believers are entitled to admission in Paradise, yet Allah has distinguished those who strive and fight in His cause or are disabled from doing it vis-a-vis the unexcusable non-participants and promised them higher spiritual stations, full scale forgiveness and mercy. Verily Allah is always the most Forgiving, and the Most Merciful!

Traditions

imp a) There are such persons in Madina who without venturing out, do earn equal good vis-a-vis those who set out for jihad and roam about in jungles.

imp b) Allah maintains one hundred ranks in Paradise. He has created them for participants in jihad.

c) If a person uses a bow and shoots an arrow at the enemy in a jihad, he gets a place in Paradise.

الْبَصِيرُ

۱۳

وَالْمُحْسِنُ

عَلَى الْقُعُودِينَ دَرَجَةً ۖ وَكُلًّا وَعَدَ اللَّهُ
الْحُسْبَىٰ ۚ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقُعُودِينَ
أَجْرًا عَظِيمًا ۖ دَرَجَتٌ مِنْهُ وَمَغْفِرَةٌ وَرَحْمَةٌ ۚ
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۖ إِنَّ الَّذِينَ تَوَلَّوْهُمُ
الْبَلِيَّةَ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ ۚ
قَالُوا إِنَّا مُسْتَضْعِفُونَ فِي الْأَرْضِ ۚ قَالُوا أَلَمْ
تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا ۚ
فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ ۚ وَسَاءَتْ مَصِيرًا ۚ
إِنَّ الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَ
الْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ
سَبِيلًا ۖ فَأُولَٰئِكَ عَسَىٰ اللَّهُ أَنْ يَعْفُو عَنْهُمْ ۚ
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۖ وَمَنْ يُهَاجِرْ فِي
سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْعًا كَثِيرًا

مَنْ

مَرُتہ موجاری تین، دیھی وجہہ مہ ویہ
دل پر آٹ مہ دور تون، قرٹ سندو قسیر
تو تری لہین نہ پیر، توہ راحت آہ مر تھن پر

(Shah)

(Die in the attempt to be blessed by Allah. Do not stay away or delay, nor think of non participation or retreat. Even if you do not achieve success, the pleasure or having made the attempt would be yours).

پرواز ہے دونوں کا اسی فضا میں : سرگس کا جہاں اور ہے شاہیں کا جہاں اور

(Iqbal)

(The vulture and the falcon both fly in the same region. Yet their stations and status are different).

Section 14

(97) Verily those persons whom the angels put to death, (those) who had (till then) transgressed against themselves, they (the angels) would say : (to them) : "what were you in?" They (i. e. the transgressors) would say (in reply) : "we were weak (and dominated) on earth." They (the angels) would say : 'was not the earth of Allah spacious enough for you to migrate'? These are (the people) whose abode is Hell and (it is) an evil destination, —

(98) except such among the men, women, and children as may be weak, incapable of planning and ignorant of the route, —

(99) for whom consequentially there is the hope that Allah may pardon them; and Allah is the Pardoning, the Forgiving!

(100) And whoso migrates in the cause of Allah, he shall find on earth ample refuge and spaciousness; and whoso, sets out from his home as a refugee towards (i. e. in the cause of) Allah and His Apostle and he is overtaken by death, (before reaching the destination), his reward becomes due with Allah; and Allah is the Forgiving, the Merciful!

تَوَفَّهُ means cause their death;

فِيهِ means in what;

مُسْتَضْفِينَ means weak;

وَاسِعَةً means spacious;

لَا يَسْتَطِيعُونَ means are unable

عَسَى means it is hoped or it is possible;

مَرَاغِبًا means place of refuge;

يُذْرِكُهُ means is over taken.

The backgrounds of the verses are as under :

Verse No. 97.

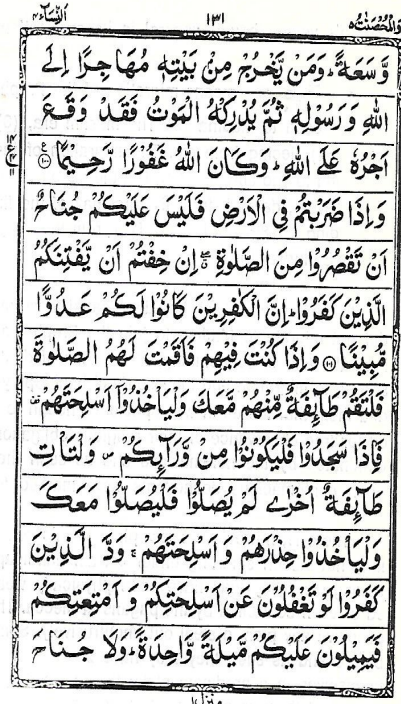
1. When the Meccan pagans raised the army against the muslims of Madina, Muhammad bin Abdul Rahman also was recruited by them. He consulted Hazrat Akram, who strongly opposed his joining the pagan army because it was quite possible that he may be killed by the muslims, unawares of his conversion to Islam. This verse refers to such a case and it deprecates the inertia on the part of the muslims who, without any handicap, did not migrate from Mecca to escape such eventualities.

2. According to Zahak this verse refers to those hypocrites at Mecca who professed to be muslims but had not migrated to Madina to join the Prophet there. Some of them had even joined the Meccan pagans against the muslims in the battle of Badr and were killed in it.

Verse No. 100 :

1. Hazrat Zamrah bin Jindib left for Madina to join the Prophet there but he died on the way.

2. Hazrat Said bin Ubi Zamra, who was blind, expressed that he was a rich man and he had the requisite resources for migration. Accordingly he left for Madina but before reaching it, he died on the way.



This verse, though general in its application, related to the above two incidents.

Note: **هجرة** means migration of the Prophet of Islam (may blessings of Allah be on him)! from Mecca to Madina (2) The muslim era, (3) A muslim's leaving a country under non-muslim rule, (4) fleeing from sin. The migration of the Prophet took place on the 4th of Rabi 1, corresponding to 2nd July 622 A.D. But the caliph Omar who instituted the official Muslim calendar after this event, dated it from the first day of the first lunar month of that year i.e. Mohurram corresponding to 28th April, 622 A.D. (From the "Sayings of (Prophet) Muhammad" By Allama Sir Abdullah Suhurwardi)

In these verses Allah has deprecated those muslims who, inspite of having the requisite where withal, did not migrate to Madina to join the Prophet and freely practise their faith there. He has illustrated it by the angels condemning, at the time of death of these muslims, their unjustified inertia in not resorting to migration and their spiritual bankruptcy in having no achievement to their credit. They reminded them that the earth was spacious enough to accommodate them any-where if only they had migrated for free observance of their religious obligations. Hence their plea that they were weak and were dominated by the non-muslims and as such they could achieve nothing was absolutely untenable. Such contumacious delinquents were marked for Hell, which assuredly is an evil destination.

There is, however, an exception to this general condemnation. Some men, women and children may have been smarting under certain handicaps and as such they may not have been in a position to migrate. They may have been physically weak and helpless. Their movements may have been watched or even controlled by the pagans at Mecca. They may have been immature and therefore unable to conceive any plan to steal out unobtrusively. Some of them again may never have stirred out of Mecca before and as such they may have been ignorant of the correct route and may possibly have landed themselves in a predicament by taking a wrong route. Allah has, in His mercy, excepted all such persons; and there is a prospect, almost sure, of their being pardoned. Indeed Allah pardoned those whom He excuses and then forgives their transgressions or short comings.

In the verse no. 100 Allah assured those, who ventured out in migration in the cause of Allah, that they would always find earth spacious enough to accommodate and rehabilitate them liberally. Whoso abandoned his hearth and home in order to migrate to help the Prophet in the propagation of the faith but was overtaken by death before reaching his destination, the reward, promised by Allah to migrants, would be due to such a person irrespective of his incomplete migration. Verily Allah is the Forgiving! He would forgive the deceased's belated migration and most other sins. He is also Merciful. In His infinite mercy He would consider the incomplete migration as a fait accompli.

Traditions

a) When Hazrat Abbas, Naufal and Aqil were produced before the Prophet as war prisoners of Badr, the latter asked Hazrat Abbas to pay ransom for himself and for the other two captives. Hazrat Abbas questioned the propriety of the above demand and reminded the Prophet that he recited the same Kalima and maintained the same kibra. The Prophet recited to him the verse (No. 97) and asked him as to why he had not migrated to Madina.

b) The Prophet used to request Allah after Zuhur prayers, to liberate Ayash and other helpless muslims at Mecca from the clutches of the pagans.

imp. c) Every deed depends on the intention and every person will get deserts according to what he intends.

imp. d) If any person left his house with the intention to migrate and he died on the way due to any reason, his reward is due from Allah.

imp. e) Allah says: "whoever has left his house to fight in My name, fully relying on My promises and believing in My Prophets, I am surety for him. If he dies, he would be taken to Paradise. In the other case he would return victorious, laden with the spoils of war and other bounties".

عقد قومیت مسلم کشور، از وطن آفاقی ما هجرت نمود
حکمت یک ملت گیتی نورد، بر اساس کلمه تفسیر کرد

(Iqbal)

(The Prophet opened the knot of the muslim nationalism and migrated from Mecca, his native place. He, in his wisdom, conceived of one universal nation and based it on the Kalima).

سر هوسدویچانیو، کوثرن کانئرن : برناروه وچن کنهن هیئائی کا هنجترا

(Shah)

(The fragrant fountain (i. e. the Kaaba) had been polluted by the inferior type of birds (i. e. the pagans). Accordingly the Swans (i. e. the muslims) started migrating to mountains (i. e. Madina) due to some deficiency).

Section 15

(101) And while you are journeying in the land, there shall be no sin on you if you curtail the prayer due to the apprehension that the disbelievers might molest you. Verily the disbelievers are an open enemy to you.

یفتیکه means may trouble you; تقصرو means you shorten; جناح means sin;

ارمین means earth. But here it may include sea and air also.

The background of the verse is as under :

The Prophet had arrayed the muslim force at Asphan, and the enemy was ready at Sajnan for attack. Both armies awaited signal for action. In the meantime 'zuhur' prayers became due, and the muslims offered four 'rakats' of 'farz' as prescribed for normal times. That offered a good opportunity to the enemy to attack them. That was revealed later by Khalid bin Valid, who was then a non muslim. This verse very aptly ordered curtailment of prayers under such circumstances.

The verse may be broken up as under :

- a) Its provisions are attracted when a person journeys and the halt is primarily for less than 15 days. In early days of Islam the halt hardly ever exceeded that period in view of the frequent danger from enemy.
- b) It covers all types of journey — on horse or camel-back, by car, train, steamer or plane.
- c) The distance covered, to justify the concession, should be about 3 marches or 48 miles.
- d) The concession is a favour of Allah, and it should be availed of.
- e) It relates to the three prayers of Zuhur, Asr and Isha only. The other two prayers cannot be curtailed.
- f) It implies that during these three prayers two rakats of 'farz' should be offered instead of the normal four rakats.

When the verse was revealed the times were abnormal for the muslims. There was constant danger of an attack from the non-muslims. The condition of an attack from the enemy was therefore attached to the prospective curtailment. Infact that was more with a view to make the muslims conscious of the ever present danger from their 'open enemies' rather than as a restriction or check on the scope or application of the verse. There are quite a few traditions to show that the Prophet had offered the curtailed prayers during a journey even when there was no danger from any quarter.

In view of the above resume the only conditions justifying curtailment of the prayers should be :

- a) that a person should have undertaken a journey over a minimum distance of 48 miles; and
- b) the halt should primarily be for less than 15 days.

According to some authorities, more prominently Hazrat Bibi Aishya, the prayers during a journey were already fixed at two 'rakats', and this verse does not curtail prayers for it, except when there is danger of an enemy attack. In that exigency the prayers during a journey exposed to the hostile attack are reduced from two rakats to one rakat. The net result in both cases of interpretation is still the same, that the prayers during a journey are half of those prescribed for him, whether one consider it as a curtailment under this verse or as inherently fixed.

Different commentators have interpreted the word 'journey' in different ways as under :

- 1) Some have emphasised that the journey should have been undertaken for a religious purpose i. e. jihad, Haj, Omra, or acquisition of knowledge etc.
2. Some have stipulated that the journey should not be connected with an unlawful purpose i. e. theft, etc.; Imam Shafai and Imam Ahmed have subscribed to this view.
3. Some have been of the view that the word "journey" should be taken comprehensively to include all journeys irrespective of their purpose. Imam Abu Hanifa upholds this view; and that is a popular view.

Traditions

- imp a) A person informed the Prophet that he often undertook sea voyage in connection with commerce. He enquired if he should offer curtailed prayers. The Prophet replied in the affirmative.
- imp b) Hazrat Umar said that he had enquired from the Prophet whether the curtailed prayers could be offered during a journey in times of peace; and the Prophet had told him that it was a 'Sadka' from Allah, and it should be accepted and availed of.
- imp c) Hazrat Ibn Abbas had observed that between Mecca and Madina he had, on many an occasion, offered with the Prophet two 'rakats' in prayer during the times of peace.
- imp d) Hazrat Haris had expressed that at Mina he had offered with the Prophet two 'rakats' for Zuhur and Asr prayers respectively although they were in considerable strength and the conditions were peaceful.
- imp e) According to Hazrat Umar the Prophet had told him that the prayers during journey were two rakats; and those for Eidul Zuha, Endul Fitr and Friday also they were two rakats and they constituted the full and not the curtailed prayer.
- imp f) According to Hazrat Abdullah bin Abbas the Prophet had expressed that at home the 'farz' prayers for Zuhur, Asr, and Isha consisted of four rakats, that during a journey they were curtailed to two rakats and that during danger they were reduced to one rakat only.
- g) Hazrat Khalid bin Usaid told Hazrat Abdullah bin Umar that there were orders in the Quran for curtailment of prayers during danger from enemy, but there were no orders regarding their curtailment when there was no danger. The latter told him that he had seen the Prophet offering curtailed prayers during an ordinary journey, and he too had adopted the same practice. According to him this verse referred to danger and not to an ordinary journey, for which the full prayers already consisted of two rakats only.
- imp h) According to Hazrat Bibi Aishya the prayers were originally fixed at two rakats of 'farz'. Later those for home were raised to four 'rakats', and those for journey remained unaffected.

In view of the above resume I suggest that :

- a) We should agree with Hazrat Bibi Aishya that originally the farz namaz for Zuhur, Asr and Isha was four rakats.
- b) We should however admit that at the time of revelation of the present verse these prayers had four rakats of farz.
- c) We may bifurcate the journey into two categories to wit: i) the normal one and ii) the one exposed to the enemy action.
- d) The present verse orders curtailment of prayer. Accordingly during the normal journey the above prayers shall have two rakats of Farz; and during the journey exposed to the hostile action the

curtailed prayers should be reduced to one rakat. This view is in keeping with that of Hazrat Ibn Abbas. It is important to note that the proportion of curtailment of the prayers has not been prescribed in the present verse.

(102) And when you are among them and you stand up to lead them in prayer, then a section of them should stand up with you and let them retain their arms; when they have finished their prostrations, let them get into your rear! and let another section, who have not yet prayed, (come and) pray with you, taking their precautions and bearing their arms; the disbelievers wish that you may neglect your arms and your baggage, so that they may swoop upon you in a single assault. And there shall be no blame on you, if due to the inconvenience caused by rain or due to illness you lay down your arms; but (even then) you must take your precautions. Verily Allah has prepared for the disbelievers a degrading torment.

وَأَثَرَهُمْ means in your rear; حِذْرَهُمْ means their precautions;
 أَمْثَلَتْكُمْ means their baggage; مَيْلَةً means assault; مَطَرٍ means rain;
 تَضَعُو means lay down; أَعَدَّ means prepared.

The background of the verse is the same as that of the preceeding verse. The muslim army, led by the Prophet, was arrayed at Asphan. The pagan army, led by Khalid bin Valid, was ready for attack at Sajnan, which lay in the direction of the Kibla from the muslims. The Prophet led the congregation for Zuhur prayers and offered four 'rakats of Farz'. The pagan army silently watched the prayers of the muslims. Later they expressed their regrets for not having attacked the muslims during the prayers. Some others, who knew about Asr prayer, told them that the muslims exceedingly valued the Asr prayer, and that they would soon be busy therewith. Accordingly it was settled by the pagans to attack the muslims when they engaged themselves in the Asr prayers. This verse was, however, revealed at the time and the pagans' plot to attack the muslims later was foiled, as half of the muslim army confronted them while the other half was engaged in the Asr prayer with the Prophet.

The different constituents of the verse are as under :

1. This verse refers to the congregational prayers i.e. when a congregation is possible during the time of danger. In case there is an imminent danger of attack or the assault has already started, then the muslims are not required to form a congregation. Under those circumstances they are authorized to offer individual prayers, even while mounted, facing in any direction where-ever they may turn and if necessary, while moving about. That is an emergency form of prayer. There are instances to show that due to the utmost preoccupations in connection with war the Prophet had postponed prayers. That should, however, be when there is absolutely no alternative. But even then mere 'Takbir' cannot replace prayers.
2. If the congregational prayers were possible (with the Prophet as Imam during his life time, and afterwards with any (Imam) the army should be divided into two groups. One group should offer the congregational prayer (one rakat only) with the Imam, and then be replaced by the other group that had, for the time being, confronted the enemy. The second group, too, should offer only one rakat, and during that time the first group shall take up their positions against the enemy. Thus the Imam will have offered two rakats, and the two groups of the congregation one rakat each. In the case of the evening prayers however the first group shall offer two rakat, and the second group one rakat. The Imam will thus offer the full namaz three rakats.

3. Since the pagans had designed, as shown in the above background, to swoop upon the muslims and relieve them of their arms and baggage if they were negligent about them during the time they offered the Asr prayers, Allah directed the latter to take the necessary precautions and carry their arms (the lighter ones atleast) during prayers. But in case it rained or some of them were ill and on that account the carrying of arms would be inconvenient and cumbersome to them, they may not bear them during prayers but lay them down nearby. However, they were required to adopt the necessary precautions so that in case of emergency they could promptly seize the arms and use them against the enemy.

4. The above instructions constituted a favour of Allah who obviously was so very mindful about the safety of the muslims when it could be threatened by the infidels. It was manifestly necessary to curtail prayers at abnormal times and to prescribe their performance in a particularly brief manner so as to obviate all sorts of personal danger during such times. With the Divine succour the muslims would surely defeat their enemies. But in addition to the humiliation of defeat Allah has prescribed and kept ready for the infidels a degrading punishment, to which they would certainly be subjected in the Hereafter.

(103) When you have finished the (curtailed) prayer, remember Allah while standing, and sitting and (lying) on your sides. But when you feel secure, keep up the (full) prayer. Verily the prayer is prescribed at a definite time for the believers.

(104) And do not slacken in seeking (and following up) the (hostile) people. If you have suffered (from effects of war), they too have infact suffered similarly; and you expect from Allah what they expect not; and Allah is (the) Knowing, the Wise!

استغفار means goods;

تهاون means to slacken

رجا means hope, expectation.

اطمأننتم means you are in safety;

موقتاً means at a scheduled time;

تألمون means you have suffered.

In the verse no. 103 Allah directed the muslims to supplement the curtailed prayers with His remembrance in whatever posture they may be, standing, sitting or lying on their sides. Such remembrance of Allah is desirable at all times in-

الْحَمْدُ لِلَّهِ الَّذِي هَدانا لهذا وَكُنَّا لَهٗ مُشْكِرِينَ
عَلَيْكُمْ إِنْ كَانِ بِكُمْ أَذًى مِّنْ مَّطَرٍ أَوْ كُنْتُمْ
مَرْضًى أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ
إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا ۖ فَإِذَا
قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَفَعُولًا ۚ
عَلَىٰ جُنُوبِكُمْ ۖ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۚ
إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ۚ
وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ۚ إِنْ تَكُونُوا تَأْلَمُونَ
فَأَلَيْسَ لَكُمْ بِأَلَمُومٍ كَمَا تَأْلَمُونَ ۚ وَتَذَرُونَ مِنَ اللَّهِ
مَا لَا يَرْجُونَ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۚ إِنَّا
أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ
بِمَا أَرَادَ اللَّهُ ۚ وَلَا تَكُنْ لِلْخَائِبِينَ خَصِيمًا ۚ
وَاسْتَغْفِرِ اللَّهَ ۚ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ۚ
وَلَا تُجَادِلْ عَنِ الدِّينِ يُخَنِّتُونَ أَنْفُسَهُمْ ۚ وَإِنْ

cluding that of the normal prayers, but it is specifically linked with the curtailed prayer because that by itself is a great concession, particularly when it is characterized by a lot of laxity in the obser-

vance of formalities. In the remembrance of Allah there is no curtailment, whatever the occasion may be. It has a twofold return. It creates in the believers the fear of Allah and it checks them from doing anything unlawful. At the same time it attracts the Divine mercy.

But on restoration of normalcy when the muslims feel secure, they must resort to the full prayers and offer them in detail with the usual devotion, formalities and discipline, at the prescribed times. It should be noted that for each namaz the time range has been fixed, and it should be offered during the same. There is no departure from it even during the time of danger.

In the verse no. 104 Allah exhorted the muslims not to slacken in seeking and pursuing the enemy. It they had suffered in the recent battle of Uhud the infidels also had similarly suffered earlier. Hence physically they had no particular grievance. On the other hand spiritually there was a marked contrast between the two armies. For the muslims the religion is a source of strength and inspiration. They bank every thing on Allah's pleasure and on His favours in this world as well as in the Hereafter. The infidels, on the other hand have no such anchorage. Verily Allah knows everything. He knows the deficiencies — physical as well as spiritual — of the pagans. At the same time He is always wise in as much as He has issued orders which are not impossible or even difficult of execution. Besides they are extremely concessionary to the muslims.

The verse no. 104, under comment, seems to have bearing on verses no. 140 and 172 of sura Al-Imran and verse no. 84 of suratun nissa which may profitably be read with it.

چون زبان گویاست در تن موبو به موبو ذکر خدا را نیز گو

(Hazrat Buali Kalandar)

(Let your body have tongue in each hair and remember Allah with each such tongue).

جدها نکر تیا م، سا نجا سپرین سین

تدها نکر ترجیترو، دیرنه و سریان

(Shah)

اشد، روح رهیا م، سجن او طاقون کری

Ever since I have known the Lord, I have never forgotten Him His remembrance is deeply embedded in my mind).

Section 16

(105) Verily We have sent down to you the Book, based on truth, so that you may judge between people by what Allah has revealed to you; and be not an advocate for the dishonest, —

(106) And implore forgiveness of Allah; Verily Allah is the Forgiving, the Merciful!

(107) And do not contend on behalf of those who betray their souls; Verily Allah does not love the perfidious, the sinner; —

108) They are secretive (of their perfidies) from men, but they cannot be secretive from Allah, and He is with them when they scheme in words at night what He does not approve; and Allah encompasses what they do.

109) Ah! You are contending for them in this world; but who will contend for them with Allah on the Day of Resurrection? or who will be their proctor?

أَرَادَكَ means revealed;

خصيما means advocate; litigant; contender;

تجادل means you contend;

يختانون means are dishonest;

نَمَوَات means perfidious;

يستخفون means secretive;

هَافَتِه means ah! you are;

جَدَلْتُمْ means you contend.

The background of these verses are as under :

وَالْحَصْنَةُ ١٣٣
الْأَنْصَارُ
اللَّهُ لَا يُجِبُ مَنْ كَانَ خَوَانًا أَثِيمًا ۖ يَسْتَخْفُونَ
مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ
إِذْ يُبَيِّنُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ ۚ وَكَانَ
اللَّهُ بِمَا يَعْمَلُونَ حَظِيمًا ۖ هَآأَنْتُمْ هَؤُلَاءِ جَدَلْتُمْ
عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا ۖ فَمَنْ يُجَادِلُ اللَّهَ
عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا ۖ
وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ
اللَّهُ يَجِدِ اللَّهُ غَفُورًا رَحِيمًا ۖ وَمَنْ يَكْسِبْ
إِثْمًا فَإِنَّهُ يَكْسِبُهُ عَلَى نَفْسِهِ ۚ وَكَانَ اللَّهُ
عَلِيمًا حَكِيمًا ۖ وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ
يَرَوْهَا بَرِينًا فَقَدْ أَحْتَمَلَ بُهْتَانًا وَإِثْمًا مُبِينًا ۖ
وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ
طَآئِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا

مَنْزِل

1. A group of ansars had accompanied the Prophet on an expedition. In its course some body stole a sheet of cloth belonging to one of them. Taama was suspected of the theft. But he managed to keep the stolen sheet in some other person's house under intimation to his tribesmen. He sent them later to the Prophet to represent to him that Taama was innocent and that Zaid, in whose house the sheet was concealed, was its thief. They pleaded with the Prophet for declaration of Taama's innocence. These verses were then revealed.

2. Bashir a hypocrite, lived in the village of Hazrat Kitada and his uncle Hazrat Rifaa. He stole a bag of flour and some arms from the latter's house. He was suspected of the theft, but he told the complainant's party that Lubaid bin Sahl was the real thief. When Lubaid was contacted he took up a sword and went to Bashir and asked him to withdraw the insinuation or substantiate it, else he would kill him. Bashir withdrew the allegation and thereby saved his life.

Hazrat Kitada's suspicions against Bashir were confirmed and he reported the matter to the Prophet. Bashir's party came to know about it. They assembled at the house of one Asir and drew up a plan

to hoodwink the Prophet. Accordingly they deputed Usaid to see the Prophet and tell him on oath that Hazrat Kitada and his uncle had falsely implicated Bashir, who was a good man and was not given to thefts. Thereupon the Prophet asked Kitada to produce evidence against Bashir. Since Kitada had no direct evidence against him, the Prophet remonstrated with him for having unjustifiably implicated a muslim in the alleged offence. Immediately thereafter these verses were revealed. The stolen property was recovered from Bashir who, fearing punishment for the crime, became apostate and joined the infidels at Mecca.

Allah told the Prophet in the verse no. 105 that all what the Quran contained was based on truth and as such it was meant for guidance for deciding disputes between different parties. Allah would supplement it, whenever necessary, by a fresh revelation relating to a particular incident. Hence the Prophet was not to support unknowingly the case of Bashir who was in fact at fault, or to accept the version of his partisans. Since the Prophet had remonstrated, as said above, with Hazrat Kitada and was inclined to exonerate Bashir from the charge of theft of arms and a bag of flour before he received the relevant Divine revelation, Allah advised him to implore His forgiveness for the same; and He would forgive him as He is ever Forgiving and Merciful.

Bashir and his partisans, as said above, had assembled at Asir's house and plotted at night to depute Usaid to the Prophet to Impress him on oath with the innocence of Bashir and to have him declared innocent in the presence of the other party. But Allah forbade any such declaration by the Prophet, as Bashir was the real criminal and his partisans, by trying to cover up his guilt and thereby defeat the ends of justice, were also sinners against their conscience. Verily Allah does not love the perfidious and the sinners and He directed the Prophet not to espouse the cause of such persons.

The guilty persons and their partisans are keen to conceal their guilt from their fellow beings. They are ashamed of them. Perhaps they may succeed therein. But they cannot conceal it from Allah who is the Omnipresent. In fact when Bashir's partisans had planned at night to deceive the Prophet by falsely swearing about the innocence of Bashir, Allah was in their midst. He witnessed what they did and disapproved their discussions and concoction of the plan. He has the competence to encompass what the human beings do. (Verse No. 108).

The verse no. 109, like the other verses, is general in application. In the restricted sense, however, it may be meant to have been addressed to the partisans of Bashir. They were informed that they could espouse the cause of Bashir, and draw up a plan for his escape from punishment in this world. But who would contend with Allah on his behalf or set things right for him on the Day of Resurrection? Surely none will have the power to do it because none is appointed as proctor for others.

Traditions

imp a) The Prophet heard loud voices outside his apartment. He went out and told the contenders that he was a human being and that he decided issues on the strength of the statements made before him. It was likely that he may sometimes be deceived by the fluency and arguments of a smart person and he may decide the matter in his favour. He in whose favour it may be decided on wrong basis, should take the bone of contention as a bit of Hell. He has then the option to retain it or return it to the rightful party concerned.

b) Two ansars brought up their dispute about land to the Prophet. Neither of them had a witness. The above tradition was related to them. Consequently they got frightened. Each of them wanted to surrender his right in favour of the other. The Prophet advised them to go home and replan partition of the disputed land and then arrange its disposal by lots.

(Saadi)

بر احوال نابوده علش بصير : به اسرار ناگفتی لطفش جنير

(Allah sees even what is not yet created. He is aware of what is still secret and is not yet expressed in words).

(Shah)

لوڪان ڪي سڀڪو، ڪن ڪي ڪون : اتي وڃي اڏن ان اتي ڪالهه جي

(Every person may succeed in being secretive in his acts from his fellow beings. But none can succeed with Allah in that connection. Every person seems desperately keen about the former, which is rather an exercise in retrogression).

(110) And whoso does evil or wrongs his soul, (and) then implores forgiveness of Allah, he will find Allah Forgiving, Merciful.

(111) And whoso commits a sin, he commits it against his soul alone, and Allah is the Omniscient, the Wise.

(112) And whoso commits a lapse or a sin, and then foists it on an innocent person, he surely bears thereby (the guilt of) a slander and a manifest sin.

(113) And were it not for the grace of Allah to you and His mercy, a section of them had definitely decided to mislead you; and (infact) they mislead none but themselves; and they shall cause no harm to you; and Allah has sent down to you the Book and the wisdom, and taught you what you did not know (before); and immense is the grace of Allah to you.

يَجِدُ means he will find;

لَهْمَتْ means definitely resolved;

عَلَّمَكَ means taught you.

The backgrounds of the verse no. 112 and 113 are the same as those of the previous verses no. 105 to 109. But the verses may be interpreted comprehensively.

Sins may broadly be divided as minor and major.

In these verses Allah has referred to the different categories of sinners as under :

1. those who commit a sin and immediately repent of it, and seek forgiveness of Allah in the prescribed manner;
2. those who commit a sin and do not repent of it; and
3. those who commit a sin and not only fail to repent of it, but brazenfacedly they impute it to an innocent person and try to circumvent the trying judge.

The verse no. 110 may be read alongwith the verse no. 135 of sura Al-Imran.

The Verse No. 110 refers to the sinners of the first category. Allah has stressed in it that the best course for a sinner is that immediately after he has done something of which he should feel ashamed or remorseful, he should implore Allah for His forgiveness, and he should refrain from its repetition. Since Allah is ever relenting to an apologetic sinner, the latter would always find Him forgiving and Merciful. Allah may not only forgive the particular sin but in His infinite mercy, He may forgive his other sins too. (vide verses no. 53 and 54, Al-Zumar and the verse no. 116 of this sura).

In the verse no. 111 Allah has referred to the sinners of the second category. Such a sinner does not feel remorseful for his sin. He should better realize that his misdeed would surely devolve on him alone, and that none else would relieve him, even partly, of its responsibility. Allah definitely knows the actual perpetrator of a sin and also whether the sinner has regretted its commission and has been apolo-



getic for it. Verily Allah is the Wise. He does not allow shifting of responsibility for a misdeed. Besides He regulates the deserts for a sinner as per the magnitude of his sin and also his post-facto conduct.

The verse no. 112 refers to the sinners of the third category. It contemplates the case of a person who commits a minor or major sin and instead of expressing remorse for it and appealing to Allah for forgiveness, he foists it on an innocent person, thereby aggravating its heinousness by adding falsehood and calumny to it. Instead of being responsible for the single sin he adds to it the other two sins and makes it a treble sin, thereby earning a triple punishment.

The verse no. 113 also takes us back to the incident of Bashir who had stolen the arms and bag of flour of Hazrat Rifaa. It refers to the conspiracy hatched by the accused and his partisans at night time in the house of Asir. They had resolved that Usaid, one of their partisans, should see the Prophet on the next day and try to convince him on oath that Bashir was innocent of the theft and thereby influence his judgment. Allah referred to this conspiracy in this verse and assured the Prophet that inspite of their concerted action, they would not succeed in misguiding him or causing harm to him. Infact they would misguide none except themselves. They would only get enmeshed in more sins as actually Bashir and his partisans did.

Allah had revealed the Quran and granted wisdom to the Prophet to know the implication of its verses and explain them through sunnah to the believers. The Sunnah it self means vast stores of knowledge. In addition He had imparted to him, through revelations, the knowledge about particular incidents in respect of which he was otherwise ignorant. All these favours coupled with his appointment as the final Prophet and making a model of him for the mankind constituted an immense grace of Allah to him. How could then any person succeed in misguiding the Prophet or causing harm to him?

Another relevant passage in the Quran is: 'every person who commits a misdeed, will have the (requisite) requital for it'.

Traditions

imp If a muslim inadvertently commits a sin, he should perform ablution, offer two 'rakats' of 'namaz' and tender apologies to Allah. Allah will forgive his sin.

باگنهگاران بجویم نمایند از ند دل : من وفائی دوست را در بی وفائی یافتم

(I ask the sinners not to lose heart. I have obtained the fidelity of the Friend in my infidelity).

ما که توحید خدا را محبتیم : حافظ دفتر کتاب و حکمتیم

(Iqbal)

(We claim that Allah is one and we are custodians of the Quran and the sunnah).

(14) There is no good in most of their secret counsels, except in the case of him who enjoins charity or fair dealing or reconciliation among people; and whoso does it, seeking (thereby) the approbation of Allah, We shall soon give him an immense reward.

(115) And whoso opposes the Apostle after the guidance was made manifest to him and follows a course other than that of the believers, We shall let him pursue what he has turned to and then land him in Hell; and it is an evil retreat.

يشاق means opposes; سَاءَتْ means it is an evil place;
مصيراً means abode or retreat.

These verses, too, contain reference to Bashir as in the preceding verses. But they may be interpreted in a general sense.

Normally secret counsels are not held in connection with a good cause and they do not augur well. But there are exceptions, some of which are as under :

1. When a person does an act of charity or exhorts its commission. Secret charity is generally valued better than an open or public charity. In this connection the verse no. 271 of sura Baqarah may be referred to. In the present context charity is cited as an antonym to theft of which Bashir was accused.
2. When a person tries to reclaim a wayward fellow being. A secret approach in such cases often bears good results. Similarly for the achievement of a fair deal a wrong may have to be righted or a man in distress may have to be relieved. It would be better if that is done unobtrusively in secret. In the present context it should have been better if Bashir's partisans had kept these aims in view while holding the secret counsels.
3. When a person wants to effect reconciliation between different persons. It would only be appropriate to contact them in secret so as to keep tempers low on both sides. Accordingly it should have been more appropriate if Bashir's partisans had arranged for return of the stolen property to Hazrat Rifaa and effected a compromise between the two parties.

If the secret counsels for achievement of the above or similar commendable purposes are motivated by the desire to earn good will of Allah and not mere public applause, Allah will soon grant a great reward to the persons concerned.

But if a person, instead of doing as above, a) goes off the track as Bashir did and b) opposes the Prophet during his life time, or after his demise acts contrary to the sunnah, particularly after having been guided to the truth, and then d) follows a path other than that of the muslims, such a person is doomed for ever. Allah will forsake him completely. He would continue to drift in his self-imposed wanderings, away from the truth, in the direction of Hell, where he would eventually be enclosed; and that is definitely an evil retreat.

The other relevant passages in the Quran are as under :

1. Unawares they are made to progress. We make their hearts unresponsive once they are off the proper track.

2. When the sinners see the fire of Hell, they will know for certain that they will have to get into it. They will look in vain for escape from it.

Traditions

- a) All expressions of human beings except the remembrance of Allah and exhortation to do good acts and avoid bad acts will react against them.
- imp b) The Prophet, asked: 'may I tell you of such an act which is better than fasts, namaz and sad-ka? That is securing amicable settlement of disputes among different persons'.
- c) The Prophet said to Abu Ayub: 'come, I would tell you of a (good) business. It is to bring about amicable settlement among disputants.

نماز و روزا، ای پٹ چگو کہ: پراوکو ہیو نہم جنہن سان پیچی پرین کری

(Shah)

(Prayers and fasts, quite commendable in themselves, are not enough. The short cut to meeting Allah lies somewhere else).

خلاف پیغمبر کسی راہ گزید: کہ ہرگز بمنزل نخواہد رسید

(Saadi)

(Whoever has selected a path contrary to that of the Prophet, he shall never reach his goal).

Section 18

116) Verily Allah shall not forgive any association of a partner with Him (i.e. polytheism), and barring it He would forgive (all else) to whomso He wills; and whoso associates (aught) as Partner with Allah, he has indeed strayed far off.

117) They invoke beside Him none but females (as deities); and they invoke none but Satan, the rebellious, —

118) Whom Allah has cursed. And he had said: 'I will surely take over a determinate portion of Your bondmen; —

(119) "and surely I shall mislead them, and I shall surely inspire them with vain desires, and I shall surely command them and they will slit the ears of cattle and I shall surely command them and they will alter (deface) the creation of Allah". And whoso takes Satan instead of Allah for a Patron, he shall surely suffer a manifest loss.

(120) He (i.e. Satan) holds out promises to them and inspires them with vain desires; and Satan's promises are nothing but mere illusion.

(121) These (dupes) shall have Hell for their residence, and they shall not find escape from it.

(122) And those who believe and perform righteous deeds, We shall soon admit them in the Gardens beneath which streams flow - to dwell there in for ever. (This is) a promise from Allah (which is) true; and who is more truthful than Allah in respect of a statement?

The background of the verse no. 116 according to Tafsir-e-Hussaini, is as under :

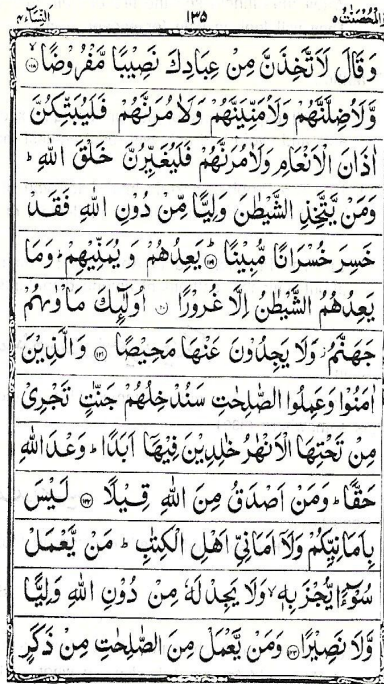
An old Arab said to the Prophet that he was extremely sinful, but that after he had believed in Allah he had never attributed any partner to Him, that he had never praised or worshipped any other personality, that he had never tried to offend Allah by any lack of manners and that he had now sought refuge with the Apostle with sincere repentance. This verse was revealed in that connection, carrying glad tidings to him (the Arab) of the likelihood of his being forgiven.

This verse may be read alongwith the verse no. 48 of the same sura — the subject matter being the same.

انثا means females; امنينهم means I shall inspire them with desires;

يبسكن means they slit; مهيصا means escape; غرور means deception, delusion.

قيل means word, statement مفروض means specified, distinctly sparific or determinate;



متن

In the same verse (no. 116) Allah has made it very plain that barring the sin of polytheism i. e. imputation of partners to Him, He is likely to forgive all other sins of any person whom He pleases. So far the sin of associating equals and partners to Him is concerned, Allah considers it exceptionally heinous — the sinner having strayed much too far in misguidance. Allah would not forgive the above sin even after punishing the sinner for some time. This means that the sin of attributing partners to Allah is unforgiveable and the sinner shall dwell in Hell for ever.

There is nothing unusually hard in the above verdict of Allah against such sinners, because they had forsaken Him during their life term here and had taken to the idol and angel or hero worship. They carved out idols in the form of women, gave them feminine names, to wit, Lat, Manat, Uza etc. and worshipped them as deities. They also believed that the angels were daughters of Allah and they deified them as such. Since the daily worship is a form of satanic worship, these persons actually worshipped and invoked Satan, their inveterate enemy, and one who was in open rebellion against Allah! Thus they indulged in multiple sins as under :

1. They forsook Allah completely, and they attributed partners and equals to Him.
2. They deified idols (including other inanimate objects) or angels and called the latter the daughters of Allah.
3. They invoked Satan, the arch transgressor, instead of Allah, in spite of their knowing him as their open enemy and a rebel against Allah.

Satan was cursed by Allah for his rank disobedience. Yet he had bragged that he would seduce a determinate number of people into obeying and following him. They would, as if, bear his brand. Literally he had said that he would.

- a) misguide human beings of a particular category in their beliefs, worship and deeds;
- b) infuse vain and materialistic desires in their minds, so that sinfulness will have irresistible fastination for them. They will completely forget about the next world and never think of repentance for their sins;
- c) exhort them to slit ears of their cattle and then release them as dedicated to certain deities; and as **وسيلة** and **بحيرة** they would be 'haram' for human consumption;
- d) lead them to alter or deface the creation of Allah either in appearance or in use, e. g. tattooing various limbs of a human body, sharpening of teeth, extraction of hair from forehead or castration of human beings or artificial change of sex. It may also mean defilement of human mind or acceptance of haram as halal.

All the above acts are forbidden in Islam. If any person resorts to them, he does something which is un-Islamic; and in doing so he will have taken Satan instead of Allah as his guide and patron. The result would be inevitable. He would incur clear losses in this world as well as in the Hereafter.

What would be the modus operandi of Satan for seduction of human beings? He would hold out (false) promises and hopes for their materialist advancement and removal of all hurdles therein. He would also inspire them with vain desires leading to the absolute sacrifice and loss of spiritualism. But the proteges of Satan shall soon realize that all his promises were a mere delusion and the castles that they had built under his inspiration were based on the shifting sand.

These dupes shall not only be discomfited in this world, but what is far worse, they shall be marched off to Hell from where, inspite of their frantic struggles, they shall not escape and they shall have to dwell there in for ever.

As against the above category of persons who worship deities and follow the counsels of Satan, there are those who are true believers and who perform righteous deeds. Allah has undertaken to admit them into the gardens in Paradise beneath which streams flow, and they shall dwell therein permanently. That is a promise from Allah and it is a true and infallible promise. Who else could be truer than Allah in his promise? Allah is emphatic about the inviolability of His promise. This aspect of Allah was also stressed in the verse no. 87 of the same sura.

The other relevant passages in the Quran are as under :

1. These persons have considered the angels, slaves of Allah, as feminines.
2. O son of Adam! was not a promise taken from you that you shall not worship Satan?

Traditions

- imp a) Allah's curse is on those who tatoo, who allow themselves to be tattooed, who extract hair from forehead and who allow such hair to be extracted, and who allow the space between teeth to be widened.
- imp b) Every child is born in the natural religion (of Islam). His parents later make him a Jew, Christian or a fire worshipper.
- c) Allah says : 'I have created my slaves on the direct road of guidance. Then Satan misguides them; and I declare for them as haram what was halal to them before.
- imp d) Allah's word is the truest. The guidance imparted by the Prophet is the best. The worst development is the introduction of a new factor in religion, and all such new factors constitute disbelief, and for the latter there is Hell.
- e) Hazrat Ali had expressed that no other verse in the Quran was so dear to him as the above verse (no. 116).

وَرَسِينَ وَجْهِيو كَا، كَرَسَانِ كَلِطِ پَائِنِ : پُورِي مَنَدِ اَجَا، كِچِ دِيو تَه مِثَرِي
(Shah)
(O you stupid girl! You have offended your Lord and you are flirting with Satan. How absurd that you should have preferred mere husk to the actual grain!)

شبه می انجیر دامن شیطان دون : در افتد این مجله کوراں سرنگوں

(Roomi)

(Satan misguides these dupes and makes them all fall headlong in his trap).

(123) Not by your longings nor by those of the people of the Book (is attainable what has been promised by Allah); whoso does evil, he shall be requited accordingly, and he shall not find, beside Allah, a patron or helper for himself.

(124) And whoso does righteous deeds, (whether) man or woman, and is a believer, they shall enter the Garden, and they shall not be wronged (even) to the extent of husk on a date-stone.

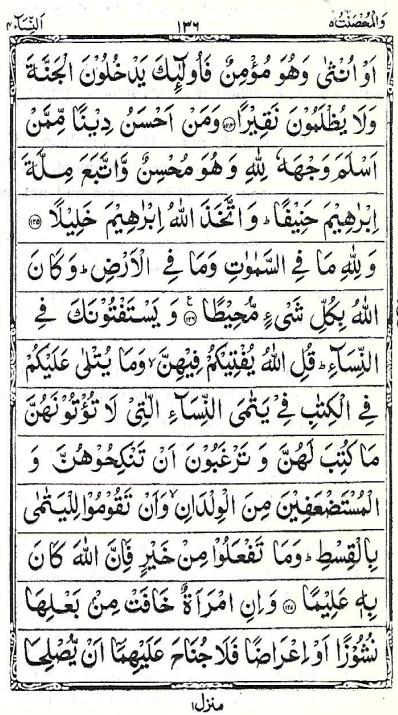
(125) And who could be better in faith than he who completely submits his face (self) to Allah, is beneficant and who follows, the religion of Ibrahim, the upright? And Allah took Ibrahim as the friend.

(126) And to Allah belongs whatever is in the skies and whatever is in the earth; and Allah encompasses everything.

The background of these verses is as under :

Sometimes the muslims and the people of the Book used to meet each other and discuss their religions. The favourite tune of the latter was that their faith and their scriptures came to the world earlier than those of the muslims and as such they will have priority for admission in Paradise. The muslims rebutted their arguments by saying that the Prophet of Islam was the very last Prophet in the line and his mission extended to the entire-universe, and that the Quran had superseded all earlier scriptures. These verses were then revealed.

(Abraham is distinguished in muslim theology with the title of 'friend of God'. This does not, of course, mean that he was anything more than a mortal. But his faith was pure and true and his conduct was firm and righteous in all circumstances. He was the fountain and origin of the three streams of religious thought, which were afterwards crystallised in the institutions of Moses, Jesus and Muhammad, the chosen one" (may Allah's benedictions be on all of them!) (Tafsir of the Quran by Allama Abdullah Yusuf Ali).



According to Moulana Abdul Majid Daryabadi خلیل denotes the dearest or the most sincere friend who has no rival in the love and reliance placed upon him.

أَمَانِي means wishes; longings; سُوءَ means evil; يَضْلِمُونَ means wronged.

تَقِيرًا means the husk that covers up the datestone.

فَتِيلًا means what is inside the datestone. قَطْمِير means what envelopes the datestone.

These verses are very significant in view of the fact that they lay down the Islamic law of Divine requital. Their break-up is suggested as under :

- a) Mere longings do not achieve anything. Even the professions about faith are inadequate. Everything depends on our acts supplemented by the bonafide faith. It is only natural that Allah's reward should be achieved through acts and not longings.

"How often does that phrase occur in the Holy Quran! "Those who believe and do nothing" cannot exist in Islam. "Those who believe and do wrong" are inconceivable, for Islam means man's surrender to God's will, and so obedience to His Law, which is a Law of effort, not of idleness! (Marmaduke Pikhthal).

- b) He who performs unrighteous deeds shall be requited according to them. His abode shall be in Hell and he will find to his dismay that besides Allah there was no patron or helper for him. This verse gives a lie to the christian doctrine of redemption. It also contradicts the assumption of the jews that since they were the descendants of Prophets they would not go to Hell or at the worst, they would be in it for a very short term. But no sinner shall be wronged. His punishment shall be based on absolute equity.
- c) Whoso performs righteous deeds and is a believer i.e. is a muslim (adoption of the muslim faith being sine qua non), he would, irrespective of the sex, be admitted in Paradise where gardens abound. None of his good acts will go unaccounted for. He will be fully requited for them.
- d) what are the constituents of the faith as referred to in (c) above? It includes complete submission to Allah, absolute obedience to His orders and those of the Prophet of Islam, performance of righteous deeds and sincere adoption of the faith (later known as Islam), as preached and practised by Hazrat Ibrahim who symbolized uprightness and perfected by the Quran. All this means in nutshell that the person should be a true muslim in beliefs, professions and acts. Such a faith has been approved by Allah, who had conferred the title of 'friend' on Hazrat Ibrahim, because he had satisfied Him by his perfect obedience, beneficence, sincerety and uprightness.
- e) The belief or disbelief of human beings is of no personal consequence to Allah. He is absolutely independent of them. Actually the entire universe belongs to Him. He is the absolute Owner and Master of whatever is in the skies and on the earth. There is no partner with Him. At the same time

He encompasses everything. Nothing is secret from Him. Accordingly the believers should not indulge in or attach any importance to mere longings because Allah would not be moved by them. On the contrary they should fully submit themselves to their absolute Master and faithfully act according to His orders. Since Allah encompasses everything, none of their acts would escape His notice and therefore go unrewarded.

The other relevant passages in the Quran are as under :

1. Those persons are near Hazrat Ibrahim who follow him in their acts.
2. Then I revealed to you that you should follow Ibrahim, the puritan. He was not a disbeliever.
3. Whatever orders Ibrahim received he executed them cheerfully. He never did any thing contrary to Allah's pleasure. He never abstained from worshipping Him. Nothing stopped him from it.
4. Ibrahim came out successful in all tests to which Allah subjected him. He accomplished whatever task was assigned to him. He firmly believed in the oneness of Allah, avoided disbelief and remained obedient to Him.

Traditions

Imp a) The companions of the Prophet viewed these verses with apprehension. Hazrat Abu Bakr Sidik actually told the Prophet that since every wrong action was to be punished by Allah, how could they save themselves, since as human beings, they were sure to commit lapses. The Prophet consoled him by the fact that all sad experiences of this world e.g. disease etc. would be debited against the muslims as punishments endured by them.

Imp b) Every person, who commits an evil act, would be punished in this world.

Imp c) A believer would be compensated in the Hereafter for the hardships he had experienced during his life.

Imp d) When sins of a human being exceed his good acts, Allah subjects him to some distress and then forgives his sins.

e) When the muslims did not relish these verses the Prophet advised them not to unduly worry about them, as every trouble to a muslim would lighten the load of his sins.

Imp f) To an enquiry whether there would be requital for every evil act the Prophet replied in the affirmative, and said : 'proportionate to the sin and in keeping with its heinousness. But for every good act the recompense would be tenfold.'

Imp g) The Prophet informed his comrades that their distress (in this life) would reduce their sins proportionately.

Imp h) The Prophet said that just as Allah had made Hazrat Ibrahim His friend, similarly He had made him also His friend.

(Iqbal) جس کا عمل ہو بیغرض اسکی جزا کچھ اور ہے : خور و خیام سے گزر، بادہ و جام سے گزر
(Whoever does righteous deeds unimpaired by any selfishness, his reward goes beyond the hours, tents, wine and the goblets).

(Roomi) باتو زیاں چہ باکہ داریم : ای سودن ہمہ زیان ہا
(How can we be afraid of a loss from you when you turn every loss into gain?)

(Shah) سَدین سیٹ نہ ھون، نیھن نیای نہ قی
(Not by longings can one unite with the Beloved, nor through messages can be succeed in love).

Section - 19

(127) And they ask you for decision in respect of women. Say: "Allah gives you decision in respect of them, and (it reiterates) what has already been revealed to you in the Book in respect of the orphan women whom you do not give what has been prescribed for them, and (yet) whom you are inclined to wed, and in respect of the weak (and oppressed) children; and be firm in respect of the equitable treatment of orphans, and whatever good you do, Allah indeed knows it all".

يَسْتَفْتُونَكَ means they ask you for decision; يَفْتِنُكَ means gives decision;
يُسَلِّ means is recited; مَتَّعِينَ means weak; وَلَدَان means children;
تَقْوَمُو means be firm.

The background of this verse, as amplified by Moulana Sayad Ashraf Ali Thanvi in his Tafsir of the Quran, is as under :

It was conventional with the Pre-Islamic Arabs that :

1. they did not allow any share to minor children in the property left by their deceased parents;
2. they put a sheet of cloth on the head of an orphan girl and if it suited the guardian to marry her, he would do it at his pleasure. But if he was not so minded due to her ugliness or any other reason, none else could marry her without his express consent. He particularly disfavoured her marriage with another person if she had property in her name.
3. Even when a guardian married an orphan girl, he would generally not give her the usual dower. In addition he would even take over her personal property in his own charge. This meant a double loss to her.

The verses no. 2 to 10 suratun Nisa were revealed in connection with orphans, and they discontinued the above conventions. The guardians, as a class, were dissatisfied with the orders contained

in the verses. They hoped for their eventual supersession. But when it did not come off, they thought it necessary to place once again the matter before the Prophet for certain redresses or concessions. This verse was then revealed. It referred to the previous verses which formed part of the Quran and were, therefore, recited by the muslims. It confirmed them and in amplification it enjoined on the muslims —

1. to give the prescribed share of inheritance to the orphan girls;
2. to give the usual dower to those orphan girls whom they wished to wed, and eventually wedded;
3. to allow full rights, particularly of inheritance, to the male orphan children, irrespective of their age, who were often subjected to all sorts of inequities, and who were therefore referred to in the verse as "the weak and oppressed children"; and
4. to extend fair and equitable treatment to all orphans of either sex whether they were under their guardianship or not.

The verse was rounded off with an assurance from Allah that He was fully aware of our good and righteous deeds, and that we shall certainly receive deserts for them. This assurance was meant to serve as an exhortation to the muslims to perform good and righteous deeds, particularly in respect of the orphan and neglected children and receive rewards for the same on the Day of Judgment.

(128) And if a wife apprehends high handedness or indifference (estrangement) from her husband, then there is no blame on them if they reach an amicable settlement between themselves; and reconciliation is (always) best. And avarice is present in (all) persons. And if you do good and remain righteous, Allah is certainly aware of what you do.

(129) And it is not possible for you, though you may be keen about it, to treat with justice (your) wives alike; but do not be inordinately tilted (in favour of a particular wife) so as to forsake the other (or others, as it were) hanging (in the air). And if you effect reconciliation and remain righteous, Allah is the Forgiving, the Merciful!

(130) And if they must separate, Allah will (provide them) out of His bounties (and) make both independent; and Allah is (the) Bountiful, the Wise!

شَحْ means avarice; نشورا means high handedness; اِعْرَاضاً means indifference;

يُصْلِحَا means have reconciliation; احضرت means is present; حرصتم means

you may be keen, تذرهما means you forsake her.

The backgrounds of the verses are as under :

Verse No. 128

a) The Prophet intended to divorce his wife Bibi Sadah bint Zama because of her extremely advanced age. But she approached him and suggested that as she had no craving for sexual enjoyment,

she surrendered her marital right in favour of Bibi Aisha, but she prayed that she may not be divorced as it was her ambition to be resurrected as his wife. The Prophet was impressed by her appeal and he dropped the ideal of divorcing her.

b) A daughter of Muhammad bin Muslim was married to Rafi bin Khadifa. Due to some reason, perhaps her advanced age or his marriage to a younger woman, he wanted to divorce her. However she pleaded with him that she would agree to any terms but that he should not divorce her. Hazrat Rafi agreed, and he did not divorce her.

Verse No. 129

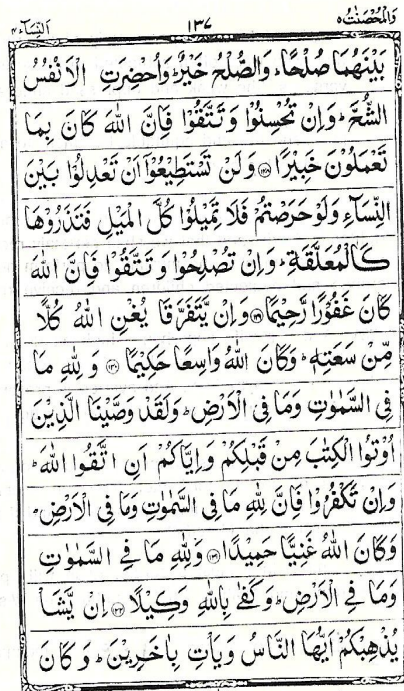
The Prophet very much tried to hold the balance of love and affection between his various wives, and he regularly prayed to Allah for strength to succeed in it. But he could not help loving Bibi Aisha more than the other wives. He simply could not control it. This verse was revealed in that connection — conceding human limitations in respect of love and affection.

Among the hard measures permitted by the Quran divorce is the most despicable in the sight of Allah. Accordingly many safeguards have been provided against it. If should desirably be resorted to when all attempts for effecting rapprochement between the estranged couple have failed. A divorce is generally preceded by complete cessation of love and sexual urge for the wife concerned because of her advanced age, deformity or bad manners etc. There may even be a rival in the picture, perhaps another wife, whom the husband loves more. Apart from the sentimental aspect there may be the economic aspect too. The husband may not like to pay the entire dower to the wife concerned. He may like to have it remitted by her partly or even entirely. A good wife may be

constrained by the circumstances to bear some sacrifice, sentimental or economic, to ward off a divorce; and a good husband, who may inherently be against divorcing his wife, may find the solution quite satisfactory and then retain the wife.

These verses contemplate cases falling under three categories as under:

a) Where a divorce in the offing has been successfully warded off due to an amicable settlement having been effected between the parties. The Quran has considered reconciliation as the best arrangement. Most human beings, whether men or women, are swayed by certain materialistic considerations.



If the latter are satisfied through an amicable settlement and the parties hope to live in peace and amity thereafter, there would be no blame on either of them for making the arrangement. That would definitely be better than seeking or giving divorce. Allah is fully aware of our deeds and He would very much appreciate if we fear Him and treat our wives kindly, maintain their rights judiciously and not create difficult circumstances for them. (vide verse no. 128).

b) when a husband with more than one wife is, as is quite natural in view of the human sentimental swayings, not able to hold even the balance of love between his various wives, and Allah concedes his inability inspite of his longing or efforts in that direction, he should atleast see that he is not inordinately tilted in favour of a particular wife so as to leave the other wives as if hanging in the air. He should not reach the state of near desertion in respect of them. In that case the ignored wives would feel as if they had no husband. They would feel neither married nor divorced nor widowed. Allah has directed the muslims to avoid extremes in their relations with wives. He desires that all wives should be looked after and maintained well and all past deficiencies should be made up amicably in the case of the ignored ones. He also desires that the muslims should constantly fear Him, and under that influence they should try to fulfil their obligations in respect of their wives. Allah is ever Forgiving. He would forgive their past lapses. He is ever Merciful. He would fortify them against relapsing in the past inequities. (vide verse no. 129).

Note: It is desirable to read the verse no. 129 with the verse no. 3 of the same sura (Al-nisa). Under the latter verse the muslims are permitted to marry upto four wives at a time. But if they apprehend that they would not be able to deal justly with all of them, then they should better marry one wife only. Thus legally a muslim can marry four wives provided he expects to treat them alike with justice and fairness. Under verse no. 129 Allah has expressed that inspite of his longing and sincere intention to hold even the balance of love between his wives it is not possible for a husband always to do it. Allah has, infact, conceded the normal human inability to do it. Accordingly the best course under the circumstances for a normal human being would be to marry one wife only. But if a man enters into wedlock with more than one wife at a time, he does not commit any sin. His marriages would be absolutely valid. But if he tilts inordinately in favour of a particular wife and ignores the others altogether, he could be accused of disobeying the orders of Allah, as contained in the verse no. 129 under comment.

c) Where a husband and a wife cannot make up their differences, where a rapprochement between them is impossible, where the efforts made under the verse no 35 of the same sura were not fruitful, and where under the circumstances divorce is the only desirable alternative, then let them separate gracefully. None of them should think that if they are separated they would not survive. Allah is ever Bountiful. He can arrange a better match or more favourable circumstances for both of them, and thereby render them absolutely independent of each other. Verily Allah is ever Wise. All His orders and policies respecting human beings are based on a wise universal plan. (vide verse no. 130).

Tradition

Imp a) Of all the authorized things divorce is the most despicable in the sight of Allah.

b) The Prophet maintained equality in treatment of his wives. Still he prayed to Allah not to blame him for what was not in his power i.e. his love and affection.

Imp c) If a person having two wives tilts excessively towards one of them, he will appear before Allah on the Day of judgment with half of his body paralysed.

(Extract from 'the Wisdom of the Quran' by John Naish :)

"It is interesting also to observe that Islam, contrary to what has often been thought and asserted, opened the way to the abolition of polygamy, which has been widely practised from time immemorial in the East and exercised there almost without limit; to this last fact the Bible itself, it should be noted, bears abundant witness. The Quran reduced the number of wives permitted to four only, whilst at the same time it strongly advises believers not to take more than one. The regulations and rules laid down in the Quran with the view of protecting women from arbitrary conduct on the part of their husbands are very numerous and so also are those which seek to limit and restrain the extended rights hitherto exercised by men over their wives."

(131) And whatever is in the skies and whatever is on the earth belongs to Allah. And We did indeed enjoin on those to whom the Book was given before you and on you (also), that you should fear Allah. And if you deny Him, then (remember that) to Allah indeed belongs all that is in the skies and on the earth. And Allah is the Self-sufficient, the Praise-worthy!

(132) And whatever is in the skies and whatever is on the earth belongs to Allah and He is enough as the Protector.

(133) O people! He could do away with you if He so willed and bring others (in your place); and Allah is powerful to do it.

(134) (There is) the one who seeks reward of this world, but with Allah rests the reward of this world as well as of the Hereafter; and Allah is the Hearing, the Seeing!

يُذْهِبْكُمْ means take you away;

يَأْت means bring.

The preceding verses contained certain orders for the faithfuls in connection with women. In order to impress on the persons concerned the absolute desirability of obedience Allah informed them that whatever is in the skies and on/in the earth belongs to Him. He is actually the owner of everything in the universe. It is, therefore, obligatory for all creatures to fear and adore such a potential Owner and Ruler and to obey Him wholeheartedly. Actually these were not new orders, nor were they issued for the first time. As a matter of fact they were issued to the earlier people of the Book too. They have only been reproduced afresh. However if any person is unfortunate enough to deny or disobey Him, he only creates difficulties for himself. He shall not be able to

وَالْحُصْنُ ١٣٨
أَلَمْ تَرَ
اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا ۖ مَن كَانَ يُرِيدُ ثَوَابَ
الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ ۖ وَكَانَ
اللَّهُ سَمِيعًا بَصِيرًا ۖ يَأَيُّهَا الَّذِينَ آمَنُوا كُونُوا
قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ
أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا
فَإِنَّ اللَّهَ أَوَّلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا ۚ
وَإِن تُلَاقُوا أَوْ تَعْزُبُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ
خَبِيرًا ۖ يَأَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَ
رَسُولِهِ ۖ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ ۖ وَالْكِتَابِ
الَّذِي أُنزِلَ مِن قَبْلُ ۚ وَمَن يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ
وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا
بَعِيدًا ۚ إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ
كَفَرُوا ثُمَّ أَذَادُوا كَفَرًا لَّمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ

مَنْزِلًا

cause any embarrassment to Allah. Allah is much too potential for him. He is the Owner of everything in the universe including the person concerned. He is actually Self-sufficient. He does not need or care for any person's obedience, service or worship. He is worthy of all praise. None can contribute to His various attributes, nor can they add to them or detract from them. They are inherent in Him. Each attribute of Allah is entitled to admiration.

For the sake of emphasis Allah once again reiterated His supremacy, mastery and ownership of everything in the universe. Simultaneously He assured the believers that if they sincerely obeyed His orders, they should not apprehend any harm from any other quarter. Allah is much too powerful for all forces of the world, and He is quite enough as a Promotor and Protector against the latter. (verse no. 132).

In a direct appeal to the mankind Allah told them that the orders issued by Him were meant for their benefit, and therefore they constituted a great favour from Him. Otherwise the factual position is that He does not need any particular human beings. If He so willed, He could forthwith remove them from the world and replace them by others, and He is quite competent to do it. No body can question or obstruct Him. (verse no. 133).

In the verse no. 134 Allah reminds the people that obedience to His orders always carries reward. But certain persons merely request Him for worldly favours in appreciation of their good acts. These people are obviously shortsighted. They forget that the power to confer rewards in this world as well as in the Hereafter exclusively rests with Allah. He has no partner or adviser. Why do they not then work for and request Him for more enduring rewards of the Hereafter also? Allah has the power to hear and behold everything that passes in this world. He hears all requests of His creatures — whether they are for materialistic or spiritual favours. He knows the motives behind them and He sees the deeds of the supplicants. He appraises the suitability of every individual supplicant and then confers favours on him accordingly. Those who merely request Him for materialistic favours are kept out of the spiritual favours of the Hereafter.

The other relevant passages in the Quran are as under :

1. They adopted disbelief and turned their faces away. Allah became indifferent to them.
2. If you turn your faces away, Allah will replace you by others who would be different from you.
3. There are some persons who request Allah for worldly favours. They have no share in the Hereafter. There are others who pray to their Lord to confer on them the benefits of this world and of the Hereafter and also save them from the agony of Hell.
4. We shall order increase in the spiritual acquirements of a person if he works for the same.
5. If a person seeks the worldly benefits, We shall give to whomso We please and as much as We please in this world.

سروری زیبا فقط اس ذات ہی ہا کوئے
حکمران سے اک دہی، باقی بتان آ ذری

(Iqbal)

(The above, all supremacy suits Allah alone as He has no equal. He alone is the Sovereign. All others, like the idols of Azar, are imbeciles).

جیتدو تہنجونان، باجہ بہ اوڈیائی مگان
ہری و نینی، ہری و توٹین، تون چپر تون چان و
کجاثر و کھان و، توکی معلوم سپکا

(Shah)

(I seek Your favours consistant with Your great name (reputation). You do not need any support. You alone are my patron, my only anchorage. What particular request should I make to You? You know everything).

نیستی آگاہ از لطف خدا
ہمچو عاشق ہر زمان بیند را

(Hazrat Buati Kalandar)

(You are obviously not couscious of (the extent of) Allah's favours. Like a lover He sees you at all times).

Section 200

(135) O you who believe! adhere firmly to justice. (and) tender testimony for the sake of Allah (even) though it be against yourselves, (your) parents or (your other) relatives. Whether he is rich or poor, Allah is more concerned with them (than you); hence follow not the (low) impulses (of your heart), lest you swerve from justice; and if you distort (the true evidence) or avoid tendering it, (then remember that) Verily Allah is well aware of what you do.

تَوَامِنَ means adherent; اُولٰی means nearer, more concerned;

لِہٰوٰی means personal urge or devine; تَسَدُّوْا means you do justice.

The background of this verse according to Tafsir-e-Hussaini is as under :

An Ansar called on the Prophet and told him that the litigant against his father had a true claim and that he had been cited as a witness by him, but that the poverty of his father checked him from giving evidence against the latter. This verse was then revealed declaring it mandatory to give true evidence whatever the extraneous circumstances may be.

In this verse Allah directed the muslims to be firm in the dispensation of justice in supersession of personal consideration and inclinations and in tendering true evidence for the sake of Allah and for His pleasure even though their own interests or those of their parents or of any of their relatives were likely to be adversely affected thereby. The fact wheter any of the litigants concerned is rich or poor should not sway them. If he is rich they should not be influenced by his status or wealth. Similarly if he is poor, his poverty should not excite pity in them. In short nothing should swerve them from the right course. Allah being nearest to His creatures is more concerned about them, irrespective of their position, than we fellow beings are. The best policy in all such cases, as laid down by Him in this verse, is to give true evidence impartially.

Accordingly the muslims should tender true evidence feeling at the time, as if they are doing it in the presence of Allah, and that they would please Him by a correct narration of facts. They must always remember that Allah is Omniscient. He knows what we do. Hence if we give a distorted version of the facts in our evidence or suppress a part of it or avoid tendering it altogether, Allah will surely be aware of it and He would call us to account for it.

The other relevant passages in the Quran are as under :

1. Give true evidence, uninfluenced, to please Allah.
2. No tribal animosity should impel you to do injustice.

Traditions

Imp a) When Abdullah bin Rawah went to Khaiber under a mandate from the Prophet to assess value of the agricultural fields and orchards, the jews tried to corrupt him so that he may under estimate the same. He told them 'By Allah the Prophet is dearer to me than anybody else. You are worse than dogs and swines. But it is impossible that I would be influenced in my estimates by my love of the Prophet or by my indifference to you. I will do justice.'

b) The best witness is he who voluntarily gives true evidence.

(Saying of Hazrat Ali)

"The blessing of Allah accrues to whosoever restores truth, suppresses false hood, brings down tyranny and elevates justice".

(36) O you who believe! Believe in Allah, and His Apostle, and the scripture which He has sent down to His Apostle and the scripture which He had sent down before. And whoso disbelieves in Allah, and His angels, and His scriptures and His apostles and the Last Day he has indeed strayed far off.

In this verse Allah as addressed the unmature believers and asked them to believe in

- i) Allah,
- ii) His Apostle (Hazrat Muhammad, may peace of Allah be on him!)
- iii) the Quran revealed in stages to the Prophet of Islam, and
- iv) the earlier scriptures, sent down to the previous apostles.

The (iv) above includes belief in the previous apostles, the angels and the Day of Judgment because the fundamentals of all religions are the same. Belief in the basic principles of all religions is sine qua non for maintenance of faith as a muslim. Belief in some fundamentals and disbelief in others would amount to the rejection of faith. This is clearly stated in the last portion of this verse as under :

Whoever disbelieves, partly or fully, in

- i) Allah, or in any of His concepts or attributes,

- ii) His angels, (the entire class),
- iii) His scriptures (all), sent down to the various prophets,
- iv) His apostles, (the complete chain), and
- v) The Day of Judgment and the award of deserts by Allah as the sole judge.

he has indeed strayed a long way off. Infact he has adopted disbelief and is without faith.

نمودی کفر است نفی خوش کن زود : که جبر حق در حقیقت نیست موجود

(Roomi)

(Egoism amounts to disbelief. Renounce it at once, because it is a fact that excepting Allah nothing exists).

(137) Verily those who believed, (and) then disbelieved, again believed and then disbelieved and thereafter increased in disbelief, Allah shall not forgive them nor guide them along the way.

(138) Announce to the hypocrites the tidings that there shall be for them an excruciating torment, —

(139) those who take the disbelievers as friends instead of the believers; do they (thereby) seek honour from them? But all honour is indeed with Allah.

(140) And it has (already) been revealed to you in the Book, that when you hear the revelations of Allah being disbelieved and mocked at, do not sit with them until they discuss a different topic; (else) you would certainly be like them. Allah will surely gather the hypocrites and the disbelievers in Hell all together, —

ازدادو means incoceased; ليهديهم means

lead them; بشر means give tidings;

يسعون means do they seek?

تعدو means do not sit.

Allah informed those persons who had believed and then disbelieved, again believed and then disbelieved and thereafter grew in disbelief and cal-

lously rejected Islam till death, that He would never forgive them, nor put them back on the right path. Those who die in apostasy, shall never go to Paradise. This is the settled policy of Allah.

وَلَا يَهْدِيهِمْ سَبِيلًا ۝ بُشِّرِ الْمُنَافِقِينَ بِأَن لَّهُمْ عَذَابًا أَلِيمًا ۝ الَّذِينَ يُتَخَذُونَ الْكُفْرَيْنَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ ۗ أَلْيَبْغُونَ عِندَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ۝ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَن إِذَا سَمِعْتُمُ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِذْ أَقْبَلْتُمُ إِلَى اللَّهِ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ۝ الَّذِينَ يَكُونُونَ يَكْمًا ۚ فَإِنْ كَانَ لَكُمْ فَتْرٌ مِّنَ اللَّهِ قَالُوا أَلَمْ تَكُنْ مَعَكُمْ ۖ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ تَكُنْ مَعَهُمْ ۖ وَمَنَعَكُم مِّنَ الْمُؤْمِنِينَ ۖ قَالُوا لَكُمْ بِئْسَ الْيَوْمَ الْقِيَامُ ۖ وَلَئِنْ يَجْعَلِ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ۚ إِنَّ الْمُنَافِقِينَ يُخَدَعُونَ

منزل

In the next verse the hypocrites are clearly informed that they shall be marched off to Hell, where they shall be subjected to a terribly agonizing punishment.

The hearts of these persons are sealed against Islam. They even discard the muslims socially and keep friendship with the disbelievers. When they are in the company of the muslims and are motivated by selfish considerations they try to convince them of their faith. But when they are with the infidels they revile the muslims and express that they associated with the latter simply to befool them. Obviously they adopt his double dealing policy in order to be accepted with honour by the infidels. They little realize that all honour is with Allah, and it is absolutely His privilege to give it to whomsoever He pleases. If they are really keen about it, the only way to obtain it is to associate with their coreligionists and adore Allah in all respects to earn His pleasure.

In the verse no. 140 Allah has reminded the muslims of an earlier relevant Meccan verse and directed them to discontinue sitting in an assembly where they hear the Quranic verses being disbelieved or reviled. They should at once leave the gathering unless the discourse is changed. If they discarded this directive and continued to sit in the gathering while the sacrilegious discourse went on uninterruptedly, they would be held by Allah as equally responsible for the above sin, and they would be bracketed with the disbelievers. The hypocrites are hand in glove with the disbelievers in this world. They maintain friendship with them. Allah will not disturb their mutual connection. He would simply gather them all together in one group, and put them in Hell to jointly endure the terrible punishments there.

The other relevant passages in the Quran are :

1. The honour is for Allah, the Apostle and for the muslims. The hypocrites have no sense.
2. Turn away from them when you find them reviling My verses.

Traditions

- Imp a) If a person, with a sense of vanity, stretches his lineage upto some nine infidel ancestors, he will be the tenth with them in Hell.
- Imp b) A person who believes in Allah and the Day of Judgment should not sit at a table where wine is served.
- Imp c) Hazrat Ali had, after reciting these verses, suggested that an apostate should be advised three times to repent of his apostasy.

ہیں غذای دل بدہ از ہمدل
رو بجز اقبال را از حق بلی

(Rumi)

(Feed your heart from the like minded people and associate with tem. Go! Seek fortune from the fortunate).

وینہ جنین وت، تو کندو د ابدو تہ
سامجلس ی مت جی ماحل ہور ہزار جو

(Shah)

(If in a gathering you are being harassed (in the form of revilement of your religion), you must leave it at once even if you were otherwise to profit materially from it).

141 (They are) those who look out (for developments) about you. Then if there is a victory from Allah for you, they say: 'were we not with you?' And if the disbelievers are apportioned (the victory), they say (to the former): 'did we not have an advantage over you, and (then) did we not protect you from the believers?' Allah shall decide between you (and them) on the Day of Judgment. And never shall Allah allow a way to the disbelievers (for triumph) over the believers!

ناتكون means we dominated;

The hypocrites used to watch anxiously for the result of a military action between the muslims and the disbelievers. If through the grace of Allah the muslims were victorious, the hypocrites reminded them of their association with them and demanded a portion of the war spoils. But if the disbelievers happened to gain the upper hand, the same hypocrites went over to them and reminded them that the disbelievers could not have achieved the victory if it had not been for their perfidious desertion of the muslim army or their timely play of the discouraging and dilatory tactics by which actually they protected the disbelievers from the muslims who were otherwise winning the war. They even added that their association with the muslim army was on purpose, merely to safeguard the interests of the disbelievers and save them from defeat. For the above scruples they used to demand a portion of the war booty from them. After having unmasked the hypocrites and exposed the above background Allah informed all concerned, the muslims and the hypocrites, that the double deals of the hypocrites would not last long and that He would finally judge between them on the Day of Judgment. He further declared in unambiguous terms, that the hypocrites and their patrons, the disbelievers, whom they befriended and tried to protect from the believers, would never gain supremacy over the believers. This assurance of Allah is differently interpreted as under:

1. that at no time in the history of this world would the muslims, as a class be humiliated and crushed by the unbelievers. But it is quite likely that some where, some time, some muslims may have a few reverses in action against their non, muslim opponents;

In view of the above declaration of Allah the muslim learned men have declared it unlawful to sell a muslim slave to non, muslims;

2. that on the Day of Judgment the hypocrites and the disbelievers would be marched off to Hell to suffer agonizing punishments there. On the other hand the muslims would be led to Paradise to receive the bounties of Allah without measure.

Hazrat Ali had favoured this interpretation of the closing portion of the verse.

Another relevant passage in the Quran is:

"We shall surely help Our apostles and the righteous slaves in this world".

Section 29

(142) Verily the hypocrites are deceptive with Allah and He will falsify them; and when they stand up for prayer, they stand up quite unmindfully, (just) for demonstration to people; and they do not remember Allah (therein) but a little,

(143) Wavering between this (and that), neither for this nor for that; and for him whom Allah causes astray, you shall not find the way.

يُخْلِصُونَ means are deceptive;

كَسَالَى means languidly, unmindfully;

تَدْبِيبِينَ means wavering.

In the verse no. 9 of sura Baqarah it is stated that "fain would they deceive Allah and those who believe, whereas they deceive none but themselves, and they perceive it not". In amplification there of it is stated in these verses (no. 142 and 143) as under:

1. The hypocrites are deceptive with Allah in their profession of Islam and their concealment of disbelief. They are quite profuse in their expression that they are muslims, particularly when they are in the company of the believers. But when they are with the disbelievers they revile Islam and the muslims. They feel that they can beguile Allah as easily and thoroughly as often times they successfully beguiled the muslims. Once again

Allah unmasked them and assured all persons that He knows the hypocrites in their true colour, and that they would be punished for their attempt at deception, and that they would be paid back in the same coins. The delay in His retributory action against them is just to lull them in the belief that they were immune from it. Besides it is the modus operandi adopted by Allah in the case of those who try to deceive Him.

2. Even in their prayers the hypocrites dissimulate. If they are not observed by the muslims they would not generally offer prayers. But if they do it, their prayers would be belated, incomplete and irregular. On the other hand when they are in the company of the muslims or are forced by circumstances to join the congregational prayers, they would

- stand up languidly, more for the purpose of demonstration that they too are offering the prayers;
- not recite the verses of the Quran therein as fully as required or in as disciplined manner as prescribed; they generally remained silent; and
- enact the show without sincerity, devotion or concentration.

وَالْمُؤْمِنِينَ ۖ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَىٰ يُكَذِّبُونَ النَّاسَ وَلَٰكِن لَّا يُكْذِرُونَ اللَّهَ ۖ إِنَّمَا يُدْبِرُونَ مَثَلَهُمْ فِي تَدْبِيرِهِمْ ۚ ذَٰلِكُمْ لَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ۚ وَلَا إِلَىٰ هَٰؤُلَاءِ ۚ وَمَن يُضِلِلِ اللَّهُ فَلَن تَجِدَ لَهُ سَبِيلًا ۚ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَزْوَاجًا مِّن دُونِ الْمُؤْمِنِينَ ۚ أَشْرِيذُونَ ۚ إِن تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُّبِينًا ۚ إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَكِن تَجِدَ لَهُمْ نَصِيرًا ۚ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ ۚ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ۚ مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَآمَنْتُمْ ۚ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ۚ

مترل

In short their prayer is characterized by a sort of apathy, half heartedness and insincerity bordering on mockery.

3. The hypocrites are so distracted and confused in their beliefs, acts and prayers that they hardly know to which group they really belong. Generally they keep themselves on the fence. Sometimes they profess to be muslims and offer half hearted prayers with the latter. Sometimes they are absolutely with the heathens, and they befriend them and act in collusion with them against the muslims. They are obviously off the track. They have definitely gone astray. Whom Allah, the Omnipotent, causes astray, the muslims or as a matter of that, any forces in this world, however humanely disposed towards the hypocrites they may be, can never put them back on the track of guidance. Accordingly the muslims should neither worry about the deceptions practised by the hypocrites against them, nor try in vain to reclaim and reform them.

Traditions

a) There would be some hypocrites whom Allah would, in the presence of others, seemingly order to be taken to Paradise, but the angels would lead them to Hell.

imp b) The Isha & Fajr prayers are cumbersome to the hypocrites.

c) "I swear that if these fellows were to expect to receive a few relishable bones or hoofs anywhere, they would go running there. They are not at all keen to comply with the orders of Allah or fear the Day of Judgment. Were it not for the sake of their families I would get their houses burnt".

imp d) The Prophet repeated thrice 'this is the namaz of a hypocrite. He anxiously watches the sun. When it is about to set, he gets up and hurriedly offers four 'rakats', wherein he hardly mentions Allah'.

e) A hypocrite is like the goat which runs between two mounds, unsettled which of them to climb.

imp f) A momin, an infidel and a hypocrite may be likened to the three persons who are at a river bank and who want to cross it. One of them enters it and swims across to the other bank. He may be likened to a momin. Another one refuses to enter the river. He may be likened to an infidel. The third person enters the river, but when in the midstream he gets confused whether to push on further or return to the same bank. He may be likened to a hypocrite. He is called by the momin on the far bank and exhorted to continue his efforts and he would safely reach the goal. But the infidel on this bank frightens him that he would be engulfed in the current, and he advises him therefore to return to him. While the hypocrite is unsettled as to which course he should pursue and looks in both directions, an advancing wave takes him in and drowns him.

g) A hypocrite is like a goat which climbs a mound, sniffs at the other goats and descends. Again it mounts another mound, sniffs at the other goats and again gets down.

imp h) According to Ibn Abbas the offering of prayers while in a state of physical exhaustion is disapproved.

دیلیندی دیدار کی کمل سنیائی کیئن جانب منجھان جیئن محرومی منجھی پیا

(Shah)

(The hypocrites could see the universe alright but they could not get beyond it. How could they do it, since actually they went astray due to their double deals? They were denied the Divine light of guidance and were confounded).

شیخ می گوئی و تبہی بدست صدیقی داری نہاں ای بُت پرست

(Hazrat Buali Kalandar)

(You call yourself a saint and hold a rosary in your hand. O you worshipper of idols! You secretly keep a hundred idols i.e. you are an arch dissimulator).

(144) O you who believe! Do not take the disbelievers as friends instead of the believers. Do you mean to offer Allah an open proof against yourselves?

(145) Verily the hypocrites shall be in the lowest abyss of the Fire; and you shall not find a helper for them, —

(146) except those (hypocrites) who repent and amend and hold fast to Allah and reserve faith for Allah, after which these (persons) shall be (grouped) with the believers; and Allah shall soon give the believers an immense reward.

(147) What for will Allah punish you if you are thankful (to Him) and a believer? And Allah is the Appreciative, the Omniscient!

اَتُرِيدُونَ means do you mean?; دَرَك means part; اَسْفَلَ means lowest;

اِعْتَصِمُوا means hold fast; اَخْلَصُوا means reserved; مَا يَفْعَل means what for?;

شَاكِر means appreciative.

Allah has addressed the believers in the present verse no. 144 and admonished them not to have friendship or close intimate relations with the disbelievers, particularly after He has unmasked the latter and exposed their activities against the muslims. But if they ignored their coreligionists and continued friendly relations with the disbelievers, it would be tantamount to disobedience to the orders of Allah, and it would mean offering a clear warranty to Him for award of punishment to them.

In pursuance of the cloaked perfidy and ill concealed animosity of the ypocrites against the muslims they shall surely be confined in the lowest abyss of Hell. They shall have no helper to save them from it or get their punishment reduced in term or intensity. In an earlier verse (No. 138) Allah had charged the Prophet to convey to the disbelievers the news that an excruciating punishment awaits them in Hell. But those of them would be excepted, who obtain the Divine forgiveness by their :

- a) sincere repentance,
- b) genuine reformation and non-adoption of the same conduct,
- c) steadfastness in reliance on Allah instead of the disbelievers, and
- d) adoption and pursuit of the faith and observance of its tenets exclusively for the pleasure of Allah.

Such persons shall, then, be classed with the believers on whom Allah has promised to confer a mighty reward.

Finally Allah addressed the verse no. 147 to the hypocrites in main and informed them that it has never been a matter of pleasure or relish to Him to punish them. What actually He wants from them is an expression of gratitude for His multifarious favours to them and their complete belief in Him and in His scriptures. If they abandon disbelief and adopt the approved faith, there would be no case for their punishment. Infact Allah is extremely appreciative of the services rendered to Him by His creatures; and since He is capable of knowing their deeds of service and the background thereof, none of them should apprehend lack of appreciation in any respect; and each of them shall receive suitable reward from Him.

Another relevant passage in the Quran is: "the believers should not have friendship with the disbelievers instead of the believers. Such persons shall not deserve any favour of Allah".

Tradition

Follow the faith sincerely. Even a few deeds would be enough for you.
(Relevant to verse no. 146).

کے ہی گھل گھران، صلح کر سلطان سین
تہ تون تنھن دہان، ڈیہائی ڈان لہین

(Shah)

(Purge impurities from yourself and make peace with Allah (i.e. repent and submit to His orders). If you do it, you will have reward from Him daily).

آہی گھو آکھن جو، تریس طبیبین
کیوس دیجن، تان کری کری کین ٹی

(Relevant to verse no. 147).

(Allah is very compassionate to diseased persons (i.e. disbelievers). The physicians (i.e. apostles) tried their utmost to cure (reclaim) them. But nothing could be achieved unless the diseased persons observed abstinence (from disbelief).

دامان نگہ تنگ، گل حسن تو بیا
گلچیں بہار تیز دامان گلہ دارد

(Relevant to verse no. 147).

(The range of our vision is restricted. The roses of your beauty are innumerable. The collector of your roses laments the inadequacy of his skirt).

PARAH 6

(SURAT UN NISSA CONTINUED)

(148) Allah does not like unseemly speech in public except by the aggrieved; and Allah is the Hearing, the Knowing!

(149) Whether you publicise a good (deed) or keep it secret, or pardon a wrong, then verily Allah is the Pardoning, the Powerful!

The background of the verse No. 148, according to Tasfir-e-Hussaini, is that a particular person, while on journey, was denied hospitality by some tribesmen though he requested for it. He gave publicity to his grievance against them wherever he went. The companions of the Prophet remonstrated with him for his utterances and even took the matter to the Prophet. This verse was then revealed justifying the restricted expression of a grievance where a wrong has been done.

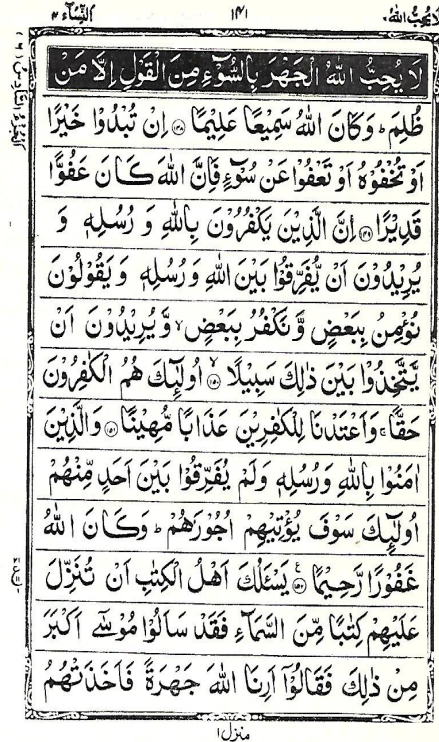
As a matter of policy Allah does not appreciate any person to be maligned, more so in public. But an exception has been made justifying public criticism by a person when a wrong has been done to him. Allah has, however, expressed that He hears expression of the aggrieved party, and He knows the true facts of every grievance. This indirectly enjoins on the aggrieved person not to exaggerate or unduly publicise his grievance.

In the next verse Allah has stated that He appreciates and makes a suitable spiritual return, if a good deed is performed openly or secretly or a wrong is pardoned. In spite of His being Omnipotent He does not punish the delinquents in all cases. He often respites them and pardons them on their repentance. This conveys a hint to the aggrieved persons to act according to the policy of Allah and pardon the persons against whom they may have a grievance, in spite of His having authorized them in the previous verse to publicise their grievance against them.

سَوَّءٌ means a wrong or evil. كَانَ means He is تَبْدُو means you publicise,
جَهْرٌ means to make public.

The other relevant passages in the Quran are as under :

1. There is no blame on the oppressed person if he retaliates against his oppressor (in proportion to the wrong done to him).



2. All praise is due to Allah who, inspite of His having the power to punish a delinquent, pardons him.

Tradition

- a) Something of Hazrat Bibi Aishya was stolen. She started cursing the thief. The Prophet asked her "why are you lightening his load?"

imp b) Except for the oppressed person it is improper for a muslim to curse another person.

imp c) When two persons abuse one another, the responsibility therefor is on the person who abused first.

d) Some companions of the Prophet complained to him that some times when they move about on his errands, people of locality do not offer any hospitality to them. The Prophet told them that if the persons concerned do not offer hospitality according to their own standard, the companions should obtain it from them according to their standards.

e) If a muslim stays with a tribe but does not receive meals at night, it is imperative on all muslims to get him equivalent of the meals from the property or agricultural produce of the person concerned.

imp f) If a person does not offer hospitality to a guest till morning, he becomes indebted to him.

imp g) A person complained to the Prophet that his neighbour used to harass him. The Prophet advised him to remove all his things from the house and keep them outside on the road. The man did accordingly. Every person, who passed by learnt, on enquiry, that his neighbour had harassed him. Ultimately the neighbour heard about it. He went to him, sought his forgiveness for his misconduct and promised not to harass him again.

g) The property of a person does not get depleted on account of charity. If a person pardons the wrong done to him and forbears from taking a retaliatory action, Allah raises his status.

سُطِي وَيَنْ كَنْ سِين، ورائج مَّ وري

هادي عجي هدايت جي، آهي اي عجي گري

تن سجي ساه سري، جن مار يونفس مان سين

(Shah)

(If you hear a reproach against yourself do not requite it. That is the crux of the Lord's guidance. Whoever refrains from retaliating, though under provocation, he would get the full reward).

(150) Indeed those who disbelieve in Allah and His apostles and wish to separate Allah from His apostles and say: "We believe in some and reject some (others)", and (they) wish to take a midway course,-

(151) They are in truth disbelievers; and We have got ready for the disbelievers an ignominious torment.

(152) And to those who believe in Allah and in (all) His apostles, and do not differentiate between them, He shall certainly give them their reward; and Allah is the Forgiving, the Merciful!

يُؤْتُوا means they create separation; نُوْمِنُ means we believe; مُهِيْتًا means ignominious

سَوْفَ means certainly; اَعْتَدْنَا means prepared;

Note: These verses may be read along with the verse No. 285 of surah Al-Baqarah which treats the same subject.

The present verses No. 150 and 151 refer to the people of the Book — the Bani Isra'ails as well as the Christians, and the verse No. 152 refers to the muslims. The Bani Isra'ails believed in all Prophets excepting Hazrat Issa and Hazrat Muhammad (may peace of Allah be on them!). The Christians believed in all prophets excepting Hazrat Muhammad (may peace of Allah be on him).

The people of the Book wished to evolve a middle of the road system of belief as under:

a) They believed in Allah but they disbelieved in some of the prophets appointed by Him. Thus they tried to alienate Allah from those apostles.

b) They believed in some prophets and disbelieved in some others. Thus they made distinction between the prophets. This discrimination was not implicit but quite explicit; and strangely enough it was not based on any orders contained in their scriptures. It was merely due to spite and racialism.

The apostles were appointed by Allah. They were referred to as such by Him and by the succeeding apostles. All prophets are to be accepted and followed because of their common nontheistic mission. Rejection of one of them is tantamount to rejection of the entire class of prophets. That would mean disbelief in Allah and in His appointment of the apostles. Accordingly Allah has aptly categorized such rejectors as disbelievers, and He has announced for them an ignominious punishment, which is waiting for them in the Hereafter.

In verse no. 152 Allah has referred to the muslims who

a) believe in Allah and faithfully obey all His orders,

b) believe in all prophets, and

c) do not differentiate between any of them.

Allah has announced for them a quick reward. Verily Allah is The Forgiving! He would forgive their sins committed before or after their conversion to Islam. He is the Merciful as well, and He would multiply spiritual return to them for their good deeds performed in this world.

163) The people of the Book ask you to bring down to them a book from the sky. But infact they had asked Moosa for a greater thing than that, when they had asked him to show them Allah publicly, where upon a thunder bolt overwhelmed them for their transgression (presumptuousness); Then (on another occasion) they took to (i.e. worshipped) the calf after clear signs had come to them, (but) even that We forgave them; and We gave Moosa a clear authority.

154) And We raised the mountain (Sinai) over them for (making) their covenant to implemged Torat, and (on another accasion) We said to them: 'enter the gate while prostrating', and (yet on another occasion) We said to them: "do not transgress in respect of the Sabbath", and We took from them a solemn covenant.

سَأَلُوا means asked; صَاعِقَةً means

thunder bolt; عَجَل means calf;

لَا تَعْدُوا means do not transgress;

عَلِيظًا means solemn.

لَا يَحِبُّهُ اللَّهُ - ١٢٢ - الْيَسَّارَةُ

الصَّاعِقَةُ يُظْلِمُهُمْ، ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ
مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ - وَآتَيْنَا
مُوسَى سُلْطَانًا مُبِينًا ۖ وَرَفَعْنَا فَوْقَهُمُ الطُّورَ
بِمِثْقَاتِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا
لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا
عَلِيظًا ۖ فَمَا تَقْضِيهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ بِآيَاتِ
اللَّهِ وَقَتْلِهِمْ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا
غُلْفٌ ذَلَّلَ طَبَعُ اللَّهِ عَلَيْهَا يَكْفُرُ ۖ فَمَا يُؤْمِنُونَ
إِلَّا قَلِيلًا ۖ وَيَكْذِبُهُمْ وَفَوَّلَهُمْ عَلَىٰ مَرِيمَ
بُهْتَانًا عَظِيمًا ۖ وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ
عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ ۚ وَمَا قَتَلُوهُ وَمَا
صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا
فِيهِ لَفِي شَكٍّ مِّنْهُ ۚ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا

Note: These verses may be read alongwith the other relevant verses no. 55, 56, 58, 63, 64, 65, 66, 92 and 93 of surah Al-Baqarah for their better understanding.

The background of these verses under comsent, is that the jews had made a twofold request to the Prophet of Islam that —

- a self-contained and complete scripture like the Torat should be obtained and produced by him on the analogy of Hazrat Moosa; and
- individual letters should be addressed by Allah to every jew confirming his (the Prophet's) apostle-ship.

Both the requests were obviously vexations. Hence Allah revealed these verses in order to console the Prophet, and remind him that there was nothing unusual about the above said requests of the jews. Infact it was their community's popular characteristic to make preposterous suggestions and requests as was done by them during the days of Hazrat Moosa. Allah then referred to the following instances of

the Bani Israills' fantastic requests to Hazrat Moosa and of their continuous disobedience to the Divine commands :

1. Despite the fact that Hazrat Moosa had produced a consolidated scripture, the Bani Israills asked him to request Allah to manifest Himself publicly to them. For this vulgar presumptuousness they were overwhelmed and destroyed by thunder and lightening. Later however, Allah forgave them and resurrected them at the instance of Hazrat Moosa.
2. They completely overlooked the clear signs of their safe conduct through the Red Sea and of the extermination of Firaun and his entire army therein within their sight. Soon afterwards they took to the worship of the golden calf, prepared by Samri, during the absence of Hazrat Moosa. As a retribution for this serious transgression Allah ordered that those, who were guilty of it, should be put to death by those who had not been guilty of the same. Later however at the intercession of Hazrat Moosa Allah pardoned and spared the delinquents who were not yet killed. Hazrat Moosa was given clear authority and great prestige. He destroyed the calf publicly. But inspite of it he could not reform all Bani Israills.
3. The jews had refused to follow the Torat, pleading that its orders were strict; and Hazrat Moosa expressed his helplessness in the matter. Allah then made the mount Sinai hang over them and through fear of being crushed under its weight, the jews covenanted to follow the Torat, but inwardly they refused to abide by the covenant. (Also vide no. 43, Al-Baqarah).
4. After the conquest of a town, said to be Ariha, their prophet had directed the jews to enter its outer gate submissively in a state of prostration seeking at the time the Divine pardon. But they disobeyed his direction and entered it by crawling on their buttocks.
5. Allah adenjoined on the jews to scrupulously observe the Sabbath and avoid fishing on that day as it was a closed day for them. But they dug trenches and spread nets therein on Friday. The fish, as usual, collected on the Sabbath, feeling secure. They were, however, caught in the nets and were taken out on Sunday and then utilized. By this subterfuge the jews circumvented and infringed the Divine injunction. As a retributory measure Allah metamorphosed the delinquents into apes, and they died within three days of the transformation.

It is note worthy that all instances quoted in the verse no. 154 were important and Allah had taken a covenant in each case from the Bani Israills for complying with His orders; but later they deliberately disobeyed them.

By these instances Allah made it plain that though He had raised the prestige of Hazrat Moosa through 'clear signs', and had consistantly pardoned the delinquent jews for their successive transgression, the latter, as a class, remained refractory. Accordingly the Prophet of Islam was not to mind their presumptuous requests or their contumacy in the rejection of his mission. Both were their class characteristics.

نقص عهد و توبۃ اصحاب سبت
موجب مسخ آمد و اہلک و کبت

(Roomi)

(The violation of the covenant and of their earlier repentance by the companions of the Sabbath was responsible for their later metamorphosis and destruction).

155) (They were awarded punishments) for violating their covenant, rejecting the signs of Allah, slaying the Prophets without justification, and for their saying: 'our hearts are wrapped up.' Nay, Allah has, due to their disbelief, set a seal on them, hence they believe not but a little;

156) And for their disbelief and uttering a very grave slander against Maryam; —

157) And for saying (cynically): "We have indeed slain the Masiah, Issa son of Maryam, the apostle of Allah"; and they killed him not, nor crucified him, but it was made to appear so to them. And surely those who differ in respect of him, feel uncertain; they have no (definite) knowledge about it, but they merely follow a conjecture; and certainly they slew him not, —

158) but Allah lifted him towards Himself; and Allah is the Powerful, the Wise!

159) And there is none among the people of the Book but must believe in him before his death; and on the Day of Judgement he shall be a witness against them.

تَقْصِرُهُمْ means violation by them;

غُلِّمَتْ means are wrapped;

طَبَعَ means sealed;

بُهْتَانًا means slander;

اتَّبَاع means follow.

The preceding verses No. 153 and 154 instanced presumptuousness and refractoriness on the part of the jews. The present verses No. 155, 156 and 157 recount some other transgressions on their part, which had attracted the Divine punishments for them. The transgressions are reproduced in brief asunder:

1. The jews violated their successive covenants with Allah. They were enjoined to believe in the Torat, but they suppressed or expunged certain parts of it to suit their material ends (vide the verse No. 93 of sura Al-Baqarah).
2. They rejected various signs of Allah, the most prominent of which was their liberation from Firaon. They disobeyed His commandments and they ignored various miracles performed by Hazrat Moosa. (vide the verse No. 92 of surah Al-Baqarah).

اتَّبَاعُ اللَّهِ
١٥٣
لَا يُجِبُّ اللَّهَ

اتَّبَاعُ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ۖ بَلْ رَفَعَهُ اللَّهُ
إِلَيْهِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝ وَإِنْ مِنْ أَهْلِ
الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۚ وَيَوْمَ الْقِيَمَةِ
يَكُونُ عَلَيْهِمْ شَهِيدًا ۝ فَيُطْلَمُ مِنْ الَّذِينَ هَادُوا
نَزَمْنَا عَلَيْهِمْ طَيْبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّيقِهِمْ عَنْ
سَبِيلِ اللَّهِ كَثِيرًا ۝ وَأَخَذْنَاهُمُ الرِّبَا وَقَدْ نُهُوا
عَنْهُ ۚ وَكُلَّيْهِمْ أَمْوَالُ النَّاسِ بِالْبَاطِلِ ۚ وَأَعْتَدْنَا
لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ۝ لَكِنَّ الرُّسُخُونَ
فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ
إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ ۚ وَالْمُقِيمِينَ الصَّلَاةَ
وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللهِ وَالْيَوْمِ
الْآخِرِ ۚ أُولَٰئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ۝ إِنْكَ أَوْحَيْنَا
إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ ۚ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۚ

مَزَلْ

3. They killed a number of Prophets without the least justification. (vide the verse No. 87 of surah Al-Baqarah).
4. They arrogantly said that their hearts were wrapped up, meaning thereby that they had all the requisite knowledge, that it was firmly embedded in their hearts, and that they did not need any additional knowledge, specially when there was no room for it. (vide verse no. 88 of surah Al-Baqarah).

Allah repudiated their arrogant cynicism and plainly told them that actually they were anything but firm in their beliefs or well posted with knowledge. Infact they had drifted into disbelief and as such Allah had sealed up their hearts, with the result that nothing of the truth could get into them, and their disbelief and arrogance, on the other hand, remained intact. Accordingly there was little prospect of their acceptance of the new faith.

5. They rejected Hazrat Isa as apostle. In addition they offered a remarkable instance of disbelief by giving vent to a blasphemous slander against Hazrat Bibi Maryam by insinuating that Hazrat Isa was the product of adultery. This was much too bad as the lady involved was the best among her contemporaries in all respects and was purified and chosen above all women of the world. (vide verse no. 42 of surah Al-Imran).
6. They boastfully claimed that they had got Hazrat Isa crucified on a cross. (The verses no. 45 to 55 of Surah Al-Imran should be read first to know some details of the birth and early history of Hazrat Isa. Further developments in his life are briefly narrated as under:

Allah had equipped Hazrat Isa with good many miraculous powers. He could enliven a clay bird by merely breathing into it. He could heal the persons who were born blind and the lepers. He could resurrect dead persons, and he could declare what people had taken for meals and what they had stored in their houses. But inspite of these clear signs and credentials the jews rejected him, spurned his mission and even resorted to calumnies against him. In view of their unrelenting opposition Hazrat Isa left the town and passed his life in exile. But even there the jews continued to persecute him. They prejudiced the then king against him by misrepresenting that Hazrat Isa was a rebel against him and that he was bent upon creating a revolution in the state. The king relied on their version and sent an order to the Governor of Jerusalem to arrest Hazrat Isa, put a crown of thorns on his head and then immediately crucify him on a cross. Accordingly the Governor proceeded to the house of Hazrat Isa with his troops and cordoned it off.

بودشای دمه‌خوان ظلم‌ساز به دشمن عیسی و نسرانی گندار

(Roomi)

(There was a tyrent king of the jews — an enemy of Isa and the Christians).

In the meantime Allah had informed Hazrat Isa that He would soon lift him to Himself and clear him of his calumniators. Thereupon Hazrat Isa called his disciples, about 12 in number, informed them of the Divine revelation and also of the king's action against him. He then enquired from them if any of them was prepared to assume his form and be crucified in his place. One disciple, perhaps Sirgus, offered himself for it. Hazrat Isa accepted him. Within a short time that disciple looked exactly like Hazrat Isa and the latter was lifted heaven-ward. After the disappearance of Hazrat Isa the disciples ventured out of the house, and the royal army arrested the disciple resembling Hazrat Isa, crowned him with

torns, ridiculed him and then crucified him under the impression that he was Hazrat Isa. Later the jews and the christians entertained doubts about the real Hazrat Isa having been crucified. The Basilidian sect of the christians actually maintained that Hazrat Isa was never crucified, but that it was Simon of cyrene who was made to resemble him and was later crucified in the presence of Hazrat Isa.

Allah knew that the people of the Book who held that Hazrat Isa was crucified had no historical basis for their opinion. Infact they had no real knowledge whatsoever about the incident. They merely indulged in conjectures and speculations.

For the sake of emphasis Allah repeated that Hazrat Isa was never crucified but that He lifted him towards Himself. Verily He is The Omnipotent. He completely frustrated the plot of the jews and their confederates. He saved Hazrat Isa and raised him towards Himself. Surely He has the power to achieve whatever He wills. He is very firm in the execution of His plan. Besides His counter plot against the jews was so wisely conceived and efficiently executed that the jews could never think on those lines. Infact it has baffled them all along.

The verse no. 159, under comment, is capable of two interpretations as under :

- a) No jew would die unless he believes in the mission of Hazrat Isa. This means that in whatever form death occurs, a jew must accept Hazrat Isa as the apostle of Allah before his expiry. If the acceptance occurs while the person is face to face with death, it would not be acceptable to Allah and he would die as a disbeliever.
- b) As per traditions Hazrat Isa will return to earth to Complete his mission here. All jews, without exception, will accept him as the apostle of Allah, and as such none of them will leave the world without believing in him.

At the end of the verse Allah stated that Hazrat Isa will be a witness against the jews, exposing their rejection of his mission and their slanders and persecution. He will also be a witness against the christians testifying to their balsephemous deification of him.

The other relevant passages in the Quran are :

1. Our heart is sheathed against your call.
2. Allah said : 'O Isa! I shall make you die (but at the end of your term, and in the mentime) I shall lift you (bodily) to Myself'.

Tradition

- a) "I swear by Him in whose hands my life is that (Hazrat) Isa bin Maryam will soon come to you. He will be a just ruler; he will dismantle the cross, kill the swine and cancel jiziya. Prosperity will increase manifold. One prostration (before Allah) would be better valued than any worldly possessions".
- imp b) The apostles are like brothers, from different mothers, upholding the same religion. "I am nearer to (Hazrat) Isa than any other apostle, as between him and me there is no other prophet".

c) "I had a talk with (Hazrats) Ibrahim, Moosa and Isa (may peace of Allah be on them) on the night of Ascension. They were absolutely blank about the Judgment day but Hazrat Isa expressed that he merely knew that Allah had taken a covenant from him to fight against Dajal on his return to earth and with His succour to eliminate him".

imp d) Hazrat Isa was 33 years old when he was lifted towards heaven. He would live for 7 years again after his return to earth. He would thus complete 40 years of his life. (He would be buried in the same chamber in which the Prophet of Islam rests, according to Hafiz Abdul Kasim).

عيسى و ادریس برگردون شدند: باملاک چونک همجنس آمدند

(Roomi)

(Isa and Idris were lifted heavenward and became like anglers).

(160) Then because of the transgressions of the jews We forbade them (certain) wholesome things, which were (erstwhile) authorised to them, and also because they kept back many (persons) from the path of Allah; —

(161) and (because) they took usury, though they were forbidden the same, and (also) because they consumed (other) people's property wrongfully; and We have prepared for the disbelievers among them a grievous torment.

(162) But those among them who are well grounded in knowledge, and the believers, believed in what has been sent down to you and what was sent down before you, are steadfast in prayer and (regular) in payment of the obligatory alms, and they believe in Allah and the Last Day; to them We shall certainly grant an immense reward.

هَادُوا means jews; أُجِلَّتْ means was authorized; صَدَّهِمْ means they obstructed;

نُهِوا means forbidden; اَعْتَدْنَا means we have prepared; مُؤْتُونَ means payers;

رَاسِخُونَ means well grounded سَنُؤْتِيهِمْ means We shall certainly grant them.

Note: The verses no. 93, 99, 113, 114, and 115 of Surah Al-Imran are relevant to these three verses and their perusal would help in better appreciation of their background.

"All food was lawful for the children of Israil except what Israil (Yakoob) made unlawful for himself, before the Torat was revealed" (vide verse no. 93 of Surah Al-Imran). Hazrat Yakoob once suffered actually from sciatica and as a dedication to Allah for his cure from it, he made camel's milk and flesh unlawful for himself. His followers too followed his instance and abstained from taking these things. Later, however, due to the inequities of the jews certain other articles of food e.g. flesh of rabbit, fat of oxen, sheep and goat and flesh of every animal with claws, were declared unlawful for them.

The people of the Book plotted to seduce the muslims from the path of guidance. They tried to create scism among them, and actually they succeeded in reopening the gulf between the Aus and the Khaz-

raj tribes. Were it not for the quick and successful intervention of the Prophet of Islam the two tribes would have engaged themselves again in an internecine war. Allah even made an appeal to the jews not to adopt these tactics to disrupt the muslims or keep some of them away from the path of Allah (vide verse no. 99 of Surah Al-Imran). But they had already transgressed to the extent that they had even quarrelled with and killed some of their apostles who tried hard to reform them and wean them away from inequities.

Allah further took cognizance of the fact that the jews took usury though it was forbidden to them in their scripture. They also offered bribe and other corrupt methods to seduce the judges and the witnesses and thereby swindle others of their belongings. This too was forbidden in the Masaic law. Accordingly for the disbelievers among the jews Allah has prepared a grievous torment in the Hereafter. That is in addition to the punishment which they might receive in their life for their misdeeds.

In the verse no. 162 Allah referred to certain jews who, unlike the majority of them, were well grounded in the knowledge of their scripture and of the Quran and were very upright. They enjoined what was right and forbade what was wrong. (vide verses no. 113, 114 and 115 of Surah Al-Imran). Such learned and reformist jews as well as those of the pattern of Hazrat Abdullah bin Salam and his companions who had already embraced Islam, and the muslims in general believed in the previous scriptures as well as in the Quran. They were steadfast in their prayers and regular in the payment of 'zakat', and they believed in Allah and His attributes and in the Day of Reckoning. To all such persons Allah promised to grant without fail an immense reward in the Hereafter.

Another relevant passage in the Quran is: "We have made unlawful for the jews (flesh of) all animals having claws and the fat of the ox and the sheep and the goat save what their backs bear (146, Al-Anam).

Section - 23

163) Verily We have transmitted revelation to you as We transmitted it to Nooh and the later apostles; and We transmitted revelation to Ibrahim and Ismail and Ishaq and Yakoob and (his) progeny and to Isa and Ayub and Yunus and Haroon and Sulaiman; and to Daud We gave a scripture;

164) and to the apostles of whom We have surely told you their story (before this) and to the apostles of whom We have not told you their story. And Allah spoke directly to Moosa;

165) (these) apostles were bearers of glad tidings and (they were) warners so that, after the apostles (visited them) the people should have no excuse against Allah. And Allah is the Dominant, the Wise!

أَوْحَيْنَا means made revelations;

تَكَلَّمْنَا means speaking;

جَعَلْنَا means plea.

The backgrounds of these verses are as under :

- Two jews, Sakken and Udi by name, called on the Apostle of Islam and told him that according to them no revelation was received by any person after Hazrat Moosa.
- Some jews approached the Apostle and told him that in order to convince them of his being an apostle he should obtain from Allah a full size consolidated scripture at one and the same time as was received by Hazrat Moosa.

In these verses Allah rebutted the above objections of the dissenters by emphasising the fact that the revelations received by the Prophet of Islam were of the same Divine order and excellence as were those received in turn by Hazrat Nooh and the later apostles, including Hazrats Ibrahim, Ismail, Yakoob and his descendants, Hazrat Isa, Ayub, Yunus, Haroon, Daud, Suleman and Moosa; and Allah gave Zabur, a book of psalms, to Hazrat Daud. Allah communicated to the Apostle the life stories of some of the apostles who had received revelations, as contained in the Quran, but of others He had made no mention, obviously because He did not consider it necessary. All apostles were charged to

لَا يُخَيِّبُ اللَّهُ
۱۴۲
النَّبِيَّ

وَأَوْحَيْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَأَلْسَابِطَ وَعِيسَىٰ وَيُوسُفَ وَهُارُونَ
وَسُلَيْمَانَ وَأَتَيْنَا دَاوُدَ زَبُورًا ۖ وَرُسُلًا قَدْ
قَصَصْنَاهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ
عَلَيْكَ ۖ وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا ۖ رُسُلًا
مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ
حُجَّةٌ بَعْدَ الرُّسُلِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۖ
لَكِنِ اللَّهُ يَشْهَدُ بِمَا أَنْزَلْنَا إِلَيْكَ أَنْزَلْنَاهُ
وَالْمَلَائِكَةُ يَشْهَدُونَ ۚ وَكَفَىٰ بِاللَّهِ شَهِيدًا ۖ
إِنَّ الَّذِينَ كَفَرُوا وَصَدَّوْا عَنْ سَبِيلِ اللَّهِ قَدْ
ضَلُّوا ضَلَالًا بَعِيدًا ۖ إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا
لَمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ۖ
إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا ۚ وَكَانَ

مَنْزِلَ

publicly preach their mission, to convey glad tidings of salvation and reward in the Hereafter to those who believed in their mission and performed righteous deeds, and to administer, the warning of a permanent life in Hell to those who rejected their mission and continued in disbelief. Allah is the Omnipotent. He could have very well dispensed with the necessity of appointing so many apostles, (according to one tradition they were 1,24,000, though in the Quran only 25 apostles have been mentioned). He could have rewarded the righteous and punished the sinners without engaging so many apostles. But the universal plan of Allah is based on wisdom. He appointed all the prophets in succession so that the mankind should not put up the plea to Him in their defence in the Hereafter that they had no guidance from Him through any source, and as such they could not discriminate between the right and the wrong. Simultaneously His choice of the apostles and their investiture with particular miraculous powers were based on wisdom and firmness. He elevated to apostleship those whom He willed, irrespective of their tribal or family circumstances. He invested them with such miraculous powers as were considered necessary in each case to impress their contemporary people.

Another relevant passage in the Quran is: 'If We had destroyed them (without appointment of apostles), they may have argued (in their defence) as to why prophets were not sent to them, because in that case they would have believed in them and thereby saved themselves from the Divine retribution.

Tradition

Imp Allah has particularly detailed the evils, open or secret, which He has forbidden. Allah likes to hear His own praise. He also appreciates the what He has sent down to you, (and) He has sent apostles as bearers of glad tidings and warnings to them.

166) But Allah testifies (to your apostleship) by what He has sent down to you, (and) He has sent (it) down based on His knowledge; and the angels (too) bear witness; and Allah is enough as the witness.

167) Verily those, who disbelieve and hinder others from the path of Allah, have strayed far away.

168) Verily those who disbelieve and do wrong Allah will certainly not forgive them nor guide them to the path, —

169) except the path to Hell, to dwell therein permanently; and that is (quite) easy for Allah.

(170) O you people! Indeed the Prophet has come to you with the Truth from your Lord, (hence) believe in him, as) that is best for you. And if you disbelieve, then verily to Allah belongs whatever is in the skies and on the earth; and Allah is the Omniscient, the Wise!

يَشْهَدُ means testifies; مَكْدُو means

hinder; طَرِيقًا means path, way;

يَسِيرًا means easy.

The background of these verses, according to Tafsir-e-Hussaini, is as under :

Certain leading pagans of Arabia called on the Prophet and told him that they had enquired from the Jews in respect of him and his mission, and the latter had told them that they knew nothing about his mission and that there were no references to it in their scripture. The Jews in reference also met the Prophet who told them that he was certain that they knew quite well that he was the

ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا ۝ يَٰٓأَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ مِن رَّبِّكُمْ فَآمِنُوا خَيْرًا ۚ وَإِن تَكْفُرُوا فَإِنَّ اللَّهَ مَا فِي السَّمٰوٰتِ وَٱلْأَرْضِ ۖ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَا تَغْلُوا فِى دِينِكُمْ وَلَا تَقُولُوا عَلَى ٱللَّهِ ٱلْإِلَٰهَ ٱلْحَقِّ ۖ إِنَّمَا ٱلْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رُسُولُ ٱللَّهِ وَكَلِمَتُهُ ٱلْفَهْمَآ إِلَى مَرْيَمَ وَرُوحُ مِنهُ ۖ فَآمِنُوا بِٱللَّهِ وَرُسُلِهِ ۚ وَلَا تَقُولُوا ثَلَاثَةٌ ۚ إِنَّهُمْ هُوَ خَيْرٌ لَّكُمْ ۚ إِنَّمَا ٱللَّهُ إِلَٰهٌ وَاحِدٌ ۖ سُبْحَٰنَهُٓ أَن يَكُونَ لَهُ وَلَدٌ ۚ وَلَهُ مَا فِى السَّمٰوٰتِ وَمَا فِى ٱلْأَرْضِ ۖ وَكَفَى ٱللَّهُ وَكِيلًا ۝ لَّن يَسْتَنكِفَ ٱلْمَسِيحُ أَن يَكُونَ عَبْدًا لِلَّهِ وَلَا ٱلْمَلَٰٓئِكَةُ ٱلْمُقَرَّبُونَ ۚ وَمَن يَسْتَنكِفْ عَنْ عِبَادَتِهِۦ وَيَسْتَكْبِرْ فَسُحَّرُهُم بِآيِهِۦ جَبِيعًا ۝

مَنْزِل

final prophet. But they refused to confirm it. Infact they denied altogether that there was any prophesy in the Torat about him, and as such they were not prepared to believe in him as the prophet.

In the present verse no. 166 Allah reassured the Prophet of Islam in continuation of the preceding verse no. 163 that he should not feel disconsolate at the Jews' refusal to testify to his mission. He Himself bore witness to his apostleship and that the Quran, which He had revealed to him piecemeal, was perfected by His knowledge and that it contained :

- full proof about his apostleship,
- rebuttal of all objections of the dissenters,
- orders of Allah determining what is lawful and unlawful respectively;
- history of the past occurrences and prophesies of the future events, and
- a style of composition and narration whose excellence can never be matched by any human being.

The angels, who knew about revelation of the Quran, also bore witness that Prophet Muhammad (may blessings of Allah be on him!) was really the Prophet of Islam duly appointed by Allah. Hazrat Gibril had constantly functioned as Allah's emissary to the Prophet of Islam. But infact Allah was enough as the witness to his mission, and no extraneous testimony in that respect was necessary at all (Versa No. 166).

Verily the jews who had rejected the Quran and the apostleship of the Prophet of Islam and kept back others from Allah's guidance and recognition of the final Prophet by suppreessing all references to him in the Torat had thereby become infidels. They had clearly disobeyed Allah's mandate and rejected His signs. They had, therefore, sunk very deep in disbelief. (vide verse no. 167). Infact they had not only disbelieved in the Divine orders but they had clearly transgressed and performed wrong and forbidden acts. Hence Allah would not forgive them, nor would He lead them to guidance. The only path open to them and which they had actually taken, had to Hell where they shall be made to dwell permanently. The accomplishment of all this is not difficult at all for Allah. Infact the punishment has been kept in readiness for transgressors and this announcement merely follows as a formality (verse no. 169).

The verse no. 170 lays down certain doctrines:

- a) It is perfectly clear that the acceptance of Islam as the religion is exclusively for our own material and spiritual good. The Quran is the Truth, and Islam is the perfect religion approved by Allah.
- b) Allah has been very solicitous about the good of mankind. He sent Prophets for their guidance and spiritual evolution. Simultaneously He is independant of them in all respects.
- c) The mission of the Prophet of Islam extended to the entire universe. The guidance contained in the Quran suited the universal conditions. The Prophet bore the appropriate credentials, and he made the rightful claims. Their rejection would be disastrous to the non-believers.

In this verse Allah appealed to the mankind to believe in the final Prophet who, in truth, had come to them with clear arguments establishing his claim as the apostle. That would only be best for them. But inspite of these arguments and the Divine appeal if any person rejected the Prophet, then Allah clearly reiterated that as their compliance with His orders did not mean any advantage to Him, similarly their rejection of the same would not cause any set-back to Him or deter His programme. He is absolutely independant of His creatures. Infact He is the Owner and Master of whatever is in the entire universe, whether in the skies or on the earth. He is the Omniscient. He knows who is a believer or who deserves to be guided. He is at the same time the Wise. His policy and orders are based on wisdom. If He does not order immediate retribution for a disbeliever, it is because that policy is consistent with His universal plan.

Note: Hazrat Ali considered recitation of the Quran as acquisition of Divine knowledge.

وَمَذَكَّ لَا شَرِيكَ لَهُ جَذَّهْنَ چيوجن
 تَنْ مَجِيئُكَ كَارِطِي، هِيَجَان سَانْ هِين
 تَذَّهْنَ مَنجَمَان تَنْ، اَوْتَرُ كُونِه اَوَلِيو

(Shah)

(The persons who testified to the oneness of Allah also sincerely believed in the apostleship of Hazrat Muhammad (may blessings of Allah be on him!). For him was the world created. Such believers will never go astray).

(171) O people of the Book! Do not transgress in your religion, and do not say of Allah except what is true. Verily the Messiah, Isa son of Maryam, was but an apostle of Allah and His word, which He transmitted to Maryam, and the 'Ruh' from Him. Hence believe in Allah and His apostles; and say not: 'they are three?' Desist! that is best for you. Verily Allah is the only one God; He is much too holy to have a son. To Him belongs whatever is in the skies and whatever is on the earth; and Allah is enough as the Trustee (for disposal of affairs)

إِنَّمَا may be interpreted as 'is nothing except' غُلُوْ means to commit excess or to

exceed bounds. اَلْقَيْنَا means transmitted; ثَلَاثَةٌ means trinity.

The revelation of this verse synchronized with the times when paganization of the christianity was complete. Some christians dubbed Hazrat Isa as God incarnate; some others worshipped him as the son of God; many others again took him as one of the Trinity, God and Hazrat Bibi Maryam being the other two constituents thereof.

The paganization of the jewry was already complete. The jews, as a class considered Hazrat Uzair as the son of God. They blasphemed that Hazrat Bibi Maryam was a harlot and that Hazrat Isa was a product of adultery. The christians wanted to free Bibi Sahiba from this charge and hence they readily said that she was wife of Allah.

In this verse Allah has emphatically repudiated the above doctrines and insinuations and directed the people of the Book, more particularly the christians, not to transgress in matters relating to religions or religious leaders, nor ascribe relationships to Him as were absolutely untrue. Allah then stated the correct position of Hazrat Isa — that there was nothing Divine about him, that he was born of a woman and therefore a human being, that he was an apostle of Allah and there were many apostles like him, that he was the product of His word or order of glad tidings transmitted by Him to Bibi Maryam through Hazrat Gibril, and that he was directly animated by Him without the normal medium of a human seed; and therefore He graciously nom-de-plumed him as the 'Word of Allah', and the Ruh of Allah'.

After explaining the above position of Hazrat Isa Allah directed the christians to believe in Him as the sole Creator of the universe and the sole object of worship — One Allah having neither children nor partners, and to believe in all His prophets to the exclusion of none, and desist from the doctrine of

'trinity', which implies that Allah is not alone but that He has partners in Bibi Maryam and Hazrat Isa sharing in His substance and attributes. He further told them that if they desisted from such grotesque blasphemies, it would be in their own interests in this world as well as in the Hereafter.

Verily Allah is the only one God. All glory to Him! He is much too hallowed and exalted to have sons or daughters! Everything in the universe belongs to Him alone. He is the owner and master of whatever is in the skies and on earth. He does not need any help to maintain the universe. Why should He then be attributed sons — the normal earthly source of strength — when He is the Omnipotent? Verily He is the sole Arbiter: All His creatures, angels and human beings included, are absolutely helpless before Him. Without His permission they cannot speak or intercede for any person.

"Though I read nothing of Jesus in the whole Evangelical record which could not be said of certain of his fellow men, yet he is essentially human. He is worthy of being received as a model for our conduct—else why in Islam, do we rank him next to the holy Prophet? But I say it again that if Jesus is God, his entity to us as a pattern of humanity is nil; seeing that nothing can make us God. We are men, with the ideals and aspirations of men; we can follow one, who like the Prophet of Arabia, says to us: "I am only a man like unto you". That is a great gospel for humanity".

('The Ideal Prophet' by Khawaja Kamaluddin).

The other relevant passages in the Quran are as under :

1. Massiah son of Maryam was only a Prophet of Allah. There were many Prophets before him. His mother was a chaste woman. Both of them used to take meals.
(75, Al-Maideh)
2. The case of Isa in the sight of Allah is similar to that of Adam whom He created from earth and then ordered him: 'be', and he 'became' (a living human being).
3. She (i. e. Bibi Maryam) safeguarded her verginity. I breathed in her My spirit and made her and her son as patterns to the mankind.
4. He (Allah) has subordinated all things in the skies and the earth to you.
5. Those who say that Allah is one of the three are infidels. Allah is one. There is none else fit for worship.
6. Allah has originated the creation of the skies and the earth. Wherefore then should He beget a son?

Traditions :

a) Do not inflate my status as the christians have done in respect of (Hazrat) Isa son of (Bibi) Maryam. I am a mere slave of Allah. Hence call me Abdullah and apostle of Allah.

b) Some body addressed the Prophet: "O Muhammad! O my sirdar and son of Sirdar! O you who are the best of all and son of the best of all"! The Prophet immediately exclaimed: "O people! Be mindful of your utterances. It is likely that Satan may lead you astray. I am Muhammad (may blessings of Allah be on him!) son of Abdullah, slave and apostle of Allah. By Allah! I do not desire that you should exaggerate my position".

imp c) He has a claim on Allah to be sent to Paradise, whatever his actions in this world may be, if he believes that:

- i) Allah is one and is without partners;
- ii) (Hazrat) Muhammad (may blessings of Allah be on him!) was a slave and apostle of Allah.
- iii) (Hazrat) Isa was a slave and an apostle of Allah, and he was conceived in pursuance of a word or order of Allah transmitted to (Bibi) Maryam, and Allah had breathed of His spirit in her;
- iv) Paradise and Hell do exist.

ٻيو ڏيئي ٻن کي، هليج پاسي هيڪ

(Shah)

وڙ نه سهي ويڪ، تون تيڊي ٽالون ڪرين

(Discard others, stick to the One. The Lord cannot bear partners. You are squint-eyed and as such you visualize Trinity).

دوستي بي خرد چون دشمني است

(Roomi)

حق تعاليٰ نه چنين خدمت غني است

(A stupid friend is like an enemy. Allah does not need the service of such votaries).

(172) The messiah definitely does not disdain to be a bondman of Allah, nor do the angels nearest (to Allah in rank); and whoever disdains to worship Him and is arrogant, He shall gather them all unto Himself.

(173) Then to those who have believed and done righteous deeds, He shall grant them their reward in full and shall give them more out of His bounty. And as to those who were disdainful and arrogant, He shall punish them with an agonizing torment, —

(174) and they shall not find for themselves, besides Allah, either a protector or a helper

يُوفِيهِمْ means grant in full;

يَجِدُونَ means they shall find.

The background of the verse no. 172 according to Tafsir-e-Hussaini is as under :

During the course of discussions the christians of Nijran remonstrated with the Prophet of Islam for derogating Hazrat Isa. The Prophet was naturally surprised at their expression and asked them

for elucidation. The christians explained that he had referred to Hazrat Isa as a slave of Allah; and they considered slavery as despicable. The Prophet of Islam replied to them that the slavery of Allah was not despicable at all, He being the Creator and the sole object of worship. This verse was revealed in that connection.

In the verse no. 172 Allah vindicated the personal stand of Hazrat Isa and of the eminent angels holding positions near His 'throne'. The non-muslims used to worship certain prophets and angels and had deified them as Allah's progeny. Allah repudiated the 'trinity' and angelolatry by standing that Hazrat Isa and the angels themselves never disdained to be called and considered as slaves of Allah. Infact those who disdained the service and worship of Allah and displayed arrogance in that behalf, shall definitely be collected on the Day of Judgment and brought to book for the same.

In the next two verses Allah reiterated that those persons who sincerely believed in Him as the sole object of worship and performed righteous deeds to boot, shall not only receive their full reward, as promised by Him, but they shall receive manifold bounties from Him in addition. On the other hand

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ
أَجْرَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۚ وَأَمَّا الَّذِينَ اسْتَنكَفُوا
وَأَسْتَكْبَرُوا فَيَعَذِّبُهُمْ عَذَابًا أَلِيمًا ۚ وَلَا يَجِدُونَ
لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ۝ يَا أَيُّهَا
النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا
إِلَيْكُمْ نُورًا مُبِينًا ۝ فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا
بِهِ فَسَيُجْزَاهُمْ فِي رَحْمَةِ رَبِّهِمْ فَضْلًا ۖ وَيَهْدِيهِمْ
إِلَى صِرَاطٍ مُسْتَقِيمٍ ۝ يَسْتَفْتُونَكَ ۚ قُلِ اللَّهُ
يُفْتِيكُمْ فِي الْكَلَامِ ۚ إِنْ أَمَرُوا هَكَذَا لَيْسَ لَهُ
وَلَدٌ وَلَهُ أَخْتُ ۖ فَلَهَا نِصْفُ مَا تَرَكَ ۖ وَهُوَ يَرِثُهَا
إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ ۚ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا
النِّصْفُ مِمَّا تَرَكَ ۚ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً
فَلِلَّذَكَرِ مِثْلُ حَظِّ الْأُنثَىٰ ۚ يُبَيِّنُ اللَّهُ لَكُمْ

مَنْزِلًا

those persons who disdained His service and were arrogant in that connection, shall be subjected to a terrible torment. And they shall not find, besides Allah, any helper to advocate their case with Allah or to protect them from His wrath and punishment. All those whom they worshipped besides Allah will abandon them.

Another relevant passage in the Quran is: "Those persons who disdain to worship Me shall be humiliated and sent to Hell".

Tradition

The reward promised by Allah is the admission into Paradise, and the extra bounty would be the forgiveness of sins to those sinners who normally deserved to be sent to Hell.

(175) O you people! There has indeed come to you a (convincing) proof from your Lord, and We have sent down to you a clear light.

(176) Then those who believe in Allah and hold fast to Him, He will surely admit them to His mercy and grace, and will guide them to Himself by the straight path.

بُرْهَانٌ means a proof; يَدْخُلُهُمْ means shall admit them;

Allah informed the people in general that in the person of the final Prophet, in his miracles and in the religion which he preached and championed, He had furnished them a convincing proof which must set at rest all speculations about Him and His attributes. In addition He had sent down to them the Quran, which like a beacon light, would save the humanity from pitfalls and lead them along the straight path of guidance. It illumines the path and makes easy the journey along it. Then those who believed in Allah, in His oneness and in His Book and held fast to Him against Satan's exhortations by remaining sincere and steadfast in Islam, by entrusting all worldly affairs to Allah and by complete submission to Him as His slaves — such persons Allah shall soon admit to His mercy and grace. He shall take them along the straight path of guidance towards Paradise. He shall admit them in it in the Hereafter and also confer on them other favours including grant of gracious interview. The verses no. 15 and 16 of Al-Maidah are relevant and they may be referred to.

Tradition

imp Quran is the straight path and the 'rope' of Allah.

بجز بصورت نور احمد نیست روشن بالیقین

(Hazrat Kalandar
Lal Shahbaz)

زین سبب آں نور احمد مرتبه برتر گرفت

(Without the Prophet's light (guidance) the straight path is not illuminated. Hence the guidance of the Prophet is sine qua non for every muslim).

ڪرھا! ڪارڻ ڪاھ، توکي ڏٺين ڌاريو
 ساري ڏيڄ سيڊڄي لڏائي ڏسان لڙڪ،
 مُقابو موصل سين، ٿيندو سڄھ صُباح،
 سوڍي جي صراح، ڪونہ چرڏين ڪاڪجا .

(Shah)

(O camel (human being)! You have been kept up (brought into this world) by your owner (Allah) to perform the journey (from this world to the next). Measure your steps carefully, specially when you are on the decline (i.e. in your old age which means practically the last stage of your journey). You are bound to encounter the Beloved (Lord) either this evening or tomorrow. If you act according to the Prophet's instructions and proceed along the straight road, you will surely enjoy the lotus flowers (fruits) of Paradise.

(177) They ask you for a decision :

Say : "Allah adjudges (thus) in the case of Kalala i.e. one who leaves neither parents nor children : If a man dies without leaving a child but has a sister, she shall have half of what he has left; and he shall be her heir if she has (left) no child; if there are two sisters, then they shall receive two-thirds of what he has left; and if there are brothers and sisters, then the male shall have the share (equal to that) of two females". Allah (thus) makes clear (His laws) to you lest you err; and Allah knows everything.

يَسْتَفْتُونَكَ means they ask you for a verdict, ڪَالَالَهُ means one who dies intestate without

parents or children; اِثْنَيْنِ means two; حَظِّ means share. اِهْلَاكَ means dies;

تَظْلُو means you may err.

The background of the verse is as under :

Hazrat Jaabar son of Abdullah was ill. The Prophet of Islam went to enquire about his health. He found him unconscious. He performed ablution and sprinkled that water on Hazrat Jaabar. The latter regained consciousness, and then enquired from the Prophet now he should distribute his property, as he had no parents and no children. This verse was revealed in that connection.

This verse should better be read along with the verse no. 12 of the same surah. That is contained in parah 4. This verse like the other verses. forms part of the muslim law of inheritance.

ڪَالَالَهُ may be translated as a person who has not left any descendants or ascendants but only collaterals. The verse no. 12 discusses the case of a 'Kalala' who has left uterine brothers or sisters. (i.e. those born of the same mother but not of the same father). In this verse the case of that 'Kalala' is discussed who has left behind brothers or sisters from the same father.

To satisfy the enquiry made from the Prophet of Islam about inheritance of the property of a person who has not left any descendants or ascendants but only collaterals Allah has issued the following orders, as contained in this verse :

1. If a man 'Kalala' is survived by a sister only, she takes half of what he has left.
2. If there are two or more such surviving sisters, their aggregate share in the deceased's property would be two third of it.
3. If the 'Kalala' has left behind brothers and sisters, then each brother will receive twice the share of each sister.
4. If a woman 'Kalala' leaves behind a brother, he inherits her entire property.

These orders are subject to the general order that they would take effect only after the lagacies and debts of the deceased are honoured first.

Allah as graciously issued these orders and explained them to us for our benefit, so that we should implement them easily and not evade them on any pretext. Any error or evasion on our part may cause us to go astray. Allah, however, knows everything. He knows which of us implement His laws or default there in.

Incidentally it may be mentioned here that this was the very last verse revealed to the Prophet.

The other relevant passages in the Quran are as under :

1. All objects shall perish with the exception of Allah who shall live for ever.
2. All objects on this earth shall perish. The countenance of Allah shall remain for ever.

Traditions

imp a) Hazrat Umar had expressed his regrets that he could not obtain elucidation from the Prophet in connection with Kalala's property, grandfather's property and interest.

b) According to Hazrat Zaid son of Sabit the Prophet had decided that the property of a Kalala woman, who had left behind her husband and sister should be inherited equally by them.

imp c) According to Hazrat Ibn Masood the Prophet ad ordered that the property of a deceased person leaving behind a daughter, a grandchild and a sister may be inherited by the heirs as under :

By daughter	—	half
" grandson	—	one sixth
" sister	—	one third

d) According to Ibn Jurair the verse no. 177 was revealed while the Prophet was in journey and he (the former) was nearest to him. The Prophet rehearsed the verse to him and he, in turn, rehearsed it to Hazrat Umar who was very near him then.

Parah — 6 (Continued)
 SURAH MAIDAH (or the Food)
 INTRODUCTION

This surah is Madinian. It has 16 sections, 120 verses, and 13464 letters.

As the name shows, this surah primarily, though not exclusively, deals with the matters relating to food. It details what is authorized and forbidden respectively. According to Hazrat Asma, daughter of Yazid, this surah was revealed while the Prophet was mounted on a camel.

According to Hazrat Jubair bin Nafir Hazrat Bibi Aishya advised him (i.e. Jubair) to accept as halal whatever was declared halal in surah Maida and to avoid taking what was declared haram therein.

In addition it deals with the following subjects :

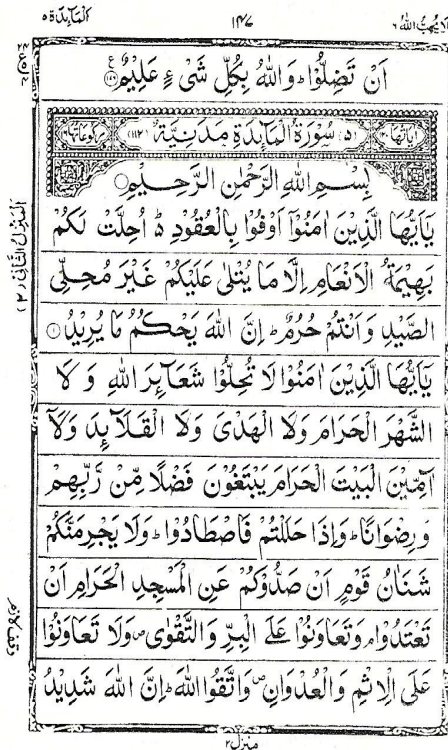
- 1) a) Observance of covenants, maintenance of justice and fulfilment of oaths,
 b) Tabooing of wine and gambling,
 c) avoidance of sport while in 'ahram' or in the precincts of Kaaba
 d) making of bequests, and
 e) performance of ablution.
- 2) Stories of Hazrat Moosa, Hazrat Isa and two sons of Hazrat Adam.
- 3) The Quran is the Divine light and the Divine product.
- 4) The Final accountability is unavoidable. During its course the believers with good record shall be rewarded and the disbelievers shall be punished.

“(Beginning with an appeal to fulfil, as sacred, all obligations, human and divine, it points to certain regulations about food, as conducive to a sober and social life, without supersition and without bias or hatred.

Cleanliness of body, and justice and uprightness of dealing are nearest to piety.

If the jews and christians turned back from the truth and violated their covenants, they have had their warning”.

(Tafsir of the Quran by Allama Abdullah Yusuf Ali).



Surah Maidah (or the food)

Section 1

In the name of Allah, the Compansionate, the Merciful.

- ① O you who believe! discharge (all your) obligations. Authorized to you (for food) are all quadruped animals with the exceptions intimated to you (separately), the chase (hunting) being forbidden while you are in the pilgrim garb. Verily Allah commands whatever He wills.
- ② O you who believe! Do not profane the land marks (symbols) of Allah, nor (any) sacred month, nor the offerings (i.e. sacrificial animals), nor the garlanded (animals which are being taken to the Kaaba), nor those (people) repairing to the sacred House seeking their Lord's grace and good will. And when you are (outside the sacred precincts and are) without the pilgrim garb you may hunt. And let not the antipathy against a people because of their having prevented you (earlier) from proceeding to the sacred Mosque, impel you to transgress (against them). And aid one another in righteousness and piety, and abet not one another in sin and transgression; and fear Allah. Verily Allah is severe in (retributory) punishment.

The backgrounds of the verse no. 2 are as under :

1. (As amplified in the Tafsir-e-Hussaini)

Hateem Kundi was notorious in Arabia for his devilries. He called on the Prophet at Madina and asked him for information about the fundamentals of Islam. The Prophet briefly told him that they were belief in the oneness of Allah, his apostleship, and the Day of Reckoning, regular offering of prayers and payment of the obligatory alms. Hateem remarked that personally he saw nothing objectionable in them but he would like to consult his confederates first; and if they agreed with his views, they would all embrace Islam. After he left the Prophet he seized the cattle in Madina and took them away. Next year he was on his way to Mecca for Umra and Hajj. The same cattle which he had stolen from Madina were being led by him to the Kaaba for sacrifice. The muslims wanted to retaliate and recover their cattle. But since the latter bore garlands, the distinctive mark for sacrificial animals, the Prophet forbade the muslims to take the proposed action.

2) In 6 A. H. the Prophet with about 1,400 muslims left for Mecca to perform Umra. But they had to stop at Hudaibiya due to the opposition of the Meccan pagans. Ultimately a treaty, valid for 10 years, was signed there; and according to its terms the muslims were to return to Madina without performing the Umra. This naturally caused great disappointment to the muslims. After Mecca was conquered, the latter wanted to retaliate against the pagans who were on their way to Mecca for pilgrimage. But the Prophet forbade them to do it.

عُقُودُ may be translated as obligations or covenants.

غَيْرُحُجَّيْ means do not consider as authorized; حُرْمُ means you are in the pilgrim garb.

اِسْكَادُ means you may hunt.

The words **شَعَائِرُ اللَّهِ** are used in verse no. 158 of sura Baqarah in connection with the Safa and Marwa hillocks which Allah has notified as His symbols. Here the words may be taken in a wider sense to mean the season for Hajj, the rites and ceremonies connected with it, the places to be visited in its course and the prohibitions imposed while in the pilgrim garb.

شَهْرُ الْحَرَامِ imply the sacred months of Rajab, Zulquaid, Zulhaj and Muharam during which no initiative for a fight is to be taken.

قَلَادِيدَ Means those sacrificial animals which bear a distinctive mark, collar band, garland of palm leaves etc. round their necks while being led to Mecca. This symbol invariably gave them immunity against theft and harm, as it was generally respected by every Arab.

شَتَانٌ means antipathy enmity. **بِرٌّ** means righteousness.

رِشْمٌ means non-performance or violation of the acts ordered by Allah (i. e. sins)

عُدْوَانٌ means transgressing the bounds fixed by Allah in religion.

The following orders are contained in these two verses.

1. All obligations imposed by Allah through the Quran, by the Prophet through traditions, by the state through laws and rules, by the society through conventions, and by the individuals through mutual contracts, covenants, compacts or agreement must be honourably fulfilled. They should not be avoided, evaded, suppressed or dishonoured.
2. In the verses no. 168 and 172 of surah Baqarah Allah authorized the muslims to take what is lawful and good. Hence all good and wholesome articles of food may be enjoyed with thanks to Allah. In the verse no. 173 of the same surah carrion, pork and blood of swine and on whatever the name other than that of Allah has been invoked have been declared unlawful. Their light consumption under acute pressure of circumstances, however, has been excepted.

Under the present verse no. 1 all four footed animals of the species of goat, sheep, cows etc. and beasts of the category of deer, antelope etc. have been declared lawful for food. The exceptions, in greater detail than what has been laid down in the verse no. 173 of surah Baqarah, have been prescribed in the following verse no. 3 of this surah. There is, however, a general restriction governing the authorization, that no animal or bird, which is otherwise halal, should be hunted directly or with the aid of dogs or hawks within precincts of the Kaaba or while one wears the pilgrim garb. But when the pilgrimage has been completed and the pilgrim garb laid aside, and the pilgrim is outside the holy precincts, he can certainly resort to hunting of the halal birds and animals. In this connection the verse no. 125 of surah Baqarah also may be read. Therein Allah has declared: "And We made the House a gathering place and a sanctuary for mankind". Again the verse no. 126 of the same surah

refers to the request of Hazrat Ibrahim to Allah "to make this city (Mecca) secure" and to Allah's acceptance of his prayer. Hence the sanctity of Mecca has to be maintained.

Verily Allah's orders and injunctions are based on His infinite wisdom. They fit in with His universal plan to declare certain animals as halal and forbid others as haram. Whatever He wills is not arbitrary, but it is consistent with His plan and is besides, beneficial to human beings.

3. Do not violate sanctity of —

a) the land marks of Allah which may, in a wide sense, include;

i) the Safa and Merva hillocks, and Mina, Muzdalafa and Arafat, which are the places necessarily to be visited for completion of the Hajj rites,

ii) the season of the Hajj,

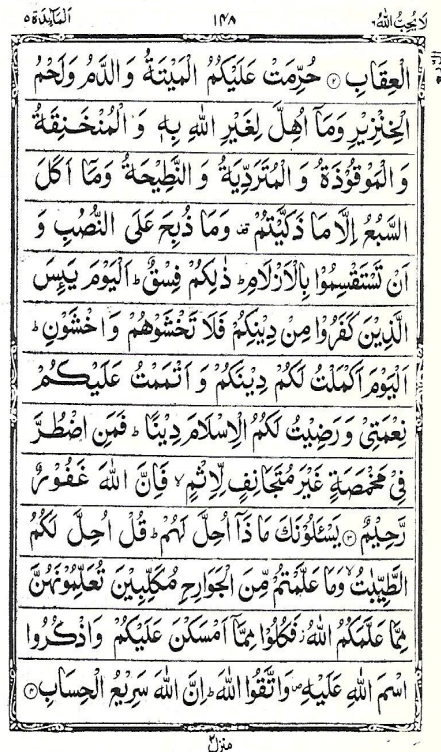
iii) the rites and ceremonies connected with the Hajj,

iv) the Divine obligations imposed in respect of the Hajj,

b) the sacred months of Rajab, Zulqaid, Zulhajj and Muharam during which the initiative for fight should not be taken; but the defensive action is permitted.

c) the offerings i. e. sacrificial animals, whether bearing the distinctive band round their necks or not, while enroute to Mecca. They should not be stolen or harmed in any way. They should, on the contrary, evoke admiration and regard.

d) the intending pilgrims on their way to Mecca. Such persons are entitled to respect, because they have left their houses to seek Allah's grace and good will. Hence they should not be molested in the least. This clause at the time of its revelation covered the pagan pilgrims also. Later the non-muslims were forbidden to enter Mecca, and as such the verse is no more operative in their favour.



4. Do not transgress under any provocation the limits fixed by Allah. The muslims were, as said above, disallowed by the pagans to perform Umra in 6 A. H. That was bad enough. Allah forbade the muslims in this verse to retaliate on that account and check the pagans from performing the Hajj or Umra, the principle being that one transgression should not lead to or justify another transgression in return.

5. Aid one another in the performance of righteous and pious acts, and do not abet one another in sin and transgression. Besides fear Allah and do not disobey His orders. Verily Allah is severe in retribution. He awards terrible punishment to those who knowingly by pass or deliberately disobey His orders.

The other relevant passages in the Quran are as under :

1. O Prophet! People enquire from you about fighting during the months of prohibition. Tell them that fighting during these months is a grave sin.
2. It shall not be sinful for you to do business during the Hajj period.
3. The infidels are unchaste. They should not approach the sacred Mosque after this year.
4. The infidels are definitely not fit to maintain the mosques of Allah.
5. Those persons alone are fit to maintain the mosques of Allah who believe in Allah and in the Day of Judgment.

Traditions

- a) Hazrat Abdullah son of masaud generally said that in the Quran when one comes across the word 'O you believers!', he should be on the alert for some orders of Allah.
- imp b) The purchaser has the right to return what he has purchased but that should be before he parts with the seller.
- imp c) To an enquiry whether the embryos of the animal slaughtered may be eaten, the Prophet said that is was halal and may be eaten, if so desired.
- d) In amplification of his advice that even a tyrant should be helped, the Prophet stated that the tyrant should not be allowed to practise tyranny. He should be checked.
- imp e) Those who meet other muslims and patiently hear the troubles caused to them are better than those who do not associate with others or do not patiently hear their troubles.
- imp f) Whoever advised another-person to be righteous is like him who acts righteously. (The advice tendered is a righteous act).
- imp g) Whoever calls others to guidance will have perenial good till the Day of Judgment, equivalent to that earned by those who came later and followed his teaching.

imp h) Whoso accompanies a tyrant intent to help him, while knowing that the man was a tyrant, he recedes from his faith.

- 3) Forbidden to you are: the carrion, and the blood, and the pork, and that over which is invoked the name of other than Allah, and (what has been) strangled, and that felled to death, killed by falling, and that gored to death, what has (partly) been eaten by a wild animal, except what you have slaughtered (in the regular manner while there is life in it), and what has been sacrificed on stone (altars), and what you seek to divide by raffling with arrows; (all) this is sinful. This day have the disbelievers despaired in connection with your religion: hence fear them not, and fear Me. This day have I perfected your religion for you and completed my favour on you, and I have approved Islam as the religion for you. Then whoso is coerced by (extreme) hunger but is not inclined to transgression, then (in that case) surely Allah is the Forgiving, the Merciful!

مَيْتَةً means carrion; مُنْقَتِلَةً means strangled; مَوْفُودَةً means beaten to death;

مَرْذِيَّةً means died due to a fall from above. نَظِيحَةً means gored to death;

سَبْعٍ means a wild animal; ذَكِيَّتُمْ means what you have slaughtered;

أَزْلَامٍ means divining arrows, مَنَحَصَصَةٍ means in hanger.

This verse describes as under the animals or 'foods' which inherently or due to certain circumstances connected with their death or sacrifice have been declared unlawful:

1. Carrion. This implies the animal, which died a natural death and was not slaughtered earlier. Hence all animals, even though otherwise halal, are forbidden as food after their natural death. This is so because the blood, which is unwholesome and therefore forbidden as food, does not flow out of the body at its death but remains in it.
2. The blood of an animal which flows out at the time of its slaughter.
3. The pork. This includes flesh, blood, fat, bones, or as a matter of that, all parts of a swine.
4. The animals on which has been invoked the name other than that of Allah. It was customary for the pagan Arabs to utter the name of lat. minat or any other diety at the time of sacrificing an animal. Under this verse such an animal has been declared haram. There is, however, no objection to slaughtering an animal in honour of a great man or a guest provided the name of Allah alone is uttered at the time of its slaughter.
5. The animals which have been strangled to death. It was usual for the infidels to strangle sheep by means of a halter. But it also includes an animal which has got strangled to death by the rope by which it is fastened, without any person being responsible for its death.

6. The animals whose death has been caused by means of a blunt weapon or a stone. It was customary among the pagan Arabs to kill an animal by means of lathis and then use them for food.

7. The animals which have fallen on the ground from an elevation or which have fallen into a well or a pit and died.

8. The animals gored to death by another animal.

9. The animals which have been seized by a beast and partly devoured.

Note: The animals referred to under the item no. 9 above are rendered halal if they are slaughtered while there is life in them i.e. some movement is perceptible in them. In the other case they should be treated as carrion, forbidden under the item no. 1 above.

10. The animals which have been sacrificed on stone (altars). There were 360 idols kept in the Kaaba. The places of their worship were reserved near the Kaaba. The pagan Arabs used to sacrifice animals at these places and make offering thereof to the deity concerned. Such animals, too, were declared haram even though the name of the deity may not have been specifically uttered or the name of Allah may have been uttered at the time of their slaughter.

Note: Under the item no. 4 those animals were declared haram on which name of other than Allah was invoked. Under the item no. 10 such animals were declared haram which were sacrificed in the name of a deity or at its place of worship and offered to it.

11. The animals whose flesh was distributed through raffling with the divining arrows. It was customary with the pagan Arabs to resort to raffling by arrows for distribution of joints or other pieces of the slaughtered animals. These arrows, 3 in number, were kept in a receptacle. One bore the word 'command', another bore the word 'prohibition', and the third was blank. The Arabs used this sort of raffling on several other occasions too. Allah has declared as haram all such animals on the principle that raffling is a type of gambling which is strictly forbidden in Islam, and what is linked with a prohibition cannot be authorized as food.

After concluding the list of forbidden 'foods' Allah informed the muslims that:

1. The infidels had that day despaired of discrediting or scrapping Islam as a religion, weaning muslims back to paganism, or mutilating the Islamic laws by grafting on them their own conventions under influence of their past connections or blood relationship with the muslims. Accordingly the latter were exhorted not to mind the opposition of the infidels, because in spite of their numerical or financial superiority they could not and would not harm the muslims. The latter, however, were enjoined to fear Allah and faithfully obey His orders particularly in view of the above favours and the assurance that He would constantly help and protect them against the infidels.

2. a) He had, that day, perfected Islam, as the religion for the muslims. This implied that no new orders would be added to it nor would any order, already revealed, be superseded thereafter. This verse signified perfection and completion of the Quran for all purposes.

b) He had concluded the favour on the muslims by completing the Quran, by approving Islam as the religion for them and then perfecting it by consolidating the muslim society and streng-

thening it through appropriate laws, by promising them assistance and protection against the pagans and by granting them rewards in this world and in the Hereafter.

- c) He was well pleased with Islam as the religion for the muslims. Thereby Allah certified Islam to be the best religion and as such it would never be superseded by any other religion. Hence it followed that the Prophet of Islam was the last prophet in the chain of prophets and that there would be no other prophet after him, because no other religion is to be ushered in this world after Islam.

Note: This verse was revealed at Arafat on the day of the Hajj which happened to be Friday. The Prophet and other muslim pilgrims were assembled at Arafat on that day. When Hazrat Umar heard this verse he wept at the possible approach of the Prophet's death. The Prophet lived for 81 days thereafter.

As an epilogue to the list of the forbidden foods Allah was pleased to observe that if a person is beside himself due to sheer starvation but has no mind to transgress the Divine laws of prohibition, he may partake of any forbidden food just to save his life. Allah is the Forgiving! In such extremely extenuating cases He will forgive the temporary lapse of the person concerned. Verily He is the Merciful! All concessions in His laws reflect His merciful solicitude for His creatures.

Traditions

- imp a) In reply to an enquiry about sea water the Prophet said that it was pure and its carrion (fish) was halal as food.
- imp b) For us two kinds of carrion and two types of blood have been authorized as an exception. They are fish and locust and kidneys and bladder respectively.
- imp c) He who plays chess, as if, dyes his hands in the flesh and blood of a swine.
- imp d) Allah has forbidden liquor, carrion, pork, and trade in idols. When asked whether the fat of a swine could be used, as per the then existing practice, for greasing boats, the Prophet emphatically replied in the negative.
- imp e) When asked if in the absence of knives, sharp edged bamboo sticks may be used for slaughtering an animal, the Prophet replied: 'whatever can shed the blood may be used, and the name of Allah be uttered on it. Such an animal is halal for food'.
- imp f) Whatever creates intoxication is forbidden.
- imp g) When you set your trained hound after a prey and utter the name of Allah simultaneously, you may eat the seized animal, even though the hound may have eaten a part of it.
- imp h) When the Prophet entered the Kaaba (after the conquest of Mecca) he saw there in the statues of Hazrat Ibrahim and Hazrat Ismail holding arrows in their hands. He said: 'cursed be the

persons concerned. They should have known that these prophets never raffled by means of arrows'.

imp i) That person will never attain to a high station in Paradise who is a sooth-sayer, who raffles by means of arrows or who returns from a journey due to some unfavourable prediction.

imp j) When you have some important work to do, you should offer two 'rakats' of 'nafl' prayer and then invoke the aid of Allah.

k) Satan has despaired of the hope that the muslims of Arabia, who offer prayers, will ever worship him. But he would try to set muslims against each other.

imp l) Islam started among conditions of poverty and exile. It will again go to the poor and the ignorant. This is good news for the poor.

m) Allah appreciates as much the use of His concessions by human beings as their abstinence from what is forbidden by Him.

imp n) If a person does not avail of the concession made by Allah he, as if, carries a load of sins equal (in weight) to the Arafat mountain.

imp o) A person enquired from the Prophet when carrion may become halal. The Prophet told him: "when you can get nothing, not even vegetable, for the morning and evening meals".

imp p) Hazrat Ali once expressed that if an animal, when it is slaughtered, turns its tail or moves its legs or eyes, it may be used for food as halal.

imp q) Stolen property is not better than what is forbidden. Accordingly a stolen animal is haram for consumption.

④ They ask you as to what is made lawful to them. Say: "Lawful unto you is all whatever is wholesome, and in case the trained animals and birds of prey, which you have taught even as Allah has taught you, seize a (game) for you, then eat thereof, and utter the name of Allah over it; and fear Allah. Verily Allah is swift at taking account.

جَوَارِحَ means birds and animals of prey; مُكَلَّبِينَ means trained;

أَمْسَكْنَ means they seized.

"The previous verse was negative; it defined what was not lawful for food, viz: things gross or disgusting or dedicated to superstition. This verse is positive; it defines what is lawful, viz: all things that are good and pure".

(Tafsir of the Quran by Allama Abdullah Yusuf Ali)

The background of the verse is as under :

Udi son of Hatim and Zaid son of Mahalal called on the Prophet of Islam and enquired from him whether the animal seized by their hounds or hawks was halal. Similarly certain other Arabs, who maintained themselves and their guests on the game captured through hounds and hawks, also consulted the Prophet whether the game so secured was halal. This verse was revealed in connection with these queries.

The visitors had enquired from the Prophet :

- a) whether the game secured through the animals and birds of prey was halal,
- b) whether it was halal even though it was partly eaten by the preying agency, and
- c) whether it was halal even when it had died before being slaughtered.

This verse contains the following orders :

- a) All authorized and wholesome birds and animals, when slaughtered in the prescribed manner, are halal.
- b) All such birds and animals, when secured through the trained hounds and hawks respectively, are halal.

The above authorization is subject to the following provisions :

- i) The preying animals — hounds or tigers — and hawks should be trained to seize the game and hold it for their masters. Allah has taught the human beings to respect and be human to all creatures. No animal is to be killed unless the killing is justified. Allah expects us also to train our animals and birds of prey not to molest an animal unless specifically directed, to detain the game till relieved by the master, and to obey the latter and return without seizing the game, if beckoned by him.
- ii) Such animals or birds of prey should be specifically released on a particular occasion to seize a game. They are not expected to be always unleashed to seize and kill game indiscriminately.
- iii) The name of Allah should be pronounced over the intended quarry when the hound or hawk is released against it.

If these stipulations are observed, then whatever animal or bird, inherently halal, is seized by the hounds or hawks is halal, and it may be eaten even though it could not be formally slaughtered or was partly eaten by the hounds or hawks. It is interesting to note that the hounds, tigers and hawks themselves are not halal, because their meat, like that of others preying animals, is not wholesome.

At the end of the verse Allah warned the muslims to bear in mind the above orders and not infringe them and in addition they should be mindful of the other spiritual duties in the course of chase. They should maintain fear of Allah at all times. Verily we have all to assemble before Him on the Day of

Judgement, and He would not take much time in calling us to account for our transgressions in this world and passing decisions on them.

Traditions :

imp a) The Prophet of Islam informed Hazrat Udi that whatever game was seized by his hawks was halal for him.

Note: In this connection Imam Ahmed has excepted the black dog from the hounds on the strength of the tradition that the black dog, being a symbol of Satan, should be destroyed.

imp b) Hazrat Abdullah bin Salam informed the Prophet that he always pronounced the name of Allah before releasing his trained hounds after a game. The Prophet remarked that in that case the game was halal, even though the hounds may have killed it. But it should be verified that no other stray dog had joined the trained hounds and killed the game.

imp c) A desert Arab put the following questions to the Prophet :

Whether the game seized by his trained hounds was halal —

- i) despite his being unable to slaughter the game; and
- ii) despite the fact that the hounds had eaten it partly.

The Prophet replied that the game secured was halal in both the above circumstances.

The Arab then put the following question :

whether the game shot down by means of an arrow was halal, despite the fact that he was unable to slaughter it in a regular manner.

The Prophet again told him that the game under the circumstances was halal.

The Arab again enquired if under force of necessity he could use the utensils of non-muslims. The Prophet said that they should be washed first and then used.

imp d) If you have unleashed your hound after a quarry after pronouncing the name of Allah over it, the game seized by it is halal to you, even though the hound may have eaten it partly.

imp e) Hazrat Bibi Aishya informed the Prophet that sometimes some fresh converts to Islam brought some meat to her, and she was not certain if the name of Allah was pronounced at the time when the animal concerned was slaughtered. She enquired whether such meat could be used by her. The Prophet replied 'you pronounce the name of Allah over it and then eat it'.

imp f) A person complained to the Prophet that inspite of his taking food his hunger was not appeased. The Prophet remarked 'perhaps you take meals separately. Take them jointly with others and utter the name of Allah thereon. That would bring in blessings of Allah'.

The following are some of the decisions reached by Makhdum Muhammad Hashim, a learned man of Thatta in Sind : —

- 1) The game means an undomesticated bird or animal which in the case of birds, flies off and in the case of animals runs away at the approach of a human being.
- 2) If a game at slaughter shows one of the following signs of life, it should be considered halal:
 - a) Flow of blood from the throat,
 - b) Struggle at the time of death, or the throes of death,
 - c) Movement of a limb, more particularly the ear or the tail,
 - d) cry or emitting a sound, and
 - e) closing of eyes or raising of hair.
- 3) An animal or bird slaughtered by an idol-worshipper, or a fire-worshipper, or by a disbeliever in Allah, His Prophet and angels is not halal.
- 4) If a man is ceremonially polluted, the animal or bird slaughtered by him is not halal except in emergency cases.
- 5) An animal or bird slaughtered by a muslim woman or a dumb muslim is halal.
- 6) A game slaughtered by a person in the pilgrim-garb is not halal.
- 7) **بسم الله الاكبر** must be uttered audibly at the time of slaughtering each bird and animal. One such utterance can not validate the slaughter of more than one animal or bird.
- 8) The following instances would make the slaughtered bird or animal 'mukruh':
 - a) Slaughter of an animal or bird in the presence of another intended victim,
 - b) The use of a blunt knife,
 - c) All the four arteries are not cut off at the time of slaughter,
 - d) The severance of neck of a prey by a forceful stroke of sword,
- 9) A swallow **ابابيل** peacock and hoopoe are halal according to the Hanafi Faith. A falcon is not halal.

⑤ This day have the wholesome (things) been made lawful for you. And the food of the people of the Book is lawful for you and yours is lawful for them. And (lawful to you) are the chaste women from amongst the believers and the chaste women from amongst the people of the Book for marriage, when you have paid them their dowers, neither fornicating nor taking them as (their) secret paramours. And whoever rejects the faith, his performances (of this world), shall certainly be infructuous, and he shall be of the losers in the Hereafter.

اَتَيْتَهُنَّ means you give them

اُجُورَهُنَّ means their dower;

طَعَامُ should be translated as food;

طَيِّبَاتُ means wholesome things;

مُحْصَنَاتُ may be interpreted here as chaste women;

مُحْصِنِينَ means to be wedded; consorts; chaste

غَيْرُ مُسَفِّحِينَ means not fornicating;

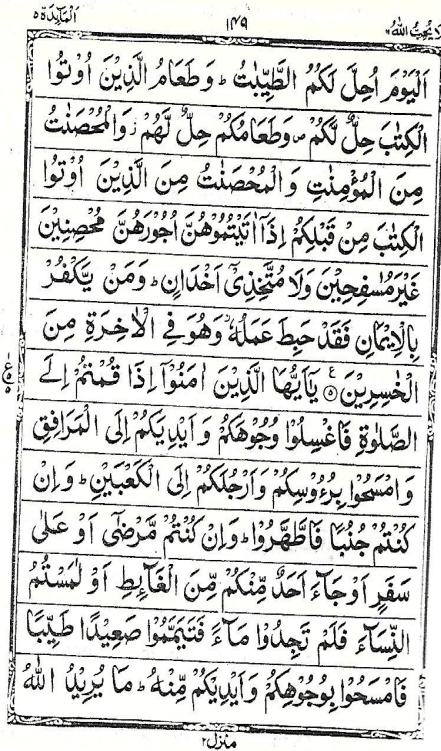
مُتَّخِذِي means taking or keeping;

اَخْدَانِ means secret paramours.

In this verse Allah has reiterated that all good and pure things or foods are halal for the muslims. Within that range and not being exposed to any objection or prohibition, as detailed in the previous verses, the animals slaughtered and dressed by the people of the Book, implying thereby the jews and the christians only, are pronounced halal for the muslims. No animal slaughtered by a person other than a muslim, jew and christian shall be halal for a muslim, even if the latter were to utter the name of Allah at the time of slaughtering it. This concession has been shown to the muslims on the ground that the people of the Book too had analogous orders in respect of food. On that consideration again the muslims were informed that the animals slaughtered and dressed by them were halal for the people of the Book too. This provision, in a way, permitted the muslims to entertain the people of the Book at their meals.

Note: This concession does not extend to a muslim who has become apostate, and embraced christianity or jewish religion.

Another concession contemplated in this verse is that, in addition to the muslim women, the jew and the christian women, if chaste, are declared lawful for marriage with the muslims for a chaste



life and not for the sake of fornication and adultery, open or secret. Under the circumstances the muslims are reminded here to fulfil the obligation referred to in verse no. 4 of surah Nisa that the dower fixed at the time of marriage must be paid to the bride concerned as a free gift.

It is important to refer at this stage to the verse no. 221 of surah Baqarah, wherein it is enjoined on the muslims not to marry the infidel women or marry their girls to infidel men. Under the present verse the marriage between a muslim man, and a jew or christian woman has been authorized. But very significantly a muslim woman is not declared halal for marriage with any man of the Book. This differential treatment is quite understandable. A wife's outlook on life is generally subordinated to that of her husband. In course of time normally she accepts the status and religion of her husband. Hence if a muslim woman were to marry a non-muslim man, there would be positive danger of her being apostate some day.

Virtue is the off-spring of knowledge and vice is the outcome of ignorance. The knowledge again is allied with faith; and it should not be allowed to be superceded by disbelief.

At the end of the verse Allah warned all human beings that whoever rejected the faith by contravening the orders about what is halal and haram respectively he becomes apostate directly, and his good work in this world shall be infructuous. He shall, therefore, be a great loser in the Hereafter.

The other relevant passages in the Quran are as under :

1. Fight against those who disbelieve in Allah and in the Day of Judgment.
2. Do not marry idolatrous women unless they accept the faith. (221, Baqarah).

Traditions :

imp a) The jews of Khaiber invited the Prophet and placed before him a roasted goat. They knew that he liked shoulder blade meat, and as such they mixed it with poison. The Prophet tasted a bit of the meat, realized through Divine revelation that it was poisoned and threw it away. But the poison had partly affected his mouth and it showed its effect later.

Note: This tradition shows that the Prophet had

- i) accepted invitation of the jews, and
- ii) partaken of their food.

His action was covered by the verse under comment.

b) A jew had invited the Prophet and entertained him with a barley bread and dried fat. (This tradition shows that the Prophet had partaken of fat, though detached fat was haram for the jews according to their scripture. Possibly at the time of slaughter of the animal the fat in this particular case was attached to its meat and was later detached).

c) At the time of Tabuk expedition the Prophet was invited by the christians and served with cheese. The Prophet uttered the name of Allah and took it.

- d) Hazrat Ali once remarked that the tribe of Banu Taghlab had only learnt liquor drinking from the christianity, and as such the animals slaughtered by them should not be eaten by the muslims.
- imp e) Imam Ahmad and others did not include the fire, worshippers among people of the Book, and as such their slaughtered animals, foods and women are not halal for the muslims.
- imp f) According to Hazrat Mujahid the word 'Muhsanat' used in this verse does not include slave girls.
- imp g) According to Hazrat Ibn Abbas the muslims stopped marrying non-muslim women when the verse prohibiting marriage with infidel women was revealed. They thought, for the sake of piety, that women of the Book too were covered by the prohibition. After revelation of this verse (no. 5) they contracted marriages with jew and christian women.
- imp h) According to Hazrat Jabbar and Khawaja Hassan Basri if a husband, had fornicated with his bride before nikah, she was haram for him; and she should be separated from him on return of the dower to him.

گر شود بیمار دشمن با طبیب، و رکنند کودک عداوت با ادیب
در حقیقت ریزن جان خود اند، را عقل و جان خود رازند

(Roomi)

(If the patient becomes hostile to his physician, or a pupil falls out with his teacher, they infact would spoil their health and affect their intelligence and life).

چون طهارت نبود کعبه و بت خانه یکجاست
نبود خیر در آن خانه که عصمت نبود

(Hafiz)

(So long there is no purity, Kaaba and idol temple are the same. There is no peace in a house where chastity is missing).

SECTION 2

- ⑥ O you who believe! when you stand up (i.e. get ready) for prayer, wash your faces and your hands (arms) upto elbows, and rub your heads (with water) and (wash) your feet upto ankles. And if you have become polluted, then purify yourselves (by a bath); and if you are ailing or journeying, or one of you comes from privy, or you have (sensuously) contacted women, and water is not available (or if available, it is likely to be injurious to your health), then take for yourselves clean dust (or sand) and rub your faces and hands therewith. Allah does not intend to cause you hardship, but He intends to purify you, and to complete His favour on you, so that you may be grateful.

The last preceding verses dealt with the authorized and unauthorized food and wed lock. This verse deals with the predominaries of prayer. It may better be read alongwith the verse No. 43 of sura-tunisa which deals with nearly the same subject matter. Therein 'Tayamam' has been discussed in great

detail. It has again been referred to in this verse, obviously with a view to discuss ablution, 'Tayamam' and bath all together at the same time.

رَجُلٌ means foot; اِغْسَاؤُ means you wash; مَرَفِيقُ means elbows;
 قُتْمَةٌ means you stand; كَتَبَيْنِ means both ankles; اِطْمَرَوْ means take bath;
 حَرَجٌ means dust; حَرَجٌ means hardship.

This verse contains the following orders for the believers :

1. When getting ready for prayers ablution should be performed in the following manner :
 - a. face should be washed. It includes mouth and nose (vide the tradition (M) reproduced at the end);
 - b. arms upto elbows, included, should be washed;
 - c. head should be rubbed with water; and
 - d. feet upto ankles, included, should be washed.

The above details of ablution have been further supplemented and amplified through various traditions which have been quoted at the end of the commentary.
2. In case of the ceremonial pollution, bath should be taken and the whole body washed.
3. Allah has ordered 'Tayamam' instead of ablution or bath in the following cases :
 - a) when a person is ill and there is apprehension that the use of water for doing ablution may aggravate his illness.
 - b) (i) when a person is journeying,
 (ii) when he has urinated or eased,
 (iii) when he has sensuously touched a woman, provided that water is not available within a radius of one mile and one furlong, or if available, it is not easily obtainable due to some cogent reason.

'Tayamam' may be performed by picking up clean dust or sand and rubbing therewith the face and the arms including hands.

Since Allah has always been solicitous about His creatures, He never intends to cause hardship to them. Accordingly all His orders in general, and those contained in this verse in particular, are easy of compliance. His sole object in enunciating the present orders is to purify the believers physically and spiritually with as little inconvenience to them as possible; and with that end in view He has prescribed the self-contained alternate orders. This is an additional favour and as such it is only fair that we should be most grateful to Him for His solicitude, not only in our expression but in deeds as well, by making full compliance with His orders.

"Discipline", writes Sir Percy Numn "is not an external thing but something that touches the inmost springs of conduct. It consists in the submission of one's impulses and powers to a regulation which imposes form and brings efficiency. Its acceptance must be willing acceptance, the spontaneous movement of a nature in which there is an inborn impulse towards greater perfection and expressiveness".

(Ideology of the Future)

Traditions :

- imp a) The Prophet used to perform ablution afresh for each prayer. On the day of the conquest of Mecca, however, he touched with water his socks and he offered many prayers with that ablution. Hazrat Umar marked this innovation and told the Prophet that he was doing what he had never done before. The Prophet replied that he was doing it deliberately and not inadvertently.
- imp b) Hazrat Jabar performed many prayers with one and the same ablution and during its course he used to touch his socks with water. He had on occasion to explain to Hazrat Fazal that he had seen the Prophet doing it.
- imp c) According to Hazrat Mughaira bin Shuaba he had served the Prophet with water for ablution, and he saw him washing his face and arms upto elbows and then touching his forelocks, head wear and socks with water.
- imp d) Hazrat Ali was once busy with public affairs after Zuhur prayers upto the time of Asr prayer. He then sent for water and washed his face and arms upto elbows and then touched his head and both feet with water. He then stood up and drank the remaining water, saying that he had seen the Prophet doing it, and that it was the ablution for a person whose previous ablution was intact.
- imp e) According to Hazrat Aus he had seen the Prophet touching his foot wear with water during the course of ablution and then offering prayers.
- f) According to Hazrat Jarar who had been converted to Islam after revelation of the surah Maida, he had seen the Prophet, after his conversion, touching his socks with water in the course of ablution.
- imp g) If any person performs ablution, though his previous ablution is intact, he gets reward of ten good acts.
- imp h) One day the Prophet of Islam came out of latrine and some body offered to serve him with water for ablution. The Prophet said that he had received Divine orders to perform ablution for prayers only.
- imp i) That person's ablution is not intact who does not utter the name of Allah in its course.
- imp j) When you get up from sleep, do not put your hand in a vessel till you wash your hands thrice.

imp k) Beard is a part of face and it has to be washed in the course of ablution.

l) Hazrat Usman washed his beard during ablution and remarked that he had seen the Prophet doing it.

imp m) During the course of ablution the Prophet used to gargle with water and also wash his nose with it.

imp n) My followers will sparkle on the Day of Judgment because of ablution. Hence extend it as far as possible.

imp o) A person asked Hazrat Abdullah bin Zaid for instructions in respect of ablution. The latter sent for water and performed ablution as under:

He washed each hand twice and then gargled thrice and washed his nostrils thrice. After that he washed his face thrice and washed his arms upto elbows twice and then rubbed his head with water by both hands. Finally he washed his both feet.

Hazrat Ali's way of performing ablution was the same.

imp p) The Prophet touched his head with water once and not thrice during ablution.

q) After circumambulating round the Kaaba the Prophet proceeded to Safa and Marwa hillocks and said that he should start the ceremonies first with Safa and Marwa, referred to by Allah.

(This tradition implies that while doing ablution we must follow Allah's procedural instructions, as contained in the verse under discussion).

imp r) According to Umro bin Shaib the Prophet had washed both his feet during ablution and then expressed that it was the proper form of ablution, without which prayers would not be accepted by Allah.

imp s) When the Prophet saw heels of certain muslims unwashed, he remarked that their heels would be affected by the Hell's fire.

imp t) The Prophet remarked that during ablution when a muslim gargles his mouth and cleanses his nostrils, his sins drop out with water; when he washes his face and beard his sins go out with water; when he washes his arms upto elbows, his sins disappear with water; when he touches his head with water and washes his feet, his sins leave him along with water. Afterwards when the person concerned praises Allah and offers two 'rakats' of 'nafl' prayers, he becomes as cleared of sins as if he was born that day.

u) If a person performs ablution properly and gets ready for prayer, his sins leave him through ears, eyes, hands and feet.

imp v) Ablution is half of the faith.

imp w) Allah does not accept charity given from illegitimately acquired wealth. On the same analogy He does not accept prayer of a person who has not performed ablution.

x) According to Imam Shafai the word 'Kaabain' used in the verse means the two side bones of ankle.

- imp y) (i) If any person feels disturbance in his stomach he should not reperform ablution under the impression that flatus has been blown out, unless he hears its sound or senses its bad odour.
- (ii) If flatus has really passed out, though without sound, fresh ablution is imperative.
- (iii) The congregation sometimes used to wait for the Prophet to lead night prayers. On such occasions the heads of some of them used to bend due to drowsiness. But they did not perform fresh ablution.

(Note: The last three traditions (under) are taken from Mishkat Sharif).

بهریک گل زحمت صدخارمی باید کشید

(For the same of the rose i. e. The Divine pleasure, a hundred hardships may be endured).

⑦ And recollect the favour of Allah to you, and the covenant which He ratified with you, when you said: "we hear and we obey". And fear Allah; Verily Allah knows the secrets of minds.

⑧ O you who believe! Stand out firmly for (the approbation of) Allah as witnesses in equity; and let not the enmity of a people swerve you from equity. Be just, that is nearest to piety; and fear Allah. Verily Allah is aware of what you do.

⑨ Allah has promised that for those who believe and do righteous deeds, there shall be forgiveness and an immense reward.

⑩ And those who disbelieve and belie Our signs, they shall be companions of the Flaming Fire.

⑪ O you who believe! Recollect the favour of Allah to you (in as much as) when (certain) people had intended to stretch out their hands against you, He held back their hands from you; and fear Allah. And in Allah let the believers trust.

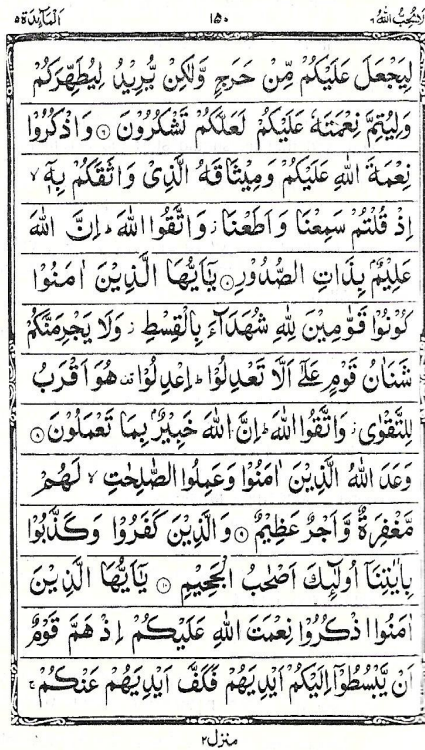
وَأَتَمَّكُمْ means ratified with you;

بَحِيم means the flaming fire, Hell;

يَبْسُطُوا means they stretched;

قَتَوَام means one who stands erect or firm;

هَم means intended; ذَاتِ الصُّدُورِ may be translated as secrets of minds.



In the verse No. 7 Allah reminded the muslims of :

1. His great favour to them of —
 - a) sending to them one from amongst them as His apostle;
 - b) approving and perfecting Islam as the religion for them; and
 - c) completing the Quran and making it for them a self-contained code of life.
2. The covenant which each of the companions of the Prophet, in particular, had ratified at Hudai-biya and which every convert to Islam in general, had to ratify with the Prophet at the time of conversion that he would perform the fundamental duties, prescribed in Islam, and in addition do righteous deeds and avoid the forbidden acts, as directed in the Quran and briefly referred to by the Prophet on the occasion. The muslims usually said in ratification : 'we hear and we obey', meaning thereby that they had heard the Prophet, and that they would obey him faithfully by conforming to his orders. The other party at this ratification was the Prophet representing Allah.

At the end of the verse Allah warned the muslims to fear Him and see that they were not ungrateful to Him for His favours to them nor forgetful of their covenant. They should always bear in mind that He knew the secrets of hearts, and as such He would at once know if they were really sincere in appreciating His favours and in executing their covenant.

In the verse no. 8 Allah has latently referred to the following two incidents :

- a) According to Nousiran bin Bashir his father had made a particular gift in his favour. His mother, however, stipulated that the Prophet of Islam should first be made a witness to it. Accordingly the husband (Bashir) and wife went to the Prophet and apprised him of the facts. The latter inquired if Bashir had made a similar gift in favour of his other sons. On receiving a reply in negative from him the Prophet said that he would never be a witness to an unjust transaction. In pursuance of these remarks of the Prophet Bashir revoked the gift.
- b) According to the Muajiznama edition of the Quran the pagans had excessively oppressed some of the muslims and the latter wanted to retaliate when their erstwhile oppressors were converted to Islam. In this verse they were forbidden to do it.

The verse may, however, be comprehensively taken in its import. It enjoins that we should —

- a) conform to the Divine laws and give true evidence not for the sake of pleasing a particular party or for a particular consideration, but exclusively with the object of pleasing Allah by thus conforming to His orders;
- b) be oblivious to the previous enmity of an individual or group of individuals and not be deterred by it from doing justice to the party concerned. Justice is next to piety. Hence Allah has enjoined that we should fear Him and always act with equity. Since He knows what we do, none of our unjust acts would escape His notice and the consequential punishment for it.

In the verses no. 9 and 10 Allah reminded the muslims that —

- a) as for those who believed and observed fundamentals of the faith and performed righteous deeds they were ensured forgiveness of their sins and great reward in the Hereafter; and
- b) as for those who disbelieved and belied His signs — Quran being His main sign — they were assured of a life in the flaming fire of Hell.

In the verse no. 11 Allah latently reminded the muslims of the following instances of His favour to them :

- a) During the expedition of Bani Ghatfan the enemy had spotted the apostle being alone, taking shelter against rain under a tree. One Ghouras S/o. Haris was deputed to kill him. He stealthily approached the Prophet and succeeded in getting hold of his sword lying nearby. He raised it threateningly against the Prophet and asked him if any one could save him then. With full presence of mind the Prophet told him that Allah would save him. This reply so unnerved the assailant that the sword fell from his hand. The Prophet quickly picked it up and then enquired from his opponent if he expected succour from any quarter. The latter said that he was entirely at his mercy. The Prophet let him go. Ghouras was so much impressed by the Prophet's magnanimity that he embraced Islam.
- b) The Prophet was on his way with a few companions to recover blood money from the jews of Bani Nazir tribe. The jews had already planned and appointed one Umro bin Hujash to stand on the parapet wall of the fort and, while they engaged the Prophet in discussion down below, to throw down the milling stone over him and thus kill him. Allah revealed the jewish plot to the Prophet before he had reached the site and he returned to Madīna. Later he went with a large force, besieged the strong hold of Bani Nazir jews and fittingly punished them.
- c) The jews had attempted to kill the Prophet at their feast by serving him with the poisoned meat. Allah saved him miraculously as narrated under the previous verse no. 5.

Dispite these particular instances of Allah having checkmated the enemies of Islam, the verse may be allowed wider scope to include the attempts of the Meccan Quresh and the subarban jews to exterminate the muslims at Madina. It was definitely the favour of Allah that they survived these attempts and overwhelmed their enemies with success. After reminding the muslims of this His signal favour, Allah advised them to fear Him. That is the appropriate way of showing their gratitude to Him for His favours. So far their enemies were concerned, the muslims were directed to repose full trust in Allah for victory over them, as justified by the past events.

Section 3

(12) And Allah did, indeed, take a covenant from the children of Israil; and We raised amongst them twelve leaders. And Allah said: "Verily I am with you: If you establish (regular) prayers, and pay the obligatory alms and believe in My apostles and support them and lend to Allah a handsome loan, I shall surely wipe out from you your misdeeds and shall certainly admit you into the Gardens under which streams flow; but after this if any of you disbelieve, then assuredly he has strayed from the right way.

(13) Since they contravened their covenant We cursed them, and We let their hearts grow hard. They pervert words (of the Torat) from their places (and misconstrue them), and they have ignored a good deal of what they were admonished with; and you shall continue to be apprized of the deceptions (i.e. inter polations made there in) by them save a few thereof; so pardon them and overlook (their misdeeds). Verily Allah loves the benefactors!

وَاتَّقُوا اللَّهَ دُونَكَ فَلَيتَوَكَّلَ الْمُؤْمِنُونَ ۝
وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ، وَبَعَثْنَا
مِنْهُمْ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ
لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ
بِرُسُلِي وَعَزَّرْتُمْهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا
لَا تُكْفِرْنَ عَنْهُمْ سِتْرَاتِكُمْ وَلَا دُخَانُكُمْ جَذَبَتْ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ، فَمَنْ كَفَرَ بَعْدَ ذَلِكَ
مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ۝ فِيمَا نَقُضُهُمْ
مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً
يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ، وَنَسُوا حَظًّا مِمَّا
ذُكِّرُوا بِهِ، وَلَا تَزَالُ تَطَّلِعُ عَلَى خَآئِنَةٍ مِنْهُمْ
إِلَّا قَلِيلًا مِنْهُمْ فَأَعْفُ عَنْهُمْ وَاصْفَحْ، إِنَّ اللَّهَ
يُحِبُّ الْمُحْسِنِينَ ۝ وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرُكَ

منزل

(14) And (also) from those who call themselves Christians We took a covenant, but they (too) have defected a great deal from what they were admonished with. Accordingly We have caused enmity and hatred amongst them to the Day of Judgment. And Allah shall soon inform them what they had done.

قَسِيَةً means hard; **مَوَافِعِهِمْ** means

their place; **تَرَاوَعُوا** means always;

فَاعْفُتُمْ means so pardon them;

إِصْفَحُوا means overlook;

أَغْرَيْنَا means We have caused;

يَفْسَعُونَ means they had done.

In the previous verse no. 7 Allah had reminded the muslims of their covenant with Him ratified through the Prophet. In the present verse no. 12 Allah referred to the covenant of the Bani Israels with Him to the following effect:

a) Allah shall be with them and patronize them in this world and in the Hereafter provided that:

1. they established regular prayer,
2. they paid the obligatory alms,
3. they believed in all apostles of Allah and followed and supported them, and
4. they loaned to Allah handsome loans i.e. they freely and liberally spent money in charity in the name of Allah and exclusively for His pleasure.

b) In case the Bani Israels conformed to the terms of the covenant Allah promised to forgive all their sins and admit them to Paradise where streams flow underneath.

c) But if they contravened the covenant and disbelieved in Allah and rejected His commands, they would be deemed to have strayed from the path of guidance, and they would be punished accordingly.

Allah appointed twelve leaders from amongst them to enforce compliance with the covenant.

In the verse no. 13 Allah gave out that the Bani Israels

الْمَلِكُ ١٥٢ الْحَمْدُ

أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا
 بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ
 يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَفْسَعُونَ ۝ يَأْهَلُ الْكِتَابِ
 قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ
 تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ ۖ قَدْ جَاءَكُمْ
 مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ۝ يَهْدِي بِهِ اللَّهُ
 مِنَ اتِّمَاعِ رِضْوَانِهِ سُبُلَ السَّلَامِ وَيُخْرِجُهُمُ
 مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى
 صِرَاطٍ مُسْتَقِيمٍ ۝ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ
 اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۖ قُلْ فَمَنْ يَمْلِكُ
 مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ
 مَرْيَمَ وَأُمَّهُ وَفِي الْأَرْضِ جَمِيعًا وَلِلَّهِ
 مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ يَخْلُقُ
 مَا يَشَاءُ ۚ وَمَنْ يُشِئْ فَلَا رُدَّ لَهُ شَيْءٌ ۚ وَهُوَ
 الْعَلِيمُ الْحَكِيمُ ۝

مَنْزِلٌ

- a) had actually contravened the covenant,
- b) had perverted the text of the Torat and misinterpreted it. They suppressed or ascribed to others the passages therein, which infact referred to the Prophet of Islam,
- c) had forsaken a good deal of the admonition which was contained for them in the Torat. They attributed certain doctrines to Allah which He had never authorized or expounded. Thus in addition to perversions they interpolated false imputations against Allah. In view of their violation of the covenant and other derelictions Allah punished the Bani Israils. He cursed them and let their hearts grow hard and unamenable to spiritual guidance. The result was that they were ever busy with their sinful conspiracies and perfidious treacheries against the Prophet in particular and the muslims in general; and they continued to make interpolations in the Torat as suited the occasions. Allah informed the muslim that they would continue to hear of the instances of treachery against them, suppression of the relevant religious provisions and of the interpolations in the Torat on the part of Bani Israils, though a few of them were innocent of these malpractices as they had embraced Islam. He, however, advised them to pardon the Bani Israils and overlook their misdeeds, because Allah loved those who were righteous and who forgave others in the face of provocations and even obliged them.

In this connection reference is sought to the verse no. 109 of surah Al-Baqarah, wherein Allah had directed the muslims to pardon them (i. e. Bani Israils) and connive at their evil plans until Allah sent His command (in that respect). It is generally held that both these verses no. 109 of surah Baqarah and no. 13 of surah Maida — were later superseded by the orders prescribing jihad.

In the verse no. 14 Allah referred to the covenant which He had taken from the Christians on the same lines as in the case of Bani Israils. But they, too, had contravened it and had ingored a great deal of the admonition which the Injil contained for them. Accordingly Allah punished them by creating perpetual mutual friction and hatred amongst them. Allah would gather them all on the Day of Judgment. He would then confront them with their misdeeds and requite them accordingly.

In this connection it should be noted that the christians were soon split up in three main sects — Nasturia who claimed Hazrat Isa to be the son of Allah, Yakoobia who claimed that Hazrat Isa was an integral part of Allah, and Malkaya who claimed that Hazrat Isa was one of the trinity. These sects never agreed between themselves or allowed members of the other sects to use their churches for worship.

ہوں نداری شرم ای پیمان شکن
بازی خواہی مراد خویش تن

(Hazrat Buali
Calandar)

(You have contravened your covenants and yet you do not feel ashamed. Nay, you are out even to claim patronage and favours).

15 O people of the Book!

There has indeed come to you Our Apostle who discloses to you much of what you used to conceal of the Book, and who passes over a great deal (because its disclosure is not called for). Indeed there has come to you from Allah a Light and a perspicuous Book, —

(16) wherewith Allah guides those, who seek His good will, to the paths of safety, and He leads them, by His will, out of darkness into light, and guides them to the straight path.

يَهْدِي means he guides; رِضْوَانَهُ means His good will; سُبُلَ means ways.

Allah addressed these verses to the people of the Book, the jews and the Christians, and made the following announcements to them:

1. Allah certified the fact that Hazrat Muhammad (may blessings of Allah be on him!) was really the apostle appointed by Him; and like other apostles, he, too, was gifted with certain miraculous powers.
2. One such power was that inspite of his being illiterate he was able through the Divine revelations to detect the perversions and suppressions made by the jews in the Torat and by the christians in the Injil. The people of the Book had suppressed all references in their scriptures about the advent of the Apostle of Islam. The jews had also prominently suppressed the provision contained in the Torat about stoning to death of a married adulterous couple. The christians too had suppressed the prophesy made by Hazrat Isa about the apostleship of the Prophet of Islam. The latter had disclosed these suppressions and other interpolations in the two scriptures made by the jews and the christians respectively as was necessary in the interests of Islam. He had, however, very discreetly refrained from making a widespread exposure of all such malpractices or forgeries on their part, as the occasion for their wholesale disclosure had not arisen.

3. Allah sent to the mankind through the Prophet of Islam a Light and a perspicuous Book. This Book — the Quran — sheds a shining light. It not only determines and clarifies the truth from the false hood and the right from the wrong by its inherent perspicuity but it also offers the light of guidance to those who seek it. (By 'light' may also be meant the Prophet of Islam who was the living embodiment of the light of guidance). Besides he bears the name of light نُوْرٌ

4. Allah uses this perspicuous Book and its light to guide those who desire to profit by it seeking His good will. He leads all such persons along the safe route from the darkness of ignorance and disbelief into the light of Islam and puts them on the straight path of guidance leading to Paradise.

هر که شد در بحر عرفان آشنا

ذره ذره قطره داند از حبرا

(Hazrat Buali Kalandar)

(He who has delved deep in the Divine knowledge, knows intensely about Allah).

و دّی تان ان وات یم پیلپ بیائی

آهی اوئند آهی جو شرک سهای

(Shah)

(Along the path of disbelief and in its darkness the 'polytheism' keeps company and takes the lead. It is only the glasses of belief in the oneness of Allah that will give you perspicuity)

(17) They are definitely disbelievers who say: "Allah is indeed the Masiah son of Maryam". Say: "who can avail in aught against Allah if He were to intend to destroy the Masiah son of Maryam and

his mother, and everyone on the earth all together?" And to Allah belongs the sovereignty of the skies and the earth and (all) that is between them. He creates what He wills; and Allah has power over all things.

(18) And the jews and the Christians say: 'we are the children of Allah and His loved ones.' Say: "why then does He punish you for your sins? Nay, you are but human beings amongst His creatures. He forgives whom He wills, and He punishes whom He wills". And to Allah belongs the sovereignty of the skies and the earth and whatever is between them, and to Him is the (ultimate) return, (of all).

يَهْدِك means in competent;

أَبْنَاءُ means sons;

أَحِبَّاءُ means vary dear to Him;

الْمَصِيرُ means returnable.

The background of these verses is as under :

Nauman was a well known scholar among the jews. One day he had a prolonged discussion with the Prophet of Islam. The latter explained all aspects of Islam to him, but he was not impressed. The Prophet then informed him what punishment lay in reserve in the Hereafter for the disbelievers. Thereupon Nauman told him that the jews, as a class, were sons and families of Allah, and that Hazrat Israil (alias Hazrat Yakoob) was called by Allah as His son, and that in view of that relationship with Allah their maximum incarceration in Hell would be for 40 days. Thereafter all circumcised jews would be taken out of Hell and led to Paradise. These verses were then revealed.

In the verse no. 17, Allah pronounced those Christians as disbelievers who stated that their God was masiah son of Bibi Maryam. Allah denounced this doctrine of the christolators and asked the Prophet of Islam to confront the persons concerned with the proposition that if Allah were to intend to destroy Hazrat Isa, his mother and as a matter of that, all denizens of the earth, who could avail them against Allah and protect or save them from the destruction? The position of Allah vis-a-vis His creatures is that He is the sole originator, creator, owner and Sovereign of the universe. Everything there-in belongs to Him exclusively. He creates His creatures in the way He likes. He created Hazrat Adam symbolically from earth and his wife from his rib. He created Hazrat Isa without a father. But that does not mean that because the form of creation in a particular case was unusual, therefore the person concerned, should be elevated to the status of Allah-incarnate. In the domain of vegetation too He

مَا يَشَاءُ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۖ وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ ۚ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ ۚ بَلْ أَنْتُمْ بَشَرٌ مِّثْلُ خَلْقٍ ۚ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۚ وَاللَّهُ مُلْكُ السَّمٰوٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ۚ وَإِلَيْهِ الْمَصِيرُ ۚ يَا هَٰلِكُ الْكَذِبِ قَدْ جَاءَ كُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِّنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ ۚ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۖ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقَوْمِ ادْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ ۖ إِذْ جَعَلَ فِيكُمْ أَنبِيَاءَ وَجَعَلَكُم مَّلُوكًا ۖ وَآتَاكُم مَّا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ ۖ يَقَوْمِ ادْخُلُوا ٱلْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا

منزل

creates some with the aid of fertilizers and some without them. Actually such instances merely illustrate His Omnipotence.

In the verse no. 18 Allah referred to what the jews and the christians claimed for themselves. Their favourite tune was that they were sons of Allah, having been descended from Hazrat Yakoob, whom Allah had allegedly addressed as a son, and from other prophets, and as such they were great favourites of Allah, who could hardly be expected to punish His loved ones on the analogy that a father would not execrate his sons. In rebuttal of this preposterous claim Allah authorized the Prophet of Islam to pose them the question "why then does Allah cause you to suffer for your sins?" (Their part history shows that Allah had punished them on several occasions). Allah then settled the issue and clearly informed the people of the Book that they, as well as those whom they deified, were mere mortals, exactly like other creatures of Allah, subject to the same fundamentals of justice, that the righteous believers would be rewarded and the disbelievers punished, though He commands all power to forgive whom He wills and punish whom He wills. None can intervene with Him or question His decision. Surely that is quite consistent with His position as the sole Originator, Creator, Owner and Sovereign of the universe. We are all His creatures and His slaves and we shall eventually return to Him to account for our deeds; and the people of the Book should not be oblivious of the universal plan and policy of Allah in that respect.

Tradition

The Prophet was once journeying with his companions. A child was playing on the road. Noticing the travellers the mother of the child became apprehensive about his safety. She sped to the child, picked him up and hugged him. One of the companions of the Prophet expressed that such a loving mother would never put her child in fire. Thereupon the Prophet remarked that Allah, too, would never put His loving creatures in Hell.

چند مغروری تو بر اصل و نسب: از تکبر و روشوای بی ادب

(Harat Buali Kalandar)

(You are so proud of your ancestry and dynasty! O you impudent fellow! Shake off all traces of haughtiness).

19) O people of the Book! surely there has come to you Our Apostle after a break in (the succession of) apostles, relating to you (the eternal verities), lest you might say: "there came to us no bearer of glad tidings nor a warner". So (now) there has indeed come to you a bearer of glad tidings and a warner; and Allah has power over all things.

مَبِينٌ

means relating to you;

فَتْرَةٌ

means the period between the appointment of two

successive prophets;

تَقُولُوْ

means you may say.

'The six hundred years (in round figures) between christ and (Prophet) Muhammad (may blessings of Allah be on them!) were truly dark ages of the world. Religion was corrupted; the standard of morals fell low; many false systems and heretics arose; and there was a break in the succession of apostles until the advent of (Prophet) Muhammad (may blessings of Allah be on him!)' (Allama Abdullah Yusuf Ali's Tafsir of the Quran)

In this verse Allah addressed the people of the Book and informed them that Prophet Muhammad (may blessings of Allah be on him!) was indeed His Prophet sent to them after a break (extending to about 600 years) in the chain of prophets. This implied that no prophet was appointed by Allah after Hazrat Isa and before the advent of the last Prophet. Actually the appointment of a prophet always synchronized with the need of the then prevailing circumstances. Taking stocks of the conditions at the time of the appointment of Hazrat Muhammad (may the blessing of Allah be on him!), We know that there was chaos alround. The ignorance and superstition had taken deep hold of the people in general. The Torat and the Injil had been extensively tampered with, and there was no religion in the true sense. The church had lost all influence over the masses. Vice and crime flourished unchecked. The worship of One Allah had given way to idolatry, angelatry and christolatry. In view of these circumstances Allah felt it necessary to give a last chance of salvation to the mankind. Therefore He appointed Hazrat Muhammad (may the blessings of Allah be on him!) for the entire humanity as His final Prophet. In this verse Allah introduced him as such and explained his mission that he would explain and clarify all eternal verities to them and bring them back on the straight path of guidance. Allah justified the appointment of the Apostle with the argument that in the absence of one, the sinners might have pleaded with Him on the Day of Judgment (and He is very susceptible to plea) that since there was no Prophet to guide them properly and inform them of the Judgment-day when the righteous believers would be rewarded with manifold Divine favours and the sinners, more particularly the disbelievers, would be subjected to severe torment in Hell. Now that the final Prophet was appointed for them, he would convey the glad tidings of rewards to the righteous believers, and simultaneously warn the infidels and other sinners of the punishments in Hell that waited for them in the Hereafter.

In this connection the verse No. 119 of surah Baqarah is relevant. Therein Allah affirmed that He had sent the Apostle in truth as a bearer of glad tidings and as a warner.

Verily Allah is potent over all things. He kept the institution of apostleship dormant so long as it suited His plan, and after about 600 years He revived it and appointed the Prophet for the last time when again it fitted in His plan. He has the supreme power to appoint a particular man to this high office and to make him successful. He alone has the power to reward His creatures or punish them as He wills.

"Of all the Prophets the last Prophet alone gives a complete ideology to the world, an ideology, which, as reflected in his practical life, embraces all aspects of human nature, and that is why he becomes the last Prophet".

(Ideology of the Future)

Tradition :

(Brief)

The Prophet expressed that Allah had informed him that He had appointed him as His Prophet to test him and to test others through him.

نوح الانسان بالبشير و هم نذير : هم سپاهي هم سپه گره امير

(Iqbal)

(The Prophet was commissioned to the entire humanity, as a bearer of glad tidings and as a warner. In addition he was a soldier, a commander and a ruler).

- لا يُجِبُ اللَّهُ - ١٥٣ - أَتَىٰ أَهْلَهُ
- تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ۝ قَالُوا
يُؤْمِنُ إِنَّا فِيهَا قَوْمًا جَبَّارِينَ ۝ وَإِنَّا لَنَدْخُلُهَا
حَتَّىٰ يَخْرُجُوا مِنْهَا ۚ وَإِن يَخْرُجُوا مِنْهَا فَإِنَّا
دَاخِلُونَ ۝ قَالَ لَجُلَيْنِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ
اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ ۖ فَإِذَا دَخَلْتُمُوهُ
فَأَنكُمُ غَالِبُونَ ۚ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ
مُؤْمِنِينَ ۝ قَالُوا يُؤْمِنُ إِنَّا لَنَدْخُلُهَا أَبَدًا
مَا دَامُوا فِيهَا قَادَهُبَ أَنْتَ وَرَبُّكَ فَتَنَاتِلَا إِنَّا
لَهُنَا قُوَّةُونَ ۝ قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا
نَفْسِي وَابْنِي فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ۝
قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً ۖ
يَتْلَاهُمْ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ
الْفَاسِقِينَ ۝ وَأَتَىٰ عَلَيْهِمُ نَبَأُ ابْنَيْ آدَمَ بِأَخْتَمِ

أَفُرِّقْ means you separate, decide; يَتِيهُونَ may be translated as wandering about distractedly.

These verses relate to a chapter in the ancient history of the jews. Hazrat Yakoob alias Hazrat Israil originally belonged to Jerusalem. When Hazrat Yusuf became the ruler of Egypt Hazrat Yakoob along with his progeny and dependants left for Egypt and settled down there. The Israilees were born and grown up there. Later they were harassed there. After they were rescued from Firaun, who was drown-

ed in the Red Sea alongwith his army and equipment, Hazrat Moosa led Israilis towards Jerusalem about which there was a prophesy that Allah had promised with Hazrat Yakoob that He would return it some day to his progeny. When Hazrat Moosa and Israilis were within sight of Jerusalem, he deputed 12 persons to get him some information about Amalikas, who had occupied and ruled it ever since Hazrat Yakoob had left it. These spies of Hazrat Moosa found these persons to be giants; and on their return they informed their confederates accordingly. This information demoralized the Israilis altogether. They point blank refused to march against the town and its occupants. Hazrats Moosa, Haroon, Yacoosha and Kalib tried their utmost to boost up their morale but in vain. In despair Hazrat Moosa approached Allah for orders in the matter. Allah issued the orders contained in the present verse no. 26.

Hazrat Moosa is said to have exhorted the jews for 'jihad' against the Amalikas by reminding them of the multifarious favours of Allah to them — including the appoinment of apostles and kings from amongst them and their rescue from the humiliating oppression of Firaun and in addition the award of certain unique favours not so far granted to any other individuals e. g. shade of clouds, water springs sprouting from a stone, supply of Manna and Salwa etc. Hazrat Moosa then asked them to attack the enemy and enter the town whose restoration to them Allah had already promised with their ancestor Hazrat Yakoob, as referred to in the Torat. He warned them that if they disobeyed him and turned on their backs, they would be punished by Allah in this world as well as in the Hereafter. The Israilis had, however, become absolutely demoralized at the news that their enemies were very powerful persons, and they plainly told Hazrat Moosa that so long the enemies were in occupation of the holy land they would not proceed thither, but if they vacated it, then they would certainly go and occupy it.

On hearing the above reply of the Israilis Hazrat Yacoosha and Kalib, who were some of the Allah fearing persons there, and who were blessed by Allah to be good enough to remain faithful to Him and to Hazrat Moosa, pressed the Israilis to drop their recalcitrance. They assured them that if they just reached the gate and once they entered it, Allah would grant them victory, and they must rely on Him, if indeed they claimed to be believers.

The Israilis, however, stuck to their ground. They took no notice of what Hazrat Yacoosha and Kalib told them. Infact they did not even reply to them. They merely reiterated that they would never proceed towards the holy land so long its present occupants were here. They even disrespectfully suggested to Hazrat Moosa to take Allah with himself and engage the enemies. But so far they were concerned, they said that they would merely sit there and do no fighting.

Since no amount of exhortation from Hazrat Moosa seemed to move the Israilis to action, he, in absolute despair, sought intervention of Allah, pleading that he had power over himself and his brother only and both of them were ineffective against the Israilis. Allah accepted his prayer and ordered that the holy land shall be out of bounds for the Israilis for the next forty years; and during that period they shall aimlessly wander about in the Sinai wilderness. Noticing that Hazrat Moosa was grieved at these orders of rather unexpected severity, Allah advised him not to give way to grief for the sake of the rebellious people, and that the above orders fitted in with His universal plan. The result was that the Israilis drifted away from the holy land and wandered in all directions without being able to find a way back to Egypt; and during those forty years practically all of them died in the desert.

تا ترافقت بود کاری بسازد : اسپتازی زین کن بازی

رو که در ملک بقا سلطان شوی : ناظر و منظور آں جاناں شوی

Hazrat Buali
Kalandar)

(So long you are alive do your job. Get into the saddle and give some performance. Even if you die in the action, you will be elevated in the Hereafter and be a favourite of the Lord).

پڳو آئون نه چوان ماريون ته وسهان
 ڪانڌ منهن ۾ ڌڪ ٿا سيڪندي سونهان
 ته پڻ سچ مران، جي هونس پڻ ۾

(Shah)

(I would not appreciate the fact that 'he escaped' but that 'he died'. I would be happy at nursing my husband's wounds in the face. I would be ashamed if I find that the injuries were caused on his back).

Section 5

(27) And relate to them, in truth, the story of the two sons of Adam. When they (both) offered a sacrifice (to Allah), it was accepted from one of them, and was not accepted from the other. The latter said: 'I will certainly kill you'. (The former) said: 'Allah accepts (sacrifice) from the righteous (only)'.

(28) 'If you stretch your hand against me to kill me, I shall not be stretching my hand against you to kill you; verily I do fear Allah, the Lord of the worlds'.

(29) 'I would (in that case) certainly wish that you bear my sin as well as yours as then you will be of the companions of the Fire; and that is the requital of the wrong-doers'.

(30) Then his base self inclined him to murder his brother, so he killed him, and (thereby) he became of the losers.

(31) Then Allah sent a raven that scratched the ground to illustrate to him (i.e. the murderer) how to cover up the corpse of his brother. He said: 'woe is me! Am I too imbecile to be (even) like this raven to cover up the corpse of my brother? Then he became of the remorseful

طَوَّعَتْ means inclined; عُرَابًا means

a raven; يَبْحَثُ means scratched

يُوَارِي means to cover up; سَوْءَةً means corpse; اَعْمَجَزْتُ means too imbecile.

These verses relate to the very first incident in the history of crime, to the murder of a brother by another brother, both sons of the first apostle of Allah, Hazrat Adam, the progenitor of the mankind. The actual cause of the crime has not been specifically mentioned in the Quran. Let us, there-

الْحَقُّ لِلَّهِ ١٥٥

اِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ
 مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ ۖ قَالَ إِنَّمَا يَتَقَبَّلُ
 اللَّهُ مِنَ الْمُتَّقِينَ ۖ لَئِنْ بَسَطْتَ إِلَىَّ يَدَكَ
 لِتَفْتِنَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لَأَقْتُلَنَّكَ ۖ
 إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ۖ إِنِّي أُرِيدُ
 أَنْ تَبْذُرَ آبَائِي وَإِنَّكَ فَتَكُونُ مِنْ أَصْحَابِ
 النَّارِ ۖ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ۖ فَطَوَّعَتْ لَهُ
 نَفْسُهُ قَتْلَ أَخِيهِ فَفَتَلَهُ فَاصْبِرْ مِنَ الْخُسْرَيْنِ ۖ
 فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ
 كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ ۖ قَالَ يُوزِيكُنِي أُعْجِزْتُ
 أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِي سَوْءَةَ
 أَخِي ۖ فَاصْبِرْ مِنَ النَّدِيمِينَ ۖ مِنْ أَجْلِ ذَلِكَ ۖ
 لَتُبْنَى عَلَى بَيْتِي أُسْرَاءُ يَلِ أَنَّهُ مَنْ قَتَلَ نَفْسًا

مَنْزِلٌ

fore, not speculate about it, nor refer to the Hebrew books or legends for its ascertainment. Infact Allah Himself desires that the true facts of the murder, vis a vis its distorted version, as available at present in the old Testament, should be conveyed to the people of the Book to impress on them the fact that the relationship of disbelievers or transgressors with an apostle does not weigh with Him, and as such the people of the Book should not depend at all on their descent from apostles.

According to the verse no. 27 two sons of Hazrat Adam, Kabil and Habil, offered separate sacrifices to Allah. The sacrifice of Kabil was rejected but that of Habil was accepted and if was symbolically consumed by the Divine fire. This development put out Kabil, and through rage and chagrin he threatened to kill Habil. The latter explained to him that it was not his fault that his (Kabil's) sacrifice was rejected. It was the exclusive privilege of Allah to accept or reject an offering, though it was well known that He accepted offering from the righteous persons. Habil then tried to soothe him by telling him that even if he (Kabil) raised his hand against him, he would not retaliate against him; nay, he would not offer any defence because he feared Allah. Even if Kabil maintained the hostility against him, he would abstain from taking any action in return but leave it to Kabil, if he was so minded, to add to his other sins the crime of his murder, but then he should be prepared for the consequences; that he would be punished for the sins and sent to Hell, and that is the requital of the wrongdoers.

Kabil, however, was not moved by the above appeal and arguments of Habil. Feeling sure that there would be no resistance to him, and acting under the satanic influences he found an opportunity to kill his brother Habil. This was definitely a wanton and unwarranted murder; and by committing it Kabil became a great loser. It is said that his colour turned black and he was shunned by his parents. Any way he lost peace of mind after this most brutal act.

After murdering his brother he was confronted with the problem of disposal of the corpse. Since no human being had died before that, Kabil did not know what to do with the corpse. Allah then sent him guidance in that connection through a raven who brought a dead raven, and after digging the ground with his beak and talons he put the dead bird in the aperture and covered it up with earth. Kabil saw what the raven had done, and he exclaimed that he even lacked the sagacity of a raven to dispose of the corpse! Thereafter he became full of remorse, but not of penitence, on account of what he had done.

Traditions

- imp a) When two muslims start fighting with one another with swords, both are destined to go to Hell.
- b) The Prophet had made a prophesy (about Hazrat Usman's murder) and said that soon a disturbance would take place and those who would be sitting then would be better off than those who were standing, though the latter would be better off than those who were moving about, and those who were moving about would yet be better off than those who were running then.
- imp c) The Prophet advised Abuzar that he should remain indoors when bloodshed takes place.
- imp d) A part of the sin of every unjustified murder devolves on Kabil because he was the originator of murder.
- e) The more prominent of the sins, which call for some punishment in this world, are revolt and cruelty.

(32) On that account We prescribed for the children of Israil that if any one killed a person, unless it was for (murder of) a person or for spreading disorder in the land, it shall be tantamount to his having killed the entire mankind; and if any one saved a life, it shall be tantamount to his having saved the entire mankind. And Our apostles did certainly come to them with clear proofs, yet (even) after that, many of them definitely are transgressors in the land.

(33) The requital for those who wage war against Allah and His Apostle, and who strive to cause disorder in the land is execution or crucifixion or amputation of hands and feet on opposite sides or excrement from the land. That shall be their disgrace in this world, and they shall have terrible punishment in the Hereafter. —

(34) except those who repent before you have them in your power; in that case know that Allah is the Forgiving, the Merciful!

أَحْيَاهَا means saved, him;

مُسْرِفُونَ means transgressors;

يُحَارِبُونَ means they fight;

يَسْعَوْنَ means they strive;

أَرْجَلَهُمْ means their feet يَنْفَوْ means are exiled. تَقْدِرُوا means you over power.

The background of the verse no. 33, as amplified in Tafsir-e-Hussaini, is that in 6 A. H. some members of the tribe of Arina called on the Prophet at Madina, became muslims and entered his service. The climate of Madina, however, did not agree with them and they became ill. The Prophet sent them out to live in a colony of camels near Ir mountain. When they became alright they stole 15 camels of the Prophet, killed some of his attendants and blinded others and led away the camels towards their native place. The Prophet came to know of their apostacy and crime and he sent a party of the muslims in their pursuit. They overtook the criminals on the outskirts of their village, seized them along with the stolen camels and took them to the Prophet. The latter ordered them to be blinded and killed in retribution of what they had done to the camel attendants. This verse was then revealed eliminating the punishment of blinding a criminal. Never after that did the Prophet award that sort of punishment again.

After the incident of Kabil unjustifiably murdering his brother Habil Allah considered it necessary to enact a law for all, more particularly for the Bani Israels — that unless it is in retribution for an unjustified murder or for having caused mischief (i. e. committed offences like dacoity, sedition, adultery

الْمَائِدَةُ

١٥٦

بِسْمِ اللَّهِ

يُغَيِّرُ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ
النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا
النَّاسَ جَمِيعًا وَلَقَدْ جَاءَهُمْ رَسُولُنَا بِالْبَيِّنَاتِ
ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ
لَكُسْرَفُونَ ۝ إِنَّا جَزَوُا الَّذِينَ يُحَارِبُونَ اللَّهَ
وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا
أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ
خِلَافٍ أَوْ يُنْفَوْنَ مِنَ الْأَرْضِ ۚ ذَلِكَ لَهُمْ
خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ
عَظِيمٌ ۝ إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا
عَلَيْهِمْ ۖ فَاذْكُرُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝ يَا أَيُّهَا
الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ
وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ۝ إِنَّ

مَنْزِلَ

as a married man) the murder of a single man shall be tantamount to the murder of the entire mankind, as every individual is an integral part of the society, and the latter represents the humanity; and saving of a human life from death by accident or by a criminal is tantamount to saving the entire mankind.

Even after the above general law was enacted by Allah and expounded by the prophets whom Allah had invested with special signs and credentials for the Bani Isra'el, good many of the latter transgressed the limits prescribed by Allah and caused disorder and blood shed in the land; and when the Prophets concerned attempted to check and reform them, they themselves were murdered without the least justification.

The verses no. 33 and 34 relate mainly to the infidels. Therein Allah prescribed the following punishments for those who wage war against Him and His Apostle i.e. who contravene the orders issued by Allah and expounded by the Prophet, and who are bent upon creating mischief in the land i.e. who commit offences against the state or against the person and property of individuals:

- a) Execution (in cases when murder has been committed).
- b) Crucifixion (in cases when murder and robbery or dacoity have been committed).
- c) Maiming i.e. amputation of hands and feet on opposite sides (in cases when a robbery or dacoity has been committed).
- d) Banishment or imprisonment (in cases when a heinous offence has been attempted but not actually committed).

The above punishments do constitute a deep disgrace in this world, but they would certainly be followed by even more grave punishments in the Hereafter. Allah has, however, issued a rider in this connection that if the perpetrators of any of the above offences repent before they are apprehended, Allah may in His mercy, accept their repentance and consequently forgive them their sin. This, however does not imply, that criminals would escape punishment of courts in that connection or payment of compensation due to the aggrieved parties.

Traditions

- a) When Hazrat Abu Hurera offered to fight for Hazrat Usman against the secessionists, the latter rejected his offer and said: 'are you inclined to kill all persons including myself?
- imp b) When Hazrat Hamza requested the Prophet to tell him something which would give him peace of mind and comfort, the latter asked him: 'which do you like, to kill a man or to save him'? Hazrat Hamza said: 'to save a man'. The Prophet then advised him to maintain that policy.
- imp c) The Prophet used to take the same covenant at the time of conversion from women as well as men — that they shall not attribute partners to Allah, and that they shall not commit theft, adultery or murder of their children, or defy each other.

Section 6

- (35) O you who believe! Fear Allah and seek propinquity to Him and strive (energetically) in His cause, so that you may prosper.

- (36) Verily if those who disbelieve, had all what is on the earth and its equivalent over again to ransom themselves therewith from punishment on the Day of Resurrection, it shall not be accepted from them; and they shall have a grievous torment.
- (37) They would wish to get out of the Fire but never shall they (be able to) get out of it; and for them shall be an enduring torment.

"Taqla here too might be translated "fear of God" but the very next clause shows that "fear of God" does not mean 'fear' in the ordinary sense which would make you avoid the object of fear. On the contrary the 'fear of God' is the intense desire to avoid everything that is against His will and law. It is infact duty to God, for we are told to seek ardently the means by which we may approach Him and that can only be done by striving with might and main for His cause". (Allama Abdullah Yusuf Ali's Tafsir of the Quran).

وَسِيكَة may be translated as propinquity or nearness in place.

جَاهِدُو means you strive;

سَارِقَة means woman thief;

لَا يُخَوِّفُ اللَّهَ ۝ ١٥٤ ۝ الْيَاكِينُ ۝

الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا
وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَمَةِ
مَا تُقْبَلُ مِنْهُمْ ۚ وَلَهُمْ عَذَابٌ أَلِيمٌ ۝ يُرِيدُونَ
أَنْ يُخْرِجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا ۚ
وَلَهُمْ عَذَابٌ مُّقِيمٌ ۝ وَالسَّارِقُ وَالسَّارِقَةُ
فَاقْطِعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا ۚ مِنَ
اللَّهِ ۚ وَاللَّهُ عَزِيزٌ حَكِيمٌ ۝ كَمَنْ تَابَ مِنَ بَعْدِ
ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ ۚ إِنَّ اللَّهَ
غَفُورٌ رَحِيمٌ ۝ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ
السَّمَوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ
لِمَنْ يَشَاءُ ۚ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝ يَا أَيُّهَا
الرَّسُولُ لَا يَحْزَنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ
مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ

مَنْزِلٌ

In the verse no. 35 Allah addressed the believers and directed them to ---

- fear Him by refraining from non-compliance with His orders and from commission of sins,
- seek nearness to Him by obeying His orders as contained in the Quran and expounded by the Prophet, and by leading a chaste life in accordance with them, and
- strive ardently with might and main in the religious wars against the disbelievers.

If the believers comply with the above orders they would surely attain success in this world and salvation in the Hereafter and also achieve good will and pleasure of Allah. Consequently they shall gain propinquity to Him; and that is the real prosperity.

After refering to the reward promised to the believers for their compliance with the above orders, Allah referred in the next two verses no 36 and 37 to the disbelievers and the punishment to be awarded to them for their disbelief. He clearly announced for them terrible torment in Hell. No ransom shall be accepted from them on the Day of Judgment, even if they were to offer whatever is on the earth even when doubled. Whenever they would desire to get out of Hell, their efforts would be foiled. They would simply be pushed back. Thus they will have to be there permanently, and they have no respite or mitigation in torment.

The other relevant passages in the Quran are as under :

1. Those whom they invoke are themselves busy seeking approach to Allah.
2. Whenever an inmate of Hell would wish to get out of it, he would be pushed back into it.

Traditions

imp a) Whenever you hear 'azan', repeat what the 'muazin' says. Then recite a 'durud'. You will thereby have ten good acts recorded to your account. Then request Allah to admit the Prophet to 'Vasila' — the best part of paradise and nearest to Allah. That is earmarked for one man only, and it is hoped that the Prophet would be that man. In return the Prophet will intercede for you with Allah.

imp b) Whoso requests Allah to grant 'Vasila' to the Prophet, the latter would intercede for him on the Day of Judgement.

c) A denizen of Hell would be sent for and asked how he felt in Hell. He would say that it was the worst and the hardest place. He would then be asked if he was prepared to offer any ransom for his deliverance from it. He would say that he would be much too happy even to offer all the gold of the earth as ransom. Allah would then tell him that He had demanded much less from him in this world, and still he had disappointed Him. He would then be sent back to Hell.

d) According to Hazrat Jabbar the Prophet had once said that one class of persons would be taken out of Hell, (meaning thereby that the sinful believers would be kept in Hell for some period and then taken out therefrom).

هتین پیرین مونترین، کھج پیر قدام
وچ وسیلونا، کو، اور ی آری جام
هیئین (ئی هام، پاڑج کو مپھون، سین

(Shah)

(Crawl on your hands, feet and forehead towards Allah, who needs no intermediary. You should submit to Him completely and willingly and admit no partner with Him).

ممار حرم باز، تہمیر حرم نیز

(Iqbal)

(O you builder of Kaaba! Strive again for reconstructing it).

- 38 And the male thief and the female thief, cut off their hands in retribution for what they have earned, as an exemplary punishment from Allah; and Allah is the Mighty, the wise!
- 39 But whoever repents after his misdeed and reforms, verily Allah shall relent towards him; Allah is indeed the Forgiving, the Merciful!
- 40 Do you not know that to Allah indeed belongs the sovereignty of the skies and the earth? He punishes whom He wills and He forgives whom He wills. And Allah has power over all things.

قَطْرُ means cut off; نِكَالٌ means exemplary punishment; تَابَ means repents.

In the verse no. 38 Allah has prescribed punishment for theft. It is amputation of a hand (for the first offence, and of opposite foot for the second offence and imprisonment for subsequent offences) irrespective of the sex of the thief. Both male and female thieves are to be awarded the above punishment. The Quran has not prescribed the minimum value of the stolen property to attract this provision of the law. The muslim jurists are not at one in this connection. Imam Shafai has fixed it at one dinar and Imam Malik at three Darhams. According to Imam Azam the hand of a thief should be cut off when

- a) the stolen property is worth one dinar or more.
- b) it is worth guarding, and.
- c) it has conventional value.

This verse is a sort of Divine statute and its provisions are not to be taken lightly. The punishment prescribed under it is meant to be deterrent against future lapses. It is to be awarded by the competent authority. There is no provision in the Quran for its remission. Allah is the Mighty! He is all powerful. He could enact any laws for His creatures. But simultaneously He is very judicious, and as such all His laws are based on justice, and the punishments provided under them are absolutely appropriate.

Just as it is the privilege of Allah to punish an offender, similarly it is within His sole power to forgive a guilty person; and this Divine right comes into operation when the offender has sincerely regretted the offence, has repented of it in the prescribed manner and restituted the stolen property to its owner or is forgiven by him, and has amended his conduct thereafter by refraining from committing the offence again. Verily Allah is the Forgiving! He may pardon the offender for the particular misdeed. He is so Merciful that He may, in addition, grant him other favours also e.g. put him on guidance or forgive his other sins too and grant him salvation on the Day of Judgment.

It is within the knowledge of every person that Allah is indeed the master and owner of everything in the universe. He has no partner nor consultant. He may punish any person whom He wills. He may forgive any person whom He wills. Accordingly He punishes a thief and again pardons him if he repents. His power and discretion in either respect are unfettered. Verily He is the Omnipotent! His will is supreme in all matters.

Traditions

- imp a) A person had stolen a shield of the Prophet. Its price was about three darhams. The thief's hand was cut off.
- b) The hand of a thief should not be cut off unless the stolen property is worth quarter of a dinar or more.
- (Note: During the Prophet's time a Dinar was equivalent to twelve darhams).
- c) A thief confessed before the Prophet to have committed theft of a bed-sheet. After his hand was cut off, he was asked by the latter to offer repentance for his crime, which he did. Thereupon

the Prophet informed him that his repentance was accepted by Allah.

imp d) A woman of Makhzum tribe stole some ornaments. Her relatives offered ransom for her release. But the Prophet rejected the offer. Since the woman belonged to a good family, people were perturbed on her account. They prevailed upon Hazrat Usama bin Zaid to intercede with the Prophet in her favour. Hazrat Usama did it, but the Prophet became annoyed with him and rebuked him for having tried to interfere with the Divine orders. Hazrat Usama withdrew his intervention and sought pardon. The Prophet got on the pulpit and addressed the gathering to the effect that the earlier generations were destroyed because they tampered with justice and let off thieves who belonged to high families, and punished the others. He swore by Allah and said that if his own daughter were to commit theft, he would definitely order amputation of her hand. He then ordered amputation of the hand of the guilty woman, and it was done.

imp e) A woman had received ornaments on loan, and later she denied them. The Prophet ordered her hand to be cut off.

آبروی رود ای ابرخطا پوش بنار

(Hafiz)

کہ بدیوان عمل نامہ سیاہ آورده ام

(I am losing my respect. O Forgiving cloud (i.e. Allah)! Pour rain on me, and wash off my sins as I have brought an absolutely black record thereof).

41) O Apostle! Let them not grieve you who race with each other into disbelief from amongst such as (merely) profess belief with their mouths, but in their minds they do not believe; and from amongst the jews (who are) listeners to falsehoods, (also) listeners (as tale bearers) for other persons who have not contacted you (personally); they pervert words (of the Torat) from their proper order; (and) they say: "if you are given this (direction) accept it, but if you are not given it, guard against it". And whoso Allah intends to lead into impiety, you shall have no authority in aught against Allah. They are those whose minds Allah would not intend to purify. For them there is disgrace in this world and a terrible torment in the Hereafter.

42) (They are) listeners to falsehood (and) devourers of the forbidden. Hence if they come to you, either judge between them or (decline, and) turn away from them; and if you do turn away from them, they shall not (be able to) harm you in the least; and if you (choose to) judge, (then) judge with equity between them. Verily Allah befriends just.

43) And wherefore do they seek your judgment when they have with them the Torat which contains Allah's order (about rajm)? Yet they turn away after that (i.e. after receiving your decision

۱۵۸

مَعَ

قُلُوبُهُمْ ۖ وَمِنَ الَّذِينَ هَادُوا ۖ سَمْعُونَ
لِلْكَذِبِ سَمْعُونَ يَقُومُ آخَرِينَ ۖ كَمَا يُؤْتُونَكَ
يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ ۖ يَقُولُونَ
إِنْ أَوْثَقْتُمُ هَذَا فَخَدُّوهُ وَإِنْ لَمْ تُؤْتُوهُ
فَاَحْدَرُوهُ وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ
لَهُ مِنَ اللَّهِ شَيْئًا ۚ أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ
اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ ۚ لَهُمْ فِي الدُّنْيَا خِزْيٌ ۖ
وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ۝ سَمْعُونَ
لِلْكَذِبِ أَكْثُونَ لِلْصُّحُفِ فَإِنْ جَاءُوكَ فَاحْكُمْ
بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ ۖ وَإِنْ تُعْرِضْ عَنْهُمْ
فَلَنْ يَضُرُّوكَ شَيْئًا ۚ وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُمْ
بِالْقِسْطِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۝ وَكَيْفَ
يُحْكِمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ

مِنْ

consistent with it)! and (infact) they are not the believers

Section 7

(44) Verily We sent down the Torat wherein was guidance and light. The jews were judged according to it by their prophets who had submitted (to the will of Allah), and by the Rabbies and the erudites (appointed) as the guardians of the Book of Allah (against its interpolation), and they were witnesses to it. Hence do not fear people, but fear Me; and do not barter My revelations for a miserable price. And whoever do not judge according to what Allah has sent down, (Verily) they are the disbelievers.

يَسَارِعُونَ means race; تَهْتِكُ means

authority; فَتَنَتْهُ means lead them into impiety;

خِزْيٌ means disgrace;

سَحْتٌ means forbidden (bribe or misappropriation);

حَكَمْتَ means you order, adjudicate;

أَخْبَارٌ means learned jews;

وَلَا تَخْشَوْنَ means do not fear; تَوَرَّعُوا means you are given.

The backgrounds of these verses are as under :

1. (As amplified in Tafsire-Hussini) —

The Torat contained the order that a married man or woman, found guilty of adultery, shall be stoned to death. But the jews had restricted its application to the poor convicts only. For rich persons they had prescribed lashes and other social humiliations.

It happened that a man and woman — of high family among the jews of Khaiber — were declared guilty of adultery. Normally they should have been stoned to death according to the punishment prescribed in the Torat, but the general public wanted to save them from it. They had learnt that the Prophet of Islam had not received any specific orders for stoning to death the married persons guilty of adultery. They wanted to take advantage of the alleged lack of provision through Banū Kariza, jews who were neighbours of the muslims and who had alliance with them. Accordingly they went to

ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ۝
إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ
بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَا دُونَ
وَالرَّبَّابِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ
اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ ۚ فَلَا تَخْشَوْنَ النَّاسَ
وَإَخْشَوْنَ اللَّهَ وَلَا تَتَّبِعُوا بِآيَاتِي ثَمَنًا قَلِيلًا ۚ
وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ
الْكَاذِبُونَ ۝ وَكُتِبْنَا عَلَيْهِمْ فِيهَا أَنْ النَّفْسَ
بِالنَّفْسِ ۖ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ
وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ ۖ وَالْجُرُومَ
تَصَاصُ ۚ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ ۚ
وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ
الظَّالِمُونَ ۝ وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ
مَرْيَمَ

Madina and secured cooperation of the local jews. Later they called on the Prophet, apprized him of the facts of the case, and covenanted with him to implement his decision in the matter. At the moment Hazrat Gibril revealed the Divine orders prescribing punishment of 'rajm' or stoning to death for the married person found guilty of adultery. Accordingly the Prophet gave the decision that the guilty pair should be stoned to death. The deputationists, however, remonstrated against it and said that the punishment prescribed in the Torat for such offenders was 40 lashes and ride on a donkey while sitting in a reverse manner. It was, however, revealed to the Prophet that the jews were misquoting the provisions of the Torat. Ibn Surya, one of the deputationists, was reported to be a learned man and a relatively unsophisticated person. The Prophet asked him on a solemn oath to quote the relevant orders contained in the Torat. Ibn Surya quickly thawd and came out with the truth that if four persons proved the charge of adultery, the guilty pair, according to the Torat, was to be stoned to death. The Prophet passed the sentence accordingly, and it was carried into effect. These verses were then revealed and the Prophet exclaimed: 'O Allah! I am the first person to revive your dormant law'.

2. The suburban jews mainly formed two groups ---

- a) of the Banu Kariz, the conquerers or the high ups and
- b) of the Banu Nazir, the conquered or the underdogs.

If a member of the Banu Karizas killed one of the Banu Nazirs, he had to pay fifty 'dask' only as blood money, but if any of the Banu Nazirs killed a member of the Karizas, he had to pay one hundred 'dask' as blood money. After the muslims had settled down at Madina, a member of the Banu Nazirs happened to murder a Banu Kariza. He was called upon to pay one hundred 'dask' in reparation. But he refused to pay it, pleading that as among the muslims the jews, too, should be treated all alike, and they should obviate all sort of discrimination amongst themselves. The Banu Nazirs suggested that the matter be referred to the Prophet of Islam for arbitration. But the Banu Karizas apprehended that the Prophet might not uphold their convention. Accordingly they decided among themselves to ascertain the Prophet's views in the matter before formally agreeing to his arbitration. Hence they sent spies to Madina to contact the Prophet and know indirectly his views in the matter. In the meanwhile these verses were revealed.

In the verse no. 41 Allah addressed the Prophet of Islam, not by name as in the case of other prophets but by designation, and directed him not to be grieved by the expressions and activities of those who, as a matter of fact, rushed headlong into disbelief. In this directive to the Prophet Allah pointedly referred to ---

- a) the hypocrites who merely professed belief by expression but in their hearts they remained as much unbelievers as ever before, and
- b) the jews, who as a class, did not believe in Islam.

Both these sections of people were, by habit, disposed to listen to any falsehood, particularly if it related to Islam. They had developed that habit by listening to falsehoods about Islam uttered by their chiefs or rabbies. Not content with that they often acted as spies for other jews, who due to spite or conceit, had never met the Prophet personally. The jews had perverted the text of the Torat at several places. Reference in this verse (no. 41) is more particularly to the provisions prescribing the punishment of stoning to death for the married persons found guilty of adultery. These jews were reprehensible for the following malpractices:

- 1) Some of them were too much conceited to meet the Prophet of Islam personally.

- 2) They were very eager to listen to falsehoods against Islam.
- 3) They suppressed or perverted certain provisions in their own scripture.
- 4) They deployed emissaries or sent litigants to the Prophet of Islam. But they had clear guide lines to accept only such revelations received by the Prophet, or such of his decisions, as conformed to their interpolations in the Torat.

Allah dismissed these confederates — the employers and the employed — with the following observations :

- 1) These persons were those whose hearts Allah did not intend to purify.
- 2) If Allah intended to keep any person in misguidance or impiety, none could retrieve him therefrom.
- 3) There was disgrace for these persons in this world. This implied that the hypocrites would be exposed and punished in due course, and the jews would soon be subjected, liquidated, exiled or made to pay jiziya as it suited the occasion.
- 4) All of them would receive a terrible punishment on the Day of Judgment.

These caluminators of Islam — the hypocrites and the jews — were, as said above, addicted to hear and utter falsehoods against Islam. They were also prompted to do it by the illegal gratification — the gifts and perquisites — which they received in that connection from their chiefs and masses. With tainted hearts, their presentation of disputes to the Prophet could not have been prompted by any righteous considerations. Generally it was motivated by the malafide design to obtain favourable decisions from him. Accordingly Allah gave the option to the Prophet to accept their references for arbitration or reject them forthright. In case he adopted the latter course, he was not to apprehend any harm from them, as Allah would always protect him. But if he chose to accept any reference from them, then he was to decide the dispute equitably according to the Quranic law. Verily Allah always loves those who act justly. (vide verse no. 42)

Note : This verse is said to have been superseded by the later verses no. 48, 49 and 50 of the same surah.

In the next verse (No. 43) Allah has made it clear why He did not make it obligatory for the Prophet to accept references from the jews for arbitration. Allah has used two arguments for it as under :

- a) The jews had the Torat which contained the necessary laws and they knew it. It was, therefore, inexplicable why inspite of it they took religious controversies to the Prophet of Islam. Surely they had covenanted with Allah to believe in the Torat, and as such they should have referred to it for guidance in all religious disputes.
- b) The jews were always spiteful against Islam. They would not appreciate any provision in the Quran which went counter to their perverted texts. Pursuant to that Policy when-ever the Prophet of Islam disposed of their reference in the light of the Quranic law and if his decision clashed with their views or desires, they would reject it. This was apparent from the case where the Prophet had decided that the guilty couple, charged with adultery, should be stoned to death. Since that decision offended against their perverted text, the jews did not appreciate it.

Allah addressed the jewish priests mainly, though not exclusively, in the verse no. 44 under comment. Therein He reiterated that the Torat was a Divine scripture and that it contained guidance and

light to discriminate between right and wrong. Accordingly the Jewish Prophets who, in spite of a considerable following, were very humble and submissive before Allah, and the rabbies and other learned men who were all charged to believe in the Torat and maintain its provisions undefiled and unaltered and who had covenanted to do it, used to dispose of all controversies in the light of the holy scripture. Why did the Jews, contemporaneous with the Prophet of Islam, then suppress all references to him, or award of certain punishments as contained in the original Torat, and interpolate its provisions to suit their personal ends or to appease their chiefs? In that respect particularly Allah pulled them up and advised them that they should fear Him alone and none else, and that they should not barter away His revelations contained in the Torat for the pittance that they received from their chiefs and others. Allah would surely compensate them with far better things. He concluded the verse by declaring that those persons who suppressed the Divine revelations and put up perverted texts in their place, then palmed them off on others as Divine revelations and used them for settlement of controversies and litigations in conflict with the Divine orders, were definitely infidels. They would be classed as such and punished accordingly on the Day of Judgment.

(45) And We prescribed therein for them: "life for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth and (identical) raprisal for (other injuries, but whoso foregoes his right to (the reprisal), it shall he (deemed) as on expiation (of sins) for him; and whoso do not judge by what Allah has sent down, then they are the wrongdoers.

أَنْفٌ means nose; أُذُنٌ means ear; سِنٌّ means tooth; جُرُوحٌ means injuries;
قِصَاصٌ means raprisal; تَصَدَّقَ means waives; كَفَّارَةٌ means expiation.

This verse contains three clauses as under :

1) Allah has reproduced the punishments prescribed by Him in the Torat for the Jews — life for life, eye for eye, nose for nose, ear for ear, tooth for tooth and injury identical to the injury caused to the aggrieved party. Allah has reproduced them for the information of the Muslims and for their adaptation in Islam. All schools of thought are agreed on the point that unless superseded by a specific provision in the Quran, the punishments prescribed in the earlier scriptures and reproduced as such in the Quran should be assumed as having been prescribed for the Muslims.

★ These punishments are based on the facts that

- a) all human beings are alike. Allah does not make any distinction between man and woman, rich and poor, master and slave, Muslims and Zimies. The infidels, who are not Zimies are, however, excluded from the purview of these orders.
- b) The injury should not have been caused justifiably as in pursuance of a court's order, or accidentally and unintentionally.
- c) The reprisal should not exceed the original injury. Any excess caused in requital would be considered as a transgression.

2. If in the case of murder the heir to the deceased, or in the case of other injuries the injured person concerned, forgoes the requital and remits it as a measure of charity, Allah will recompense him by treating it as expiation of his sins. This clause and the following one are not reproduced from the Torat. Obviously they were not contained in it.

3. Whoever, whether the people of the Book or the muslims, do not judge controversial matters according to their scriptural laws, they would be considered as wrong-doers.

Traditions

- imp a) A man shall have to pay with his life for the murder of a woman.
- imp b) Blood of all muslims is the same (in quality and value).
- imp c) A muslim shall not be killed in requital for the murder of an infidel.
- imp d) Father's sister of Harat Uns fractured some teeth of a slave woman. The latter took the matter to the Prophet, who ordered identical reprisal in the case. Hazrat Uns and others approached the aggrieved party, and she forwent the reprisal.
- imp e) If the aggrieved person has been awarded a quarter of the usual recompense and he forgoes it, Allah will forgive a quarter of his sins quantitatively.
- imp f) If a muslim receives an injury and he does not retaliate or apply for requital, Allah would raise his status.

(46) And We caused Isa son of Maryam to follow in their foot steps confirming what had preceded him, the Torat, and We gave him the Injil, wherein was guidance, and light, and confirmation of what had preceded it, and guidance and admonition for those who fear Allah.

(47) And let the people of the Injil judge by what Allah has revealed therein; and whoso do not judge by what Allah has sent down, then they are the transgressors.

قَفِينَا means We sent after them;

أَتَارِهِم means their foot steps;

مَوْعِظَةً means admonition;

لِيَحْكُمَ means should adjudge.

The last preceding verse was concluded with the warning that those persons who did not decide their matters in the light of their scripture, committed a sin and they were wrong-doers.

In verse no. 46 Allah specifically stated that

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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مَرِّمٍ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ
وَأَتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا
لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً
لِّلْمُتَّقِينَ ۝ وَلِيَحْكُمَ أَهْلُ الْإِنْجِيلِ بِمَا أَنزَلَ
اللَّهُ فِيهِ ۚ وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ
هُمُ الْفَاسِقُونَ ۝ وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَ
مُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ
وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَنَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ
جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ
لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِن لِّيَبْلُوَكُمْ فِي مَا
آتَاكُم فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا
فِيَنبَأُكُمْ بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ۝ وَإِن أَحْكَمُ

مَنْزِلٌ

- a) Hazrat Isa succeeded the Israeli apostles and he confirmed the Torat which was received earlier by Hazrat Moosa and which was followed in its teaching by his successors till Hazrat Isa was appointed as apostle;
- b) Hazrat Isa received Injil as the Divine scripture and it confirmed the Torat in main. Further it threw light on those matters which had become controversial among the jews. In addition it brought certain concessions to the Christians. Some articles of food which were forbidden to the jews mainly as a chastisement, were authorized to the christians. In short the Injil's function was fourfold as under :
 - i) it confirmed the Torat, an earlier scripture;
 - ii) it offered guidance in respect of the fundamentals of faith and for discrimination between the authorized and the unauthorized;
 - iii) it lit up for safe conduct, the straight path to the goal; and
 - iv) it offered guidance on all controversial issues and it contained the necessary admonition for those who feared Allah.

In the next verse Allah authorized the Christians to judge their matters-at-issue according to the provisions of the Injil which was revealed for their benefit. If any of them failed to do so, they would certainly be considered as transgressors or rebellious.

The seeming repetitions at the end of verses no. 47, 48 and 50 (44, 45 and 47 according to the order maintained in the Ibn Kasir's Tafsir) are not real repetitions. The significant words in the three cases are : unbelievers, wrongdoers and rebellious (or transgressors), and each fits in the context. If the jews tamper with their Book they are unbelievers; if they give false judgments, they are wrongdoers. If the christians follow not their light, they are rebellious".

(Alama Abdullah Yusuf Ali's Tafsir of the Quran)

The other relevant passages in the Quran are as under :

1. Isa said : 'I will declare halal for you some things which were haram previously'.
 2. Those persons obey this Apostle for whom they have clear references in the Torat.
- (48) And We have sent down to you the Book in truth, confirming what had preceded it in the Book and (as its) guardian. Hence judge between them by what Allah has sent down (to you), and do not follow their desires in disconformity of what has come to you of the truth. For each of you We have prescribed a law and a high way. And if Allah had so willed, He would have made of you all one (single) community, but He means to test you by what He has given to you, so vie with (each other) in good performances; to Allah is the return of you all; He shall then declare to you about what you have been disputing; —

(49) And judge between them by what Allah has sent down (to you), and do not follow their desires; and beware of them lest they beguile you away from any part of what Allah has sent down to you. If they turn away, then you should know that it is the intention of Allah to punish them for some of their sins. And verily most of the people are transgressors.

(50) Do they then seek judgment of (the days of) ignorance? And who is better than Allah as a judge for the people (who are) convinced, (being well grounded in faith?)

The background of these verses is as under :

Certain jews of note hatched a conspiracy to beguile the Prophet of Islam. They went to him and told him that he knew already that they wielded considerable influence among the jews and that if they embraced Islam, most of the masses will follow suit. They then suggested to him that they would agree to conversion provided he, in his turn, consented to decide their disputes with their tribesmen according to their desire. The Prophet refused to oblige them. These verses were then revealed.

يُتَّبِعُهُمُ بَينَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ
وَاحْذَرُهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ
إِلَيْكَ ۖ فَإِنْ تَوَلَّوْا فاعْلَمُوا أَنَّ اللَّهَ يُرِيدُ أَنْ
يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ ۚ وَإِنْ كَثِيرًا مِّنَ
النَّاسِ لَفَاسِقُونَ ۝ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ۚ
وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ۝
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا الْيَهُودَ وَالنَّصَارَةَ
أُولَئِكَ يَرْغِبُونَ إِلَىٰ آبَاءِهِمْ ۚ بَعْضٌ مِّنْهُمْ
يَتَوَلَّوْا ۚ فَمَنْ قَاتَلَهُ مِنْهُمْ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ۝ فَتَرَىٰ الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ
يُّسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَنْ تُصِيبَنَا
دَآئِرَةٌ ۚ فَهَسَىٰ اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ
مِّنْ عِنْدِهِ فَيُصِيبَهُمْ أَلَّا يَسْتَرْوُوا فِي أَنْفُسِهِمْ

مُهَيِّئًا means quadrian;

يَفْتِنُونَ means they; احْذَر means beware; اسْتَبَقُوا means vie with each other;

يُصِيبُهُمْ means cause to reach them; may beguile you;

يُوقِنُونَ (from) يَقِين means matrialist desires. هَوَاء (singular) آهْوَاء

means convinced. خَيْرَات may be translated as good performances.

After describing the merits of the Torat and the Injil in the previous verses Allah referred to the Quran and attested that :—

a) He had sent it in truth and that whatever was contained in it was from Him and was the absolute truth. There was no exaggeration or perversion in it;

- b) it confirmed the previous Divine scriptures — Zabur, Torat and Injil;
 - c) its purity was preserved by Allah.
- (note: According to the Tafsirs by Moulanas Ashraf Ali Thanvi, Abdul Majid Daryabadi and Kamaluddin Hussaini)

(c) above is interpreted as under:

- c) it would preserve the sanctity of the earlier scriptures and check their further distortion).

After enumerating the merits of the Quran Allah enjoined on the Prophet to dispose of the disputes of the people of the Book, which may be referred to him, according to the Quran and not concede to their desire that he may deviate from it and judge them by some other standards. Allah had, infact, prescribed a law and a clear set of rules of conduct, as contained in their scriptures, for each community; and if He had so willed, He would have made a single nation of the entire humanity and prescribed one single uniform law and code of conduct for all of them. But the purpose of Allah, His universal plan, is to test people by what He has sent down to them. This implies that till a fresh scripture was vouchsafed the people were to follow the last one; and after a fresh scripture was sent down, all of them were to accept its teachings. Allah then exhorted them to believe in the Quran forthright, accept the new faith and follow its code of life, in theory and in practice. They must do it as enthusiastically and thoroughly and perform righteous deeds as if they were in a race; ultimately they shall all return to Allah and He shall then confront them with their unwarranted controversies and quibblings and give His decision thereon.

In the next verse (no. 49) Allah superseded the instructions issued earlier under verse no. 42 of the same surah and ordered the Prophet.

- a) to accept without exception all references made to him by the people of the Book, and
- b) to dispose of them according to the Quranic law.

He was, under no circumstances, to deviate from these orders. The people of the Book were out to tempt him to accept their suggestions to arbitrate in their matters by their own standards and thus deviate from the Quranic orders. Accordingly he should beware of their tactics and never yield to them. If the contending parties refused to be judged by the Quranic standards or they declined to abide by his decisions, he should be consoled by the fact that Allah wished to punish them in this world for some of their sins including this particular transgression of flouting the Prophet's authority. Allah knows well that many of the people are indeed transgressors.

In the verse no. 50 Allah compared the act of these people of the Book who perverted their scriptural texts and who after taking their disputes to the Prophet of Islam, desired that he should give verdict consistent with their perverted texts as in the case of 'rajm' and blood money, in contravention of the Quranic orders, or in the case of the infidel Arabs of the pre-Islamic days, by what they had enacted and maintained as a set of orders and rules and they decided their disputes in accordance therewith. Such persons were infidels, and it was worthwhile waging a religious war against them. The people of the Book had the requisite religious knowledge but not the benefit of the new faith. Hence unlike those who were men of conviction, well grounded in faith, they could not adequately appreciate the fact that there can never be a better judge than Allah, the Creator of the humanity and the final Judge who would review all records and pass awards on the day of Reckoning.

The other relevant passages in the Quran are as under :

- 1) When the Quran is recited before those who are given information about it before hand, they prostrate themselves and affirm that the promise of Allah is true and that it has been fulfilled.
- 2) Our apostles preached to their followers to worship Allah to the exclusion of all others.
- 3) If you agree with majority of the people of this world, they would put you off the track leading to Allah.

Traditions

- a) We apostles are all step brothers with the same father.
- imp b) He is the worst enemy of Allah who seeks (or introduces) in Islam the ways of paganism.
- c) According to Hazrat Hassan whoever gives a verdict inconsistent with the orders of Allah, his verdict is that of 'ignorance'.

Section 8

- 51) O you who believe! Do not take the jews and the christians as friends; they are friends (only) to each other; and whoso from amongst you befriends them, he is indeed one of them; Verily Allah does not guide the wrong doing people.
- 52) Consequently you shall observe those in whose hearts is a disease rushing towards them saying : 'we fear lest a reverse may overtake us'. But it is quite probature that Allah may give (you) victory or some decision from Himself; then they shall regret what they had concealed in their minds.

justifying it by their apprehension that the muslims may have a reverse again. Allah, however, counteracted their apprehensions by informing the muslims that it was quite likely that He may make them victorious over the pagans of Mecca and the jews living in and round about Madina with whom the hypocrites were friendly or He may announce some definite orders in respect of them. (It may be that He might order externment of the jews from Mecca or He might expose the hypocrites through a revelation and thereby cause them discomfiture). In either of these exigencies the hypocrites would very much regret their hypocrisy with muslims and their secret alliance and friendship with the opponents of Islam. They will have a threefold remorse as under :

1. They always behaved hypocritically with the muslims; but they could not secure any advantage on that account from the non-muslims. Eventually their hypocrisy was exposed and they appeared in their true colours, much to their embarrassment.
2. Their hypocrisy was mainly pivoted on the expectation that the muslims would be defeated and their friendly relations with the non-muslim conquerors would then be extremely helpful to them. Their calculations, however, went wrong and their friends were defeated.
3. All their hypocrisy which was based on wrong hypothesis proved futile. Their erstwhile friends were no more in a position to repay their friendship, and their exposure before the muslims had forfeited their regard for them.

It should, however, be noted that the hypocrites were remorseful but not repentant. In the latter case they should have expressed penitance, admitted their wrongdoing and turned a new leaf in life. But they did not do it. When these hypocrites were exposed, the muslims were aghast to see the true picture, and they exclaimed in horror, whether these hypocrites were really those very persons who always swore vehemently by Allah that they were indeed with the muslims, and that their association with their opponents was a mere comonfrage. Verily all their activities and works proved null and void. Thereby they lost at all ends, a) with the vanquished 'friends', who then discredited them and were in no wise helpful to them, with b) the muslims who now saw them in their true colour, and with c) Allah for defying His orders.

Traditions.

When Abdullah bin Ubai was seriously ill the Prophet went to enquire about his health. He told him that he had asked him a number of times not to be friendly with the jews. But Abdullah replied (without a trace of repentance) that Sead also had died, though he had enmity with them.

وز غیر جنس باشد ذوق ما
آن مگر مانند باشد جنس ما

(Roomi)

(If any person is inordinately inclined to an alien community, he becomes one of it).

(54) O you who believe! If any one from amongst you apostatizes, Allah shall then bring soon a people whom He will love and who will love Him, humble towards the believers, unrelenting towards the infidels, striving in the path of Allah and never afraid of the denunciation of a ^{Converts to infidel} ~~cyria~~. This is the grace of Allah; He bestows it on whom He wills; and Allah is the Bountiful, the Knowing!

(55) Your only friends are Allah, and His Apostle and the believers — those who (regularly) establish the prayer, and give the obligatory charity and bow down (i. e. worship submissively).

(56) And whoso befriend Allah and His Apostle and the believers, (they constitute) the party of Allah (that) will (certainly) be victorious.

مَنْ يَرْتَدَّ means apostatizes; اِذْلَةٍ means humble; اَعَزَّةٍ means unrelenting;
كُومَةً لَائِمٍ means denunciation or criticism of the cyvie; يَتَوَلَّ means befriends.

The background no 3 stated under the preceding verses is said to be the background of these verse too.

In these verses Allah particularly addressed the contemporary muslims living at that time. Therein He plainly told them that the apostasy of any of them would not adversely affect Islam in any respect. On the contrary Allah would in no time bring in its fold such people —

- whom He would love by guiding them along the straight path leading to the eternal bliss;
- who would love him by displaying complete submission to Him in all respects, doing what is righteous and abstaining from what is forbidden, ever seeking His approbation;
- who would be gentle, sympathetic and cooperative with the fallow muslims;
- who would be stern and unrelenting to the infidels and who would refuse to have any liaison with them or succumb to their viles and temptations;
- who would always be prepared to take action in the cause of Allah physically and financially; and
- who would not be afraid of the reproaches of the hypocrites or the pagans or the people of the Book, some of them being their friends or erstwhile relatives, while taking action against them.

To bless a person with the above qualities is certainly a great favour of Allah. He bestows it on whom He wills. Verily He is so Bountiful that He could bestow this particular favour on all His creatures. But He knows their individual merits, and according to His universal plan He confers His favours on those persons only whom He considers deserving.

In the next verse Allah advised the muslims that their only friends, on whom they should depend, were Allah, who would always help and protect them, the Apostle, who would guide and lead them correctly and the fallow believers who would always join them and be with them. Allah further described the bonafide believers as persons who were steadfast in prayers, regular in payment of the obligatory alms and meek and submissive in their conduct before Allah. They were thus mindful of their duties to Allah and to the society. Verily those who befriended Allah, the Apostle and the fellow believers, constituted the party of Allah and they would always be successful in their programme in this world and in the Hereafter.

The verse No. 54 may be taken as a prophesy which was later fulfilled during the Khilafat of Hazrat Abu Bakr Sidik, when quite a handful of imposter Prophets sprang up resulting in an appreciable number of muslims turning apostates. Hazrat Abu Bakr enlisted the cooperation and help of Yemani muslims and crushed the apostates and their pseudo Prophets.

Traditions :

- imp a) The Prophet was known as 'Zuhuk' i.e. 'smiling' in connection with the muslims and as 'Kital' i.e. 'opposing' in respect of the infidels.
- imp b) According to Hazrat Abuzar the Prophet had exhorted him to do seven things as under :
- to associate with and love poor persons,
 - to look at lower people and not at higher ones in spiritual matters,
 - to sympathise with other men, though they may not reciprocate the feeling,
 - to refrain from asking others for anything,
 - to speak the truth, even though it may taste bitter to others,
 - to ignore the reproaches or criticism of others in spiritual matters,
 - to recite frequently : **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ**
- imp c) Do not hesitate to speak the truth even under duress, because none can cause any body's death or stop his livelihood.
- imp d) One of the questions which Allah would ask His creatures on the Day of Judgement would be : 'why did you not check a person when you saw him doing something unlawful?'
- imp e) A believer should not take upon himself something which he is unable to shoulder.

ہو حلقہ یاراں تو بریشم کی طرح نرم
 رزم حق و باطل ہو تو فولاد ہے مومن

(Iqbal)

(A believer is soft like silk in his own circle, but in the case of war between the truth and the falsehood he is firm like steel).

(57) O you who believe! Do not take as friends those who make a mockery and fun of your religion, from amongst those who were given the Book earlier than you and the infidels; and fear Allah if you are believers (indeed).

(58) And when you call for prayer they make a mackery and fun of it. That is because they are the people without understanding.

مَزُوا means mocking;

لَعِبَا means fun;

نَادَيْتُمْ means you call.

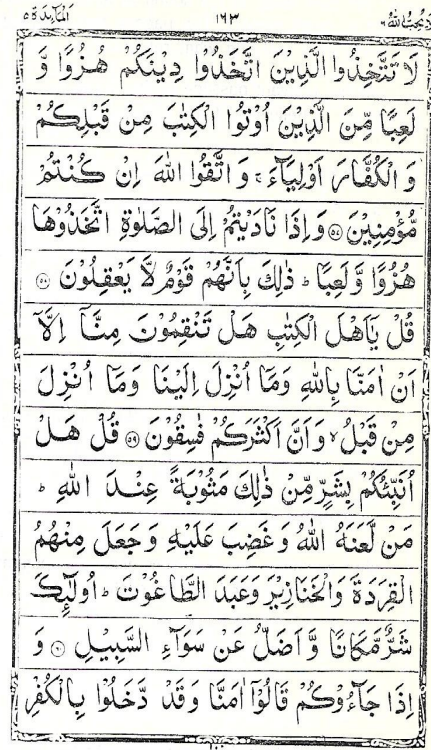
The backgrounds of these verses, as amplified in tafsir by Moulana Sayad Ashraf Ali Thanvi, are as under :

1. Whenever the muslims lined up for prayer, the jews used to curse them and wish that they were incapacitated to stand; and when they genuflected and prostrated, the jews used to mock at them.

2. A particular christian of Madina used to say : 'the imposter may be consumed by fire', whenever he heard in the azan the words — 'I certify that Muhammad (may peace of Allah be on him!) is the apostle of Allah'. One night his female slave brought some charcoal fire in his house when the entire family was asleep. A live charcoal fell on something which caught fire. All the family members and the household effects were burnt to cinders.

In these verses Allah directed the muslims not to take as friends those from amongst the people of the Book and the infidels who mocked at them and made a fun of Islam and the Islamic prayers. Both these sections shared common spite and animosity against the muslims and their religion. Allah further required that as true muslims they should fear Him, obey His orders and refrain from having any friendly relations with the infidels, jews and the christians, particularly when it was expressly forbidden by Him in the present verse no. 57. These enemies of Islam mocked at and made fun of it when the muezzin called the faithful to prayer and when the latter ranged themselves for it and offered it. This means that the entire process of prayer from the azan right up to the prostration was reviled at by these fallows. This attitude on their part surely reflected their lack of understanding.

these bufffoons did not realize that prayer is the dearest thing to Allah and the 'azan' is its important prelude. Infact it is such a commendable performance that the Prophet once expressed that the muezzins' necks would be long (i.e. they would have dignified look) on the Day of Judgment.



Satan too runs away at the sound of azan. Accordingly the persons engaged in azan and prayer are entitled to great respect. The pagans and the people of the Book indulged in mocking at and mimicking them, little realizing what retribution of Allah was in the making for them on that account.

Another relevant passage in the Quran is: "No believer should keep friendship with the infidels in preference to believers; if any believer does it, he should not expect any favour from Allah".

Traditions

imp a) In the year of the conquest of Mecca the Prophet one day asked Hazrat Bilal to give azan. When the latter did so, Atab who was sitting with Haris and Abu Sufyan at a little distance, said that Allah was kind to his father that by his death he was spared from hearing the provocative azan. Haris said that if he had believed that the Prophet of Islam was really the apostle, he would have accepted the faith. Abu Sufyan said that he would rather not offer any comment as he feared lest the gravel on the ground may convey their talk to him (the Prophet). They had hardly finished their discourse when the Prophet went up to them and disclosed to them their secret talk. Atab and Haris were so impressed by this disclosure that they immediately embraced Islam.

b) Hazrat Abu Makhdurah related to his erstwhile ward Hazrat Abdullah the history of his appointment as muezzin by the Prophet. At first he used to mock at the azan. One day the Prophet noticed it and called him. On his admission of the lapse, he was asked to give azan and the Prophet instructed him how to do it. Very much against his will Hazrat Makhdurah complied. After he had finished the azan, the Prophet passed his hand on his head and back and blessed him. The effect was miraculous. All aversion to the Azan disappeared from him. He began to love the Prophet, and after sometime he requested him for appointment as the muezzin at Mecca. The Prophet agreed to it and appointed him as such.

مکن با فرومایه مردم نشست چون کردی، ز ہیبت فروشوی دست

(Do not associate with base minded people. If you do it, you will only forfeit your own prestige).

59) Say: "O people of the Book! do you malign us merely because we believe in Allah and in what has been sent down to us and in what was sent down earlier? And indeed most of you are transgressors".

60) (And) say: "shall I inform you about (those whose reward is worse than this, as per Allah's requital? They were (those) whom Allah cursed, and with whom He was incensed, some of whom He transformed into apes and swine, and those who served the devil — they occupy the worst position and they have strayed furthest from the right path".

61) And when they come to you, they say: 'we believe', but (the fact is that) they came in with disbelief and (also) went out with it. And Allah knows (well) what they have been concealing.

(62) And you shall observe that most of them rush towards sin and transgression and they devour the forbidden. Evil indeed is what they have been doing.

(63) Why do the rabbies and the learned men not forbid them utterance of the sinful expressions and consumption of the forbidden? Evil indeed are their performances!

تَنْقَبُونَ means you malign or retaliate;

أُنَبِّئُكُمْ means may I inform you?

بَشَرٍ مِّنْ means worse than;

مَثُوبَةٍ means in requited;

قِرْدَةً means apes

مَكَانًا means in places position;

يَكْتُمُونَ means they used to conceal;

يُسَارِعُونَ means they rush;

عُدْوَانَ means transgression; سُحْتٌ means forbidden; لَبِئْسَ means evil indeed;

يَنْهَاهُمْ means forbade them;

The background of these verses, as per the Tafsir-e-Hussaini, is as under :

Abu Yasir with some other jews interviewed the Prophet of Islam and asked him to tell them the names of the apostles in whom he believed. The Apostle replied that he believed in Allah, in all Divine scriptures and in all prophets of Allah ending with Hazrat Isa. When they heard the name of Hazrat Isa they turned back, swore and said that his religion (Islam) was the worst possible religion and his followers the poorest recipients of the favours of Allah in this world as well as in the Hereafter. These verses were then revealed in reply to the above remarks of the jews.

In the preceding verses Allah had referred to buffooneries of the people of the Book in respect of the muslim way of worship. In these verses Allah directed the Prophet of Islam to reply to the remarks of the jews made during their meeting with him, as referred to in the above background, and

وَهُمْ قَدْ خَرَجُوا بِهِ ۖ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا
يَكْتُمُونَ ۖ وَتَرَىٰ كَثِيرًا مِنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ
وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتَ ۚ لَبِئْسَ مَا كَانُوا
يَعْمَلُونَ ۚ لَوْلَا يَنْهَاهُمُ الرَّبُّنِيُّونَ وَالْأَحْبَارُ
عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ ۚ لَبِئْسَ مَا
كَانُوا يَصْنَعُونَ ۚ وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ
غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا ۚ بَلْ يَدَاهُ مَبْسُوطَتَانِ
يَنْفِقُ كَيْفَ يَشَاءُ ۚ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَّا
أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا ۚ وَآلَقَيْنَا
بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ ۚ
كَأَنَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ
فِي الْأَرْضِ فَسَادًا ۚ وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ۚ
وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكُنَّا عَنْهُمْ

also to enquire from them if the cause of their general disapprobation of the religion of the muslims and their criticism and persecution of the latter was merely because they believed in Allah and in the Quran and in the previous scriptures — including the Torat and the Injil, which they had so solemnly covenanted to follow, but which covenant they had deliberately contravened. Verily on that account and their consequential disbelief in the Quran the people of the Book had become transgressors. It was a pity that they considered their transgression a virtue to be proud of and the religion of Islam as an object of mimicry and mockery. The Prophet was, accordingly, directed to confront the people of the Book with the performances of some of their ancestors in the not too remote past and which were condemned by Allah who cursed them on that account and who was absolutely annoyed and disgusted with them, and they were eventually metamorphosed as apes and swine as an eye opener to others. They were the persons who claimed to be the favourites of Allah, but in fact they worshipped the devil and followed his dictates. And what was the retribution of Allah to them in the Hereafter for their devilries? They were assigned the worst position in Hell. They very well merited it because they had strayed furthest from the path of guidance and rectitude.

After exposing the evil practices of their ancestors and relating the Divine punishments which they received, Allah confronted the contemporary people of the Book with their own hypocrisy, illustrated by the fact that when they joined the Prophet's meetings they always professed to be muslims, whereas the truth was that they came in and went out as infidels and the contact with the muslims or the Prophet's preachings had no influence on them. But what indeed was the advantage to them of this latent hypocrisy? None whatsoever. The muslims may not have noticed their hypocrisy. But Allah was quite aware of their secret feelings, their hypocrisy and disbelief; and it is He who eventually will call us to account for our conduct and deeds.

However this is only a side glimpse of their image. The fact is that they were deeply sunk in moral turpitude. They could not restrain themselves from sinfulness and transgression. Infact they simply rushed head long for it, and in addition, they resorted to what Allah had specifically forbidden. All this was snocking! But why did their rabbies and learned men not try to reform them and check them from making false and hypocritical statements and mocking gestures, and from resorting to and accepting what was forbidden to them? The only explanation that suggested it self was that their rabbies and learned men, too, were no better than the masses. Infact they were equally depraved. Any way their apathy in this direction was indeed equally reprehensible.

Another relevant passage in the Quran is :

"These persons developed enmity with them because they believed in Allah, the Excellent, the Praise-worthy".

Traditions

- imp a) To the question whether the present generation of apes and swine were descended from the metamorphosed jews the Prophet replied in negative, and said that there was no progeny of the community that was cursed and metamorphosed by Allah.
- imp b) Allah visits the entire community with calamity if some persons therefrom perpetrate evil and some others, who have the power to check them from it, do not take any preventive action in that connection.
- c) The Divine calamity referred to in (b) above will visit the community before their death.

- d) The Prophet once swore and said that his followers too, as a class, would be punished if their learned men did not exhort others to do what is righteous and to abstain from what is forbidden.
- e) According to Hazrat Abbas this verse (no. 63) pointedly refers to learned men in general.
- f) Hazrat Ali said once in a sermon that destruction of the earlier generations was due to the fact that when the masses committed evil acts, their learned men took no preventive or punitive action against them.

جي فارسي سڳيو ڪولو، توڙي غلام
جو ٻڌو ٻن ٻالهيڻ، سو ڪيئن چاڻي ڄام
اڃيوتان آب گهري، بکيوتان طعام
اي عامن سندو عام، خاصن منجهان نه ٿئي

(Shah)

(If a person of low background acquires learning, it does not lift him. His learning merely causes tension in him. How can he claim to be a leader? It is a common phenomenon that a thirsty man needs water and a hungry man needs food for relief. But this man's learning does not cure him of his inherent debasement. He retains his low level and cannot rise above it).

(64) And the jews say: 'the hand of Allah is tied up!' Be their hands tied up and be they occurred for (the blasphemmy) that they have uttered! Nay, His both hands are wide open. He disburses as He pleases. And what has been sent down to you from your Lord shall aggravate in many of them transgression and disbelief. And We have generated in them (mutual) enmity and spite till the Day of Judgment. Every time they kindle the fire of war, Allah extinguishes it, and (still) they strive to cause mischief on earth; and (verily) Allah does not love those who cause mischief.

(65) And if the people of the Book had (only) believed and been righteous, We would indeed have absolved them of their sins and admitted them into the Gardens of bliss.

66) And if they had (only) abided by the Torat and the Injil and by what has now been sent down to them from their Lord, they would surely have enjoyed (the earthly amenities) from above them and from below their feet. There is amongst them a moderate community; and most of them (albeit) do evil.

مَقْلُوبَةٌ means tied up; لَعِينُوا means

accursed; مَبْسُوطِينَ means wide open;

يُنْفِقُ means He spends;

يَزِيدَنَّ means aggravate;

أَطْفَاهَا means extinguishes;

أَرْجُلِهِمْ means their feet;

مُقْتَصِدَةً means moderate.

1. One background of the verse No. 64 has been discussed under the verse No. 181 of sura Al-Imran (parah 4) which relates to the same subject matter. Therein Allah had informed the jews that He had taken due notice of their blasphemous statement that they were rich and Allah was poor. In fact He had bracketted it with the murders of Prophets committed by them.

2. The other background, as per muajiz numa Tafsir of the Quran, is that before migration of the Prophet and muslims to Madina the jews there were in affluent circumstances. Subsequent to their rejection of the Prophet they incurred losses, and their financial condition particularly started worsening. Hence they used to blaspheme that Allah had been miserly to them.

In the verse No. 64 Allah repudiated the jewish blasphemous insinuation that His hands were tied up, implying thereby that even if Allah were rich He was definitely miserly toward them. Allah cursed them for the blasphemy and wished it back to them that "their hands be tied up". The fact is that to Allah belongs whatever is in the universe. Hence the question of His being poor can never arise. In addition He is most munificent. Actually His both hands are wide open, and He disburses His bounties in season and out of season wherever He pleases according to His universal plan. All His creatures, including the jews, look up to Him for satisfaction of their requirements. It was only their inherent transgression and spite against Islam that impelled the jews to give vent to these blasphemies. They knew, as per the prophesies in the Torat, that the Quran was a Divine scripture. Yet due to their sectarian hostility they rejected it. Every new verse of the Quran increased transgression and disbelief in most of them. Allah's retribution too took effect simultaneously. He cursed them, and in pursuance of His curse

لَا يُخَالِفُ ۝ ١٧٥ ۝ إِلَيْكَ ۝
سَيِّئَاتِهِمْ وَلَآذَ خَلَنَّهُمْ جَنَّاتِ النَّعِيمِ ۝ وَلَوْ أَنَّهُمْ
أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ
مِّن رَّبِّهِمْ لَأَكْلُوا مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ
مِنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ وَكَثِيرٌ مِّنْهُمْ سَاءَ مَا
يَحْكُمُونَ ۝ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ
مِّن رَّبِّكَ ۚ إِنَّ لِمَ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ ۚ
وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۚ إِنَّ اللَّهَ لَا يَهْدِي
الْقَوْمَ الْكَافِرِينَ ۝ قُلْ يَٰ أَهْلَ الْكِتَابِ كَسْتُمْ عَلَى
شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ
إِلَيْكُمْ مِّن رَّبِّكُمْ وَلَكِن يَذَّكَّرُنَّ أَكْثَرًا مِنْهُمْ ۚ
مَا أُنْزِلَ إِلَيْكَ مِّن رَّبِّكَ طُغْيَانًا وَكُفْرًا ۚ فَلَا تَأْسَ
عَلَى الْقَوْمِ الْكَافِرِينَ ۝ إِنَّ الَّذِينَ آمَنُوا وَ
الَّذِينَ هَادُوا وَالصَّابِغِينَ وَالنَّصَارَىٰ مِّنْ أَمَنٍ

منزل

a schism has been created amongst them. They are split up among several sects, and each one of them is at war with the other sect in respect of religious matters; and this position is decreed by Allah to continue till disintegration of the world. Hence they would never get reconciled among themselves. They sparked off fire against the muslims by fomenting trouble among them or by joining the pagans against them. Allah was gracious to the muslims and on each occasion the jews failed in designs. None the less the jews, though abashed, were not silenced. They continued to cause mischief on earth. They tried to mislead and seduce the muslims — particularly the fresh converts — by various methods. Verily Allah does not love those who foment trouble and create disorder. Accordingly subjection of the jews in this world and their punishment in the Hereafter are foregone conclusions.

In the next two verses Allah expressed that if only the people of the Book had believed in Islam and been righteous in their acts, He would have been pleased to efface all their misdeeds including their past disbelief, and admitted them to the gardens where bliss reigns supreme. And if they had abided by their religious scriptures they would have consequentially believed in the Quran, because there are good many references about it in the earlier Books, and in addition, it confirms their provisions. If only the people of the Book had believed in and followed the Torat, the Injil and the Quran, Allah would have very kindly surrounded them with all earthly blessings in plenty. But despite the existence of a few persons among them who were moderate and righteous and who embraced Islam, the great majority of them were inclined towards disbelief and sinfulness including utterance of blasphemous statements that Allah was miserly towards them.

The other relevant passages in the Quran are as under :

1. Even if they were to become kings they would not give anything to others. Nay, they burn with enmity whenever they perceive the blessings received by others.
2. Allah has given you whatever you wanted. You would not be able to count the favours of Allah, even if you were inclined to do it. Verily the human being is very unjust and ungrateful.
3. It (the Quran) is a guidance and cure to the believers. The infidels, however, are blind and deaf. They feel as if some one is calling them from a distance.
4. We have revealed the Quran which is a healing and mercy for the believers, but those who are unjust have an increased loss.
5. If the residents of these habitations had been believers and righteous, We would have conferred on them blessings from the sky and the earth.
6. There was a community among the followers of Moosa who conformed to the guidance and who were just in their actions.
7. Then I made my selected slaves the inheritors of the Book. Some of them are transgressors, some moderates and some very competitive in the performance of good acts.

Traditions

- a) Allah's right hand is full. Whatever He spends during day and night does not deplete His treasure. Whatever He has granted to His creatures so far has not diminished His treasure.
- imp b) The Prophet expressed once that time was not far too distant when the knowledge of the Quran would evaporate, (implying thereby that its adherents will not act according to its tenets).

- imp c) The Prophet said that there were 71 sects of Hazrat Moosa's followers, that one of them only would be led to Paradise and that the others would go to Hell; that the Christians were divided among 72 sects and one of them only would be admitted into Paradise and the others would go to Hell. With regard to the muslim he prophesied that they would be split up in 73 sects, out of which one sect only would go to Paradise and all others would be taken to Hell.

تیره کردی رنگ داری در نهاد : این بود که یعون فی عرض الفساد

(Roomi)

(You blackened and rusted your courscience This is meant by the rush to cocate mischief in the universe).

جنگ هفتاد و دو ملت همه را عذر

بخون ندیدند حقیقت ، به افسانه زدند

(Hafiz)

(By-pass the warring 72 communities. When they denied themselves the guidance they took to fabrication).

Section 10

- 67) O Apostle! convey (to others) what has been sent down to you from your Lord; and if you do it not (even partly), you will not have transmitted His message (at all). And Allah shall protect you from the (hostile) people. Verily Allah does not guide the disbelieving people.

بَلِّغْ means convey; رِسَالَتُهُ means His message; يَعْصِمُكَ means shall protect you.

The backgrounds of this verse are as under :

1. During the expedition against Banu Anmar the Prophet relaxed on the parapet wall of a well. One Waris of the enemy tribe saw him sitting there and he confidently told his friends that he would manage to secure the Prophet's sword lying near him, and then kill him therewith. Accordingly he approached the Prophet, met him and engaged him in conversation. He got the sword from him on the pretext of seeing it. But no sooner had he got it he started trembling and the sword fell on the ground. The Prophet told him that between him and his malafide intentions Allah had intervened.
2. During a short halt the Prophet, as usual, lay down, and rested under a tree. His sword was suspended from the tree's branches. A person turned up there, took hold of the Prophet's sword and threateningly enquired from him as to who would save him from his attack. The Prophet replied firmly that Allah would save him, and he ordered the sneak to drop the sword. The fellow was so overwhelmed by awe that he dropped the sword before the Prophet. The verse was then revealed.

Allah addressed the Prophet in this verse and ordered him to communicate to the mankind in to all the Divine revelations made to him. Tis included the verses about (rajm), 'jehad' and 'kisas' etc. which were openly controverted by the jews. In case he failed to do it in respect of even one single verse, Allah warned him that it would be deemed that he had completely failed in the mission assigned to him. Just as non-observance of some tenets of namaz vitiates the latter, similarly suppression of some revelations would have seriously affected the mission. However Allah assured the Prophet that

in the course of his preachings he encountered opposition, he should not be disconcerted on that account, because he would always be protected by Allah. It is said that after this verse was revealed, the Prophet disbanded the watchmen, who voluntarily used to stand on guard outside his apartment. He told them that Allah had assured him that He would guard him from his enemies, and Allah was enough as the Protector. He was directed to carry on his mission irrespective of its results. He should not be concerned with the latter. Verily Allah would not guide the infidels to the straight path. (According to Moulana Sayed Ashraf Ali Thanvi and Moulana Kamaluddin of Herat the last sentence may be interpreted as: Verily Allah would not show the way to the infidels to reach the Prophet and succeed in causing harm to him).

Traditions

- imp a) Hazrat Bibi Aishya had expressed that if any person alleged that the Prophet had suppressed any revelation, he should be taken for a liar.
- b) Hazrat Ibn Abbas was once asked whether it was a fact that the Prophet had confided in him certain facts which were not communicated to any other person. Hazrat Ibn Abbas stoutly denied the allegation and referred him to this verse.
- imp c) Hazrat Ali was once asked if he knew of any revelation which was not incorporated in the Quran. He swore 'by Him who grew stalk from a seed' and who created the animals, and said that he knew of no such revelation.
- imp d) During the last pilgrimage the Prophet addressed a congregation of about one hundred thousand muslims and enquired from them whether he had performed his duty as the apostle and executed the mission. The entire assemblage assured him that he had definitely done it.
- e) According to Hazrat Mujahid when the first part of this verse (no. 67) was revealed, the Prophet got nervous, as he felt that he was all alone to carry on the mission. But when the second part revealed that Allah would always protect him, he felt relieved.

میں پیاب پر دین، کت کیندی آء
جذہ تذہ ماء! پرن پیرم وامیوت

(Shah)

(Beware lest you spurn your good fortune! Continue to spin in fear, O mother! Verily the (good) spinners are always at the wheel).

(68) Say: "O people of the Book! You have no basis unless you abide by the Torat and the Injil and by what has (now) been sent down to you from your Lord". And what has (now) been sent down to you from your Lord will infact aggravate in many them transgression and disbelief; hence do not grieve over the disbelieving people.

(69) Verily those who believe (in the Quran), and the jews, and the Sabians, and the Christians, who-so believe in Allah and the Last Day and act righteously, no fear shall come on them, nor shall they grieve.

تقیہو means you abide by; کستم means you are not; تاس means grieve.

According to the Muajiz-numa-Tafsir of the Quran the background of these verses is as under :

According to Hazrat Ibn Abbas Rafia, Malik and some other jews called on the Prophet and asked him : "do you not claim to follow the faith of Hazrat Ibrahim? Do you not consider the Torat as the Divine scripture? In case you do, then our faith is bonafide and we shall not change it". The Prophet told them : 'but you have altered some of the provisions 'of the Torat'. These verses were then revealed.

Allah directed the Prophet of Islam to inform the people of the Book that unless they stood fast by their own scriptures and the Quran they would be off the track of guidance. But these fellows were so much biased against Islam that the revelation of every fresh verse of the Quran aggravated transgression and disbelief in them. Accordingly the Prophet was advised not to entertain much hope of their acceptance of Islam. Under the circumstances he should not feel frustrated at their continued disbelief.

Whoever believed in Allah and the Last Day and performed righteous deeds, (these are the fundamentals of all religions), be they muslims, jews, Sabians or the Christians — they shall have no fear of the interrogation on the Day of Judgement nor any grief at what they had left behind in this world. They would be amply compensated for the same. But it was basically necessary that they should believe in Islam and be guided in their actions by its fundamentals.

In this connection the verse No. 62 of Surah Baqarah may be read. It has the same subject matter. Thereunder the word 'Sabians' has been explained. It would be enough to say here that the Sabians believed in Zabur and as such they could be classified as 'people of the Book'. The Arabs called them 'mughtasila' or the 'Bathers' as they always bathed in the nearby Euphrates instead of doing ablution.

70) We did indeed take a covenant from the children of Israil, and We sent apostles to them. Every time an apostle came to them with what their minds did not like, they treated some as liars and some (others) they slew.

71) And they supposed that there would be no retribution, hence they became blind and deaf; however Allah relented to them, yet again most of them turned blind and deaf. And Allah beholds what they do.

كَلِمًا means at the time;

فِتْنَةً may be translated as retribution;

تَابَ means relented, عَمُوا means blind;

صَمُوا means deaf; he was deaf.

In these verses Allah referred to the covenant which, as per the Torat, He had taken from the children of Israil to the effect that they would believe in all the apostles who would be sent to them, and that they would implement their teachings. But whenever an apostle came to them, more particularly after Hazrat Moosa, with the admonitions that they did not like or appreciate, the Bani

المائدة ١٤٦

بِإِلَهِهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٥ لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ وَارْسَلْنَا إِلَيْهِمْ رَسُولًا قَالِمْآ جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ٦ وَحَسِبُوا أَنَّ تَكُونَ فِتْنَةً قَعَبُوا وَصَبُّوا ثُمَّ تَابَ إِلَهُهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُّوا كَثِيرٌ مِنْهُمْ ٧ وَإِنَّ اللَّهَ بَصِيرٌ بِمَا يَعْمَلُونَ ٨ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ٩ وَقَالَ الْمَسِيحُ يَبْنِي إِسْرَءِيلَ يَلْعَبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ١٠ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَزَمَ اللَّهُ عَلَيْهِ الْجَهَنَّمَ وَمَا أُولَئِكَ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ١١ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ

Israels either called them imposters as in the case of Prophet Isa and Prophet Muhammad (may Allah's blessings be on them!) or they slew them, as in the case of Hazrats Zakariya, Yahya and Shuaib (may peace of Allah be on them!). They were so reckless in their rejection of some apostles and murder of some others that they obviously supposed that they would not be called to account and punished for the same. Perhaps their claim that they were the favourites of Allah and therefore immune from punishment, was responsible for it. They became absolutely blind to the signs of Allah and deaf to His commandments as contained in the various scriptures. Yet Allah, in His mercy, relented to them and sent to them Hazrat Isa and Hazrat Muhammad (may Allah's blessings be on them!), but most of them rejected them. They again became blind and deaf to the Divine messages preached to them by these apostles. But these fellows were manifestly wrong in their presumptuousness of being immune from the Divine retribution. Allah did behold their acts, and He accorded them punishment as each occasion deserved.

(72) Indeed they do disbelieve who say: "Verily Allah is Masih, the son of Maryam". And (in contradistinction) Masih had said: "O children of Israil! Worship Allah, my Lord and your Lord. Verily whoever associate aught with Allah, Allah will certainly forbid him the Garden, and his abode will be the Fire. And there shall (then) be no helper for the wrong-doers.

(73) They (too) definitely disbelieve who say: 'Verily Allah is the third in the Trinity'; and (the fact is that) there is no God except the one Allah. And if they do not desist from what they say (i. e. blaspheme), a grievous torment shall indeed befall those of them who disbelieve.

(74) Why do they not repent to Allah and seek His forgiveness? And Allah is The Forgiving, The Merciful!

(75) Masih, the son of Maryam, was naught but an apostle; surely (many) apostles had passed away before him; and his mother was a truthful woman; both (of them) used to take food. See! how We describe (Our) signs to them! Yet behold! how they turn away (from the truth)!

ثَالِثُ means the third; أَنْصَارٍ means helper;

يَسْتَهْو means they desist;

يَسْتَغْفِرُونَ means seek His forgiveness; كَانَ means both; يَمَسَّنْ means shall befall;

يُؤْفَكُونَ means they turn away, are deluded; نَحَلَتْ means passed away.



In the verse No. 72 Allah referred to the popular Christian creed — more particularly held by the Malkiya, Yakoobia and Nasturia sects — that Hazrat Isa was God incarnate; Allah condemned it as disbelief and its upholders as disbelievers. He then confronted the followers of this paganish creed with the statement of Hazrat Isa himself, who had exhorted the Bani Isra'ails to worship Allah alone as He was his Lord and their's too. There was no difference between him and them with regard to Allah. He had thus openly avowed that he was a mere creature and slave of Allah, entirely dependant on Him for his sustenance. He had never posed to be Allah or His son. There is no doubt whatsoever about the requital policy of Allah in this respect. Infact He has made it plain a number of times that He forbide Paradise to all those persons who associate aught with Him and they will all be assembled in the eternal fire of Hell; and none shall plead for the relief or respite of such transgressors.

In the next verse no. 73 Allah referred to the Athanasian creed that what we call Allah is actually a combination of three distinct, coequal, co-substantial and co-eternal personalities, to wit God, Christ and the Holy Ghost. This combination is known as the Trinity. However various christian sects were at loggerheads about its actual composition. The Arab christians replaced the Holy Ghost by Mary. Some others contended the identity of the Holy Ghost. Each sect held the other one as infidel. Allah has condemned this creed as disbelief and its adherents as disbelievers. The factual position is that Allah is one, without an equal or partner or incarnate and none can be associated with Him. Hence He alone should be worshipped. In pursuance of the above blasphemy which implied a clear proof of polytheism and disbelief, Allah warned those who advocated it, that unless they desisted from it, they would be accorded an exheruting punishment. However as per the Verse No. 74 Allah very much wished that these transgressors were to repent of their blasphemies and seek His pardon. He is so Forgiving that He would forgive their transgression. Nay, He is so Merciful that He may forgive their any other sins too.

In the verse no. 75 Allah has argumentatively disproved the doctrine of the christians that Hazrat Isa was Allah incarnate or one of the alleged Trinity. Allah syllogistically assumed that their above creed was mainly based on the following two grounds:

1. that Hazrat Isa could cure incurable persons and could revive the dead; and
2. that he was miraculously born without a father.

In connection with these grounds we are reminded that Hazrat Isa was an apostle like others who preceded him in the line. He was, no doubt, invested by Allah with a few supernatural powers. But some other apostles, too, had miracutons powers. For instance Hazrat Ibrahim was not consumed by fire. Hazrat Moosa's staff had wonderful effects. It could strike the sea and freeze its waters. It could produce a number of springs of water from a particular stone. It could transform itself into a dragon. Then his arm too was strangely white. In addition he could talk to Allah openly. These powers too were definitely supernatural. Yet neither Hazrat Ibrahim nor Hazrat Moosa was declared God incarnate.

With regard to the second ground it should be recalled that Hazrat Adam was born without a father and mother and His wife was created from his rib. Still none of them was worshipped as God-incarnate.

There is thus absolutely no argument for treating Hazrat Isa as God-incarnate or for boosting up the creed of Trinity. Infact Hazrat Isa and his mother, no doubt an august and righteous lady, were very much human. They used to take food like ordinary human beings. This implied that they depended on something for their sustenance and whatever sustained them was created and provided by Allah, who Himself is above any such sustenance. That is the difference between the Creator and the crea-

tures. How can objects of different species be inter related or grouped together? Allah used these clear arguments just to bring home to the christians the hollowness of their blasphemous creed; but unfortunately for them, so steeped were they in profanity that they did not accept the truth. On the contrary they seemed bent upon deviating from it.

Note:— These verses may be read with the verses no. 17 & 18 of the same surah.

The other relevant passages in the Quran are as under :

1. Allah does not forgive the (sin of) imputation of partners to Him. When the inmates of Hell would seek food and drink from those of Paradise, the latter would tell them that they were forbidden to them (the inmates of Hell).
2. On the Day of Judgment Allah would enquire from Isa bin Maryam if he had asked the people to acknowledge him and his mother as gods. He would reply in negative and plead his ignorance and innocence.
3. He (Isa bin Maryam) was My slave. I have visited him with my mercy and made him a Divine Symbol for Bani Israels.
4. Before you I conferred prophethood on males in these towns.

Traditions

imp a) The Prophet had got it promulgated among muslims by beat of drum that those who believed in Islam and had faith (i.e. were righteous) would be admitted in Paradise.

imp b) One category of sin — ascribing partners to Allah — would never be forgiven by Him.

سنج وسندي تن کي، جوش جلا ديا جي

طالب جي تحقيق جا، تبھن تڻي وٽ ني

تسدي پسي تي، هوتان آهي هيڪڙو

(Shah)

(They would be laid desolate who are consumed by spite (against Islam). Those who seek the pleasure of Allah recognize none except Him. The cock-eyed see three where only One exists).

شذ عيسى زنده ليکن باز مرد، شاد آڪو جان بدن عيسى سپرد

(Roomi)

(No doubt Hazrat Isa revived the dead but only to die once again. But blessed is He who has created Hazrat Isa himself).

(76) Say : "would you worship beside Allah, what has no power to harm or benefit you?" And Allah is the Hearing, the Omniscient!

(77) Say : "O people of the Book! Do not transgress in your religion beyond the truth, and follow not the conventions of the people who strayed in the past, who misled many and who went off the straight track";

غَيْرِ الْحَقِّ means except the truth; أَهْوَاءَ means desires (here conventions),

The present verses too treat the subject of Trinity as did the last preceding verses. In the present verse No. 76 Allah asked the Prophet of Islam to address the Christians and ask them not to worship beside Him others, including Hazrat Isa and his mother, who had absolutely no power to harm or benefit them.

On the other hand Allah is the Omnipotent. He has the power to hear their utterances and to know their inner secrets. As the Omniscient He takes cognizance of what happens on earth and as such He has the power and the occasion to reward or punish a human being as per his professions and actions. Surely He alone deserves to be worshipped.

In the next verse no. 77 Allah forbade the people of the Book to commit any transgression in religious matters. They should stick to the truth and not distort it by additions or subtractions. They should not, without the least truth about it, raise human beings to the Divine level and worship them as God, God — incarnates or members of the self-created Trinity. If they did so, they would merely follow in the foot steps of the earlier generations (before the advent of the Prophet of Islam), who despite knowledge, had not only strayed but had deliberately misguided people and misled them to transgression. The reference obviously is to the originators of the various creeds in christianity and to the established churches maintaining them. All these individuals or institutions were off the straight path of guidance and rectitude.

Tradition

Satan misguided a pious man of the earlier times and exhorted him to introduce some innovation which would make him famous. He did so and was 'lost'. After he saw the evil effects of the innovation he repented and sought Divine forgiveness. But Allah informed him that it was not the case of mere disobedience of His orders; he had led astray many persons, some of whom had even died in that state. Accordingly his repentance was unacceptable.

Section 11

(78) Those from amongst the children of Israil, who disbelieved, were cursed vocally by Daud and Isa son of Maryam. That was because they disobeyed and (persistantly) transgressed.

(79) They did not forbid one another the inequities which they committed. Evil indeed was what they did.

(80) You would observe many of them befriending the disbelievers. Evil indeed is what they themselves have sent in advance; hence Allah is incensed with them, and they shall dwell in torment permanently.

(81) And if (only) they had believed in Allah and (this) Prophet and in what has been sent down to him, they would not have befriended them (i. e. the disbelievers), but most of them are transgressors.

يَعْتَدُونَ means they transgressed;

لَا يَنْتَهُونَ means did not forbid

لُعِنَ means were cursed;

عَصَوْا means disobeyed;

لَبِئْسَ means was definitely had;

سَخِطَ means incensed.

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ
دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ؕ ذَلِكَ بِمَا عَصَوْا وَكَانُوا
يَعْتَدُونَ ۝ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ
فَعَلُوهُ ؕ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ۝ تَرَى كَثِيرًا
مِّنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا ؕ لَبِئْسَ مَا قَدَّمَتْ
لَهُمْ أَنفُسُهُمْ أَن سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ
هُمُ خَالِدُونَ ۝ وَلَوْ كَانُوا يَوْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ مَا اتَّخَذُوا لَهُمْ أَوْلِيَاءَ وَلَكِن
كَثِيرًا مِّنْهُمْ فَسَقُونَ ۝ لَتَجِدَنَّ أَشَدَّ النَّاسِ
عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا
وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِلَّذِينَ آمَنُوا
الَّذِينَ قَالُوا إِنَّا نَصْرُكَ ؕ ذَلِكَ بِأَن مِّنْهُمْ
قِسْيَسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ۝

منزل

Some of the Bani Israels were chronic disbelievers. Allah had cursed them in Zabur and in Injil and these curses were transmitted to them by Hazrat Daud and Hazrat Isa to whom these scriptures were sent respectively. These curses were occasioned by the contumacious disobedience of the Bani Israels to the orders of Allah and by their persistant transgressions. They would not repent and reform or ask others to desist from committing inequities. Even their rabbies were apathetic to their sinfulness. They neither forbade them evil nor dissociated themselves from the malevolent sinners. The whole atmosphere was surcharged with contagious immorality. Evil prevailed and contaminated alround.

It was a common experience that the Bani Israels took the infidels for friends. The common link between them was the spite and hostility against the muslims. This was much too evident from the Bani Israels of the type of Kabb bin Ashraf going to Mecca to incite the pagan Meccans to take up arms against the muslims. Their machinations against Islam, based on their malafide rejection thereof, were indeed inexcusable. Infact Allah had taken note of their activities and was incensed with them on that account. He had decreed that they were to live in Hell and be subjected to its torments for ever.

Once again Allah wished that if only these Bani Israels had believed in Him and in the Prophet of Islam and in the Quran sent to the latter (or in Prophet Moosa and the Torat assigned to him, which contained many references to the Prophet of Islam and the Quran as held by Moulana Sayed Ashraf Ali Thanvi, Moulana Abdul Majid Daryabadi and Moulana Kamaluddin of Herat), They would never have taken the infidels as their friends or allies. But that was hardly possible to occur as most of these persons were irremediable transgressors and each new verse that was revealed, aggravated their transgression.

Traditions

a) When the Bani Israels started committing excesses their rabbis tried to check them; but finding themselves ineffective, they desisted from doing it. Thereafter they took no counter action. They even associated with them as before.

imp b) If you do not exhort people to do what is right and avoid what is wrong, Allah will visit you with some punishment. Then even if you offer prayers, they would not be accepted.

c) Allah does not visit the general public with calamity due to the transgression of some particular persons unless the evils spread among them, and inspite of having the power to restrain them they keep immobile (and apathetic).

imp d) Wherever sins are committed, if a local resident protests against them, he would be considered as a non-resident of the place; and if a non-resident seems reconciled to the commission of the sins, he would be considered as a local resident of the place.

e) Beware! No person should desist from speaking the truth due to the fear of any person.

imp f) The best jihad is to speak the truth before a tyrant ruler.

g) No person should occasion disrespect for himself. In amplification the Prophet said that Allah would enquire from a person on the Day of Judgment as to why he had kept mute and immobile on a particular occasion. The latter would reply that he did it due to fear of the public. Allah would tell him that He alone deserved to be feared.

imp h) Some one enquired from the Prophet as to when the policy to order right and check others from doing wrong may be suspended. The latter said: 'when i) the base borns are in charge of government, ii) the higher ups are given to adultery, and iii) the ignobles, as if, monopolize education.

imp i) O muslims! Guard yourselves against adultery. Three of its evil consequences are apparant in this life, and three others would manifest themselves in the Hereafter. They are detailed as under:

a) Those which are manifest in this world:

i) loss of respect, youthful vigour and freshness,

ii) loss of wealth and the consequential possibility of destitution.

iii) reduction in the term of life.

b) Those which would show themselves in the Hereafter:

- i) wrath of Allah;
- ii) severe account-taking;
- iii) Hell as abode.

(Hazrat Buali Kalandar)

(So long the pagan self dominates you, you will have fire of Hell as punishment).

نفس کا فر تا بود همراه تو ب آتش دوزخ بود جا نگاه تو

ہامریا! توہری، کیچ کا یاسین کیو

کرن جی کری، نہ تون تو اتو تئین

(Shah)

(O you fool! One to addiction to evil practices you have harmed yourself. If you abstain from them and be a momin in practics and associations, you will surely regain health).

(82) You will definitely find the jews and the polytheists of all people, as the most inveterate in enmity towards the believers; and you will surely find closest in friendship towards the believers those who say: "we are Christians". That is because there are among them the clergies and the monks, (who have renounced the world), and (also) because they are not arrogant.

لَتَجِدَنَّ

means you shall definitely find;

أَشَدَّ

means most vehement;

أَشْرَكَوْ

means polytheists;

مَوَدَّةَ

means in friendliness;

قَسَائِدِينَ

means leaders, clergies;

رُهَبَانًا

means monks.

The background of this verse, as amplified in Tafsire-e-Hussaini, is as under :

When Hazrat Jaffer, brother of Hazrat Ali, returned to Madina from Abyssing where he and about 80 other muslims had migrated earlier from Mecca, and where they were received and looked after well by the then Christian King, the latter had sent with him a deputation of about 70 learned men. This the king did because he was very much moved when Hazrat Jaffar had recited surah Mariyam to him. When the Christians called on the Prophet of Islam at Madina he recited to them the surah Yasin. They were very much moved by it and they expressed that it resembled very much what was revealed to Hazrat Isa. They embraced Islam. Their king died while they were still at Madina. The Prophet learnt about it through a revelation. He informed them of it and led funeral prayers for the deceased king in absentia.

("The meaning is not that they merely call themselves christians but that they are so sincere christians that they appreciate muslim virtues as did the Abyssinians to whom the muslim refugees went during the persection at Mecca. They would say "it is true we are christians, but we understand your point of view and we know you are good men. They are muslims at heart whatever their lable may be". (Tafsir by Alama Abdullah Yusuf Ali).

In this verse the reference is to the monotheist christians and not to the trinitarians. 'Ruhban' means pious and God-fearing persons. It includes those persons who have practically renounced the world.

This verse does not make out a vertical contrast between the demeanour of the polytheists and jews vis-a-vis the muslims and of the christians towards the latter though there is a pronounced difference in them. The infidels and the jews were the most inveterate enemies of the muslims. Their animosity and rancour against the latter were deep rooted. The infidels had no religion. On the other hand whatever religion the jews maintained was a corrupted form of the original. It was full of interpolations and innovations. Besides the jews, like the infidels, were materialistic in their outlook on life and were very arrogant in their dealings with others, more particularly with the muslim, whom they always wished evil. As a contrast those who called themselves the christians and who maintained the original form of religion, always appreciated the tenets of Islam. Among them there were learned men as well as those who were anything but materialistic. Infact they had dissociated themselves from worldly affairs and deviated themselves exclusively to the worship of Allah. In pursuance of their learning, detachment, general humility and purity of life they were close to the muslims in friendliness. They could not, of course, be considered as their sincere friends, but they were definitely less biased and therefore less hostile towards the muslims. As a class they never thought of killing the Prophet of Islam, whereas the jews made a number of attempts in that connection, though without success.

Another relevant passage in the Quran is :

"I have put softness and kindness in the minds of the followers (of Isa bin Maryam)".

ڪين ڪين پرايو، ڪيني منجهان ڪين
جي هو ستائي سينگ، ته نه چني جو ڪو ٿئي

(Shah)

(The had ones did not profit due to their spite (against Islam). If the bow is over strained, the string snaps and the archer suffers).

(1)

ERRATA

Page No.	Line No.	Read	For	Page No.	Line No.	Read	For
23	11	قرآن زقرآن		120	3	Quaramtians	Qurenations
23	22	and	or	"	7	Arabs	Arab
44	30	جاز جازب		131	30	insert 'you be' before 'questioned'	
52	12	آفرین آفرین		132	17	'and methodically'	chotiquously
55	13	بکنم بکنم		135	10	آئینه آئیہ	
62	9	some	save	137	32	وجایو وجایو	
69	3	خور خورد		139	7	proceed	proceeds
76	19	ولہون ولہون		139	17	فول فتو	
85	3	شان بد کہ		141	22	towards	howard
89	17	گمتو گمتو		145	7	رنگ رنگ	
93	26	ہئی ہئی		145	18	who so	whose
96	11	enjoins	rejoins	147	15	fish	ish
102	2	کافی کافی		153	21	وسہ وسہ	
108	11	such	those	159	13	قبیلی قبلہ	
"	18	these	this	159	24	whoso	whose
"	20-21	they act righteously	Compliance with the Prophet's Sunnah	160	32	the	he
109	26	make	makes	162	28	may	mya
113	11	accompli	accompie	167	11	Me	We
114	18	دردی دردی		169	32	fast	ast
115	19	جیست جیست		172	30	پیس پیس	
115	22	پھون پھون		175	3	Add after from	
"	27	truth	ruth	177	10	combines	combints
116	20	recite	resited	179	5	uniformly	uniformity
119	27	insert it before and		"	11	creates	weats
				"	12	fosters	forters
				181	13	ون ونہن	
				185	29	render	ender
				186	28	bargain	hargain
				187	32	وچایو وچایو	

Page No.	Line No.	Read	For	Page No.	Line No.	Read	For
189	7	merely	herely	259	34	بگوید شد بگویشم	
190	1	their	heir	260	4	15326 letters 1526 words	
"	3	کوتر کور		261		(write Sura Al Imran at the top)	
191	24	جو جا		261	13	insert 'the' between 'is' and 'rightly'	
"	30	silver	silves	262	19	fitted	filled
195	11	میری یسری		265	14	for	of
197	18	you	your	269	14	devout	devot
205	19	Traditions	Tradition				
206	38	to	o	273	11	جعلت حَیْطَتٌ	
210	39	bad	had	276	15	believer	hailived
211	8	remarry	remary	"	16	pleased	please
"	12	facilitate	acilitate	279	11	تَوَدُّو تَوَدُّو	
218	32	divorcees	divorces	281	27	commend	command
219	1	divorcees	divorcee	282	24	Mutae	Motive
220	13	in time	ile time	285	19	یلعون یلقون	
"	32	معلم مسلم		292	10	humbly	hubly
232	8	impalpable	impabable	293	25	(insert 'himself' between 'he' and 'would')	
	13	Is it	it is	"	35	شیخ سنج	
	36	then	them		37	تیدی تیدی	
233	15	گوید گویم		294		(write the following couplet apposite sheet at the end).	
234	3	aberration	abration			آذوجو اشباب کی، سوشرک لاهی شک	
235	14	تی ئی				هستی جنهن مرحق، تنهن نفی جھونا کو	
238	18	متیون متیون		295	36	he	the
"	26	He	the	297	22	confound	conformed
240	3	miserliness	masirness	298	35	means you entrust him	means entrust
241	28	Kim yae Saadat	Him you Saddat	301	12	وتن وتن	
243	23	Add implying tacit reluctance	after conniv-ance	304	17	(insert 'he' between 'means' and 'desires')	
"	38	add (with closed eyes)	after you 'connive'				
248	28	If the alchemy asks	the alchemy asked				
251	25	debt	date				
256	5	then	them				
"	7	trust	trush				
258	17	mercy	marecy				

Page No.	Line No.	Read	For	Page No.	Line No.	Read	For
305	32	ماہو ماہی		361	21	کی سمجھ کو سمجھو	
308	2	پیت پیت		363	9	bridle	bride
				"	35	remember	remunter
309	8	attain	retain	366	2	نخوری نخوری	
"	10	Al-Baqarah	Al-Maqarah	"	9	پلاند پناہ	
310	14	Concoct	consots				
311	29	ante	ants	368	31	سربردن بسربردن	
315	4	revelations	revelation	"	32	وتورا دلقرا	
316	2	(insert the word 'of' between 'Day' and 'judgement')					
317	13	then	them	369	3	ڈمر ڈم	
318	16	rebellion	bebellion	371	2	Parah	Para
319	18	پڑھندو پڑھندو		"	5	inevitability	incertability
321	12	revelations	revelation	"	"	Resurrection	remittecton
327	15	abase	abuse	"	7	and	an
"	27	خائب خائبین		"	23	seeks	seek
332	8	نگا نانگا		372		above verse-1, write section-1	
"	17	for	of	373	17	relieved	reliever
333	3	neutralizes	neutralizes	374	17	Plural	lural
335	16	bands of devotees	band of devotes	378	32	left behind	left
"	17	daunted	demartends	"	33	are present at the partition	appropriated
"	24	(put! after people)		"	34	appropriate	flaming fire, Hell
339	15	(insert 'you' between 'means' and 'did')		380	27	should	could
344	2	His	his	382	5	1/8th share	shave
"	2	(insert 'are' between mercy and 'far')		383	37	course	surface
349	16	tongues	tounges	384	5	four men	for him
350	20	پیرین پیرین		388		end of page write 'The other relevant passages in the Quran are'	
354	9	من امن و		389	19	delete the words repeated 'and your sisters'	
	10	بر بندید مہملہا		390	5	suck	such
	23	grievous	grivious	391	1	Parah	Part
355	11	حضا حطا		"	25	delete	means paramours
"	18	deride	derida	392	18	free	fret
357	28	belied	belie	394	25	relents	rightens
359	27	frustration	frustrations	396	5	transgression	gressions
				"	28	Allah	Alah
				"	31	Al-Najm	Al-Agan
				399	9	envy and averise	enoy and averise

Page No.	Line No.	Read	For	Page No.	Line No.	Read	For
401	15	عَفْلُوْهِن غَطُوْهِن		427	19	efficacious	efficacious
402	11	alone	done		26	بَلِيْنَا بَلِيْغًا	
"	"	tune	true	429	13	(insert 'any more of' after 'display')	
403	26	other	othed		16	مَفْلَه لِیَوْمَنْجَه	
404	25	Fosterer	josterer	431	6	Who so	whose
405	13	whom	who	432	24	apostles	apostles
"	23	routine	mare	434	1	پَشَان پَشَان	
409	1	ترین قرین			21	delays	delay
"	8	خطرہ خارہ		435	7	befalls	bealls
"	15	weight	wright		9	booty	body
410	8	perched	berched	436	38	of	or
"	29	benumbed	humanfied	437	9-10	بروم بروم	
412	14	drunkenness	drunkness	438	18	misdeads	musdeeds
412	27	sensuously	sensaously	441	10	plotters	plottes
414	3	aberration	aberration	442	2	they	tey
	11	(insert 'made' before 'to hear')			12	reflect	reflich
	12	(Delete 'made' after 'in')			13	اداعو اذاعوبہ	
	27	اَنْظَرْنَا اَنْظَرْنَا		443	4	references	references
	29	insert 'in' between	disbelieve and it		5	made	make
415	18	disobeying	disheying		30	calmly	calmny
416	4	who so	whose	444	2	apartment	chamber
"	7	efface	effare		11	encumbered	encumbered
417	11	Al-Zumar	Al-Zumaid	446	17	inviolable	inviohable
419	5	idol	dol	450	20	دلتا دِلَت	
"	17	Jewish	Jewsh		30	who so	whose
420	4	pretensions	Protension	455	11	(write as under below the verse No. 94;	
"	9	who so	whose			عرض means goods	
	24-25	'that was a community that has passed away. They were answerable.	that was a person you should say; consider him as such'			تَبْتَغُوْنَ means you desire	
421	18	(insert (b) between 'and' and 'then')		456	11	in	is
422	26	معدن معدوم		"	15	add the word دَا after شرب	
423	7	ظُلُّ ظَلِيْلًا ظُلُّ ظَلِيْلًا		458	7	اسی ایک تضا	
	30	داشت داست		460	2	(insert (i) before migration)	
426	27	ruler	rules				

Page No.	Line No.	Read	For	Page No.	Line No.	Read	For
461	14	كان	كا	498	2	(153)	(163)
461	22	أَرْضِ	أَرَمِ	13	implements	implenged	
462	25	considers	consider	25	comment	consent	
463	26	view	iew	502	1	thorns	torns
	28	two	four	503	9	angels	angelers
464	6	rear	cear	27	acutely	actually	
	9	arms	arm	506	1	their	heir
465	25	seeking	goods	19	pleas put up	what He has	
469	6	secret	searat		by human	sent down to	
"	12	who so	whose		beings.	you (and)	
470	13	verses	verse		Accordingly		
472	30	the	th	508	12	led	had
478	27	perfected	perected	509	14	القيتا ألقها	
480	14	يُفْتِكُمْ	يُفْتِكُمْ	512	28	stating	standing
485	35	بِهَا	بِهَا	513	30	(insert the following words between Hence 'and'the' it has eminence as)	
486	8	ترا	ترا	514	4	سودي سويدي	
	18	desire	devine	515	25	had	ad
	24	firm	fim	521	5	been	he
487	23	immature	unmature	522	35	perfection	perfaction
488	6	خوش	خوش	523	15	extenuating	extenuating
	27	تَقْدُو	تَقْدُو	524	22	which	whic
492	4	fence	fance	525	30	other	others
493	1	كُلْ	كُلْ	527	6	ear	car
	6	(put ? after	كَيْنَ	15	or	and	
	12	lowest	lowes	531	5	Add	means Latrine
	12	not	no	534	4	under 'y' above	Latrine
494	27	diseased	diseaseds	10	sake	same	
	28	diseased	deseased	535	14	of	or
	30	بِسِيَار	بِسِيَار	542	8	past	part
497	4	سَوَفَ	سَوَفَ	544	2	kings	kinds
	9	Isa	Issa	544	4	holy	old
	21	for	fo	545	40	write	after
						بازی	بازی
				546	1	ماريون	ماريون
				548	25	feet	feat
				38	add (will' after 'they'		

Page No.	Line No.	Read	For	Page No.	Line No.	Read	For
554	5	the	he	26		firmlly	firmling
	15	add they between means and race		28		he	the
555	32	professed	profesed	29		toto	to to
558	7	Hazrat	Harat	30		This	tis
559	18	Delete (44, 45 and 47 according to the order maintained in the Ibn Kasir Tafsir.		575	25	ڪيندي ڪنيزي	
560	27	يعينهمه يُصَيِّهه		26		پيرن پيرن	
563	4	infructuous	infructious	29		basis	hashasis
	8	vicissitude	vissitudds	31		many of them	
	14	latter	later	577	14	is	in
564	36	cynie	cyyle	17		associates	associate
565	4	cynic	cyire	579	26	doubt	ddubt
	18	relatives	relaives	583	4	جانگاہ جانگاہ	
566	20	steel	steal	7		توانو توانو	
569	17	add what is before 'forbidden'		584	23	bad	had
	23	said	sand				
570	7	mimicry	numucry				
571	16	accursed	occursed				
571	17	blasphemy	blasphenmy				
574	9	(add	after				
		"عذر" "بہ"					

THE HOLY QUR-AN

TEXT TRANSLATION & TAFSIR

By

ACHA MOHAMMAD YAQOOB

ذَلِكَ الْكِتَابُ الْوَحِيدُ

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